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"Prove All Things: Hold Fast That Which is Good."

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ROBERT A. MEEK, Editor.

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Editorial

A theological professor is said to have given the following directions to a class of young ministers: "Have something to say; say it; then quit." The last of these injunctions is not the least important. Many a good sermon is ruined by extending it unduly.

A Baptist minister in Mississippi in writing up his meeting says: "It was more of a Bible institute than an evangelistic campaign." We regret to say that we have seen not a few meetings of this sort. The study of God's Word is important, but the main object of a revival is to lead the unsaved to Christ, if there are any in the community.

Why is it that church papers so often quote from other journals and write after the borrowed article "Exchange" or "Selected," when they know perfectly well where it was obtained? Such a practice lacks much of measuring up to a high standard of ethics in journalism. They might learn a valuable lesson in this respect from our secular periodicals which seldom do such a thing. Surely what is worth quoting is worth giving credit for.

How rare is the man of charitable judgment and prudent speech! Far too often we pass upon the actions of others with an imperfect understanding of their surroundings and the motives that controlled them. Nearly every day we inflict with our tongues injuries that may never be repaired. Reckless statements do not become the disciples of Christ, who are taught that they will be held accountable for every "idle" (harmful) word that they shall utter. The universal prayer of mankind should be that of the Psalmist: "Set a watch, O Lord, before my mouth; keep the door of my lips."

Office-seeking in the secular world has little to commend it, and in the Church it is positively reprehensible. Ambition for ecclesiastical position is incompatible with Scriptural holiness. To see a minister scrambling for high place is humiliating; he should await in humility the call of God and of the brethren, and if the door to conspicuous advancement is never opened, he should not feel disappointed and complain. It is a great honor to be Christ's representative even in the humblest sphere. The standard that Paul set for the Christians of his time was that in "lowliness of mind each should esteem others better than himself;" that in honor they should prefer one another. But in this boasted twentieth century we seem to have developed some of a somewhat different type. And the new variety has come not by a process of evolution, but by a process of retrogression. In this respect at least we are not better than our fathers.

OUR MISSION AND OUR OPPORTUNITY.

The South has always been the home of conservatism, and the Southern branch of Episcopal Methodism has been of the type of the section in which the greatest part of its membership is found.

It is quite evident that the country is being swept by gales of the wildest radicalism. In the North especially these currents are most manifest. The Northern branch of Episcopal Methodism has not been able to escape the effect of the atmosphere of the section in which a majority of its members live. At their recent General Conference stormy scenes were enacted. A Bishop, who was superannuated, took occasion to say to the Conference that his retirement was accomplished by irregular and illegal methods, and that political motives lay back of it. And a large part of the Conference applauded what he said. Other action taken was scarcely less agitating.

But while there is much radicalism in the North and much of it in the Northern Methodist Church, there are many thousands of conservative people in that section who have no sympathy with radicalism. They are growing more and more inclined to ally themselves with the conservative Southern people in maintaining unimpaired our great political inheritance and our time-honored religious institutions.

At such a time it behooves the South to stand firmly by its traditions in order that there may be a rallying center for the conservatism of the nation to gather about. Southern Methodism affects the South even more strongly than does Congregationalism influence New England, and our Church has a great responsibility arising from this fact. Herein we have a mission and an opportunity. Let us be equal to it.

We can save Episcopal Methodism by remaining true to our traditions. The conservative elements of the North are as vitally interested in our standing firm as we ourselves are.

Radicalism will run itself out of breath in both the political field and the ecclesiastical field before many years have passed. It is all important that there be in the nation compact bodies of conservatives as rallying centers of safety and sanity. Our Church should be such a center.

Our Church has surely come to the kingdom for such a time as this. Its mission will be fulfilled by fidelity to the great principles for which it has always stood. Some conservative men in the Northern Church have expressed the wish privately that the two churches should unite in order to overpower the radicals among them. That would be for us to be overwhelmed by radicalism. We can serve our sister Church better by maintaining our own organization than by being absorbed by hers. Our example and our strength even now restrain, somewhat, radicalism among the Methodists of the North.

At the Ecumenical Conference in Toronto last October it was shown that half the increase of

Methodism in the United States for the past decade was found in the Southern Church. Let us go on our way, preaching the same gospel of power which our fathers preached, minding the same things, and walking by the same rule. Ten years hence, as things now seem to be going, the Methodist Episcopal Church, South, will be the strongest body of Methodists in the western world, if not the strongest in all the world. We need not experiment with untried and unnecessary devices. We are doing well. Let us hold fast that which is good and make it better, both for our own sake and for the sake of Methodism in every part of our country.

THE CASE OF BARON YUN.

The case of Baron Yun Chi Ho is one of special interest and concern to Southern Methodists. Though converted in his home land of Korea, he was educated in the United States, attending Emory College and Vanderbilt University. His conduct since he became connected with our Church has been most exemplary. It has been that of not merely a nominal Christian, but of a true disciple of Christ, who, having himself experienced the saving power of the gospel, desired above all else to have it reach and bless his fellow-countrymen, who for so long have been enveloped in the darkness of heathenism. His act in turning aside from the high political honors which then seemed awaiting him, to teach in a Christian school at Songdo, was one of commendable self-sacrifice and proved him to be a man of noble ideals and purposes.

This gifted and useful Korean was arrested and imprisoned by the Japanese authorities early in last February, upon the charge of conspiracy in a movement to assassinate the Resident Governor-General. According to report, his confinement was close, and for some time he was not allowed to see any one. It seems that at first he was held at Songdo, but later was removed to the federal prison at Seoul. There is now a rumor that he has been released on bail, pending his trial, which is expected to take place in the near future.

The action of our Board of Missions in seeking to befriend Baron Yun in this hour of trouble was most timely. The paper presented to the Japanese Ambassador at Washington by Bishops Wilson, Candler, Hoss and Murrah, and Dr. W. W. Pinson, was an admirable one in every respect. It was tactful and judicious, yet clear and straightforward in its statements. It certified strongly to the high character of Dr. Yun, to the splendid service which he has rendered, and to the confidence of our Church in his integrity and innocence. Such a testimonial ought to carry great weight. Meantime, let our people pray that the God who delivered his faithful servants from prison and threatened death in former ages, may come to the rescue of our distinguished fellow-Christian across the wide seas.

A CHURCH EXTENSION SOCIETY "IN BREECHES."

John Wesley looked forward with dread to the time when Methodist enterprises should become so great and the demands for money so insistent that wealthy men would become necessary to us. He foretold that then discipline would be impossible. Whether Mr. Wesley's prophecy has come true, this writer will not discuss. A worse evil even than this is for us to think that men of wealth are the necessary condition of an advancing church.

In some of our great centers you sometimes hear it said that Methodism can do no mighty works there because she has no men of great property. Methodism planted herself without the patronage of the great and without the subsidy of the rich, and can still extend her borders by the enthusiasm of humble men. New Orleans once had a Church Extension Society in pantaloons, and that man possessed none of the marks of worldly greatness.

Richard Keen was an Englishman by birth, having first seen the light of day near the city of London in the year 1846. When twenty-one years of age he married, and soon afterward came to Brooklyn. In 1855, Brother Keen moved to New Orleans. Whilst residing in Brooklyn he was led to Christ through the efforts of his employer. His conversion was genuine, as shown by his zeal and success in bringing others to Christ.

Immediately upon coming to New Orleans he cast his lot with the Methodist people, who then had a small frame church on Gravier Street. New Orleans then had forty-eight Methodist members. Shortly afterward Poydras Street Church was built and Methodism began an advance movement, of which he was the leading spirit.

Bishop Parker wrote of Brother Keen editorially in the New Orleans Christian Advocate, under the September, 1876, date line, as follows:

"The thirty-five years which Brother Keen spent in New Orleans were important ones to Methodism. He was largely engaged in all the enterprises of the church during that period, and intimately connected with its extension and development. He did a great deal of pioneer work, and laid the foundation of several churches. He was the first to open a prayer meeting and Sunday school where the Moreau Street Church now stands, and that church grew out of his labors. He was also, in company with Brother W. H. Dameron, the first to break ground for Methodism in Algiers, and a church was soon built there. The next church on Louisiana avenue, which is now thriving under the pastorate of Rev. James A. Fry, is a monument of his untiring energy and zeal, and ought to be called after him for all time to come. The beautiful church in Jefferson, now the Sixth District, situated on Cadiz street, owes also a great deal to the same untiring hands. In 1848 he organized a Sunday school on the corner of Dryades and Felicity streets, built a small church, and turned it over to a pastor as 'The Andrew Chapel.' For years this little school and church did a good work, until it was absorbed in the present church on Felicity street. Brother Keen had a hand also in the 'Old St. Mary Street Church,' the first of our up-town churches, and also in the original Elijah Steel Church, on Magazine Street, better known in its day as the 'Flatboat Church,' because constructed of the lumber of broken-up flat-boats. The present Felicity Street Church was constituted by the consolidation and union of Andrew Chapel, St. Mary Street and the Elijah Steel congregations in 1848, under the pastorate of Rev. H. N. McTyeire, now one of our Bishops. Brother Keen had moved his membership to this charge about the time of the consolidation, and, as usual, took a large amount of stock in the new church, which was dedicated by Bishop Capers on Christmas morning, December, 1850. Although a poor man, he was one of the largest contributors, and determined to live on bread and water

rather than fail in paying the amount subscribed.

"Besides what he gave, which was beyond all examples of giving we have ever met with, he bestowed much time and personal labor upon all of our church-building. He could beg money, and did it, and wrought with his own hands besides. As a Sunday school man he was pre-eminent. He was always engaged in organizing and superintending schools. He started nearly all of our Sunday schools, and was a diligent worker in this field to the last. He was the superintendent of the Louisiana Avenue Sunday school at the time of his death. He has indeed, filled every post in the church that a layman could fill. He was trustee, class leader, steward, Sunday school superintendent, sexton, and often all of these at the same time.

"There was no work for God that he was not ready to perform. He could sweep, dust and light the church, work all night to build or repair it, and act efficiently as steward, raise the tunes, take up the collection, and do everything that a Christian man ever did do in the service and offices of the church. He lives in the history of New Orleans Methodism from its infancy, and his monument is in nearly every brick and beam and bell and spire. Every Sunday school is his memorial, and every congregation is a witness to his wonderful usefulness. A few such men in any community would evangelize it; a regiment of them would conquer a State. Brother Keen was a plain, illiterate man, without polish of manners, not prepossessing in person, nor greatly endowed in intellect, but he was humble and mightily in earnest, and consecrated all to God. He certainly made the very uttermost of his gifts and opportunities, and what he accomplished ought to shame and condemn thousands who, with superior gifts, accomplish far less for Christ. He came fully up to the apostolic exhortation: 'Not slothful in business; fervent in spirit; serving the Lord.' He was diligent in his own affairs, but still more diligent in the affairs of his divine Master. On the 2d of August Brother Keen left home for Alabama. Called by some business engagement to the little town of Jackson, on the Tombigbee River, he there died after a brief illness, and there he was buried. His last hours were peaceful, and we have no doubt that the final summons found him ready, willing and even glad to depart and be with Christ."

Bishop McTyeire wrote to the Editor of the Advocate the following note:

"Let me thank you for the biographical sketch of Richard Keen, which you gave in the editorial columns of the Christian Advocate. I knew him well. Your sketch is nothing exaggerated. He deserves to be held in honorable memory by us all. Let us glorify the grace of God in him.

"There is one portion of Scripture in connection with which I have often thought of Brother Keen. He illustrates it. I believe that humble, working, good man went before the Master, saying: 'Lord, thy pound hath gained ten pounds.' Such a man is eminently the product of Christianity. I knew a case where, on his way to early morning work, he called in at a newly converted neighbor's and taught them how to hold family prayers; and this he did until they got in the way of it. He did it literally, en passant. He was a hearty worshiper. I loved to see him in the congregation, for you were sure to hear him, too. Once I was reading as the lesson, the thirty-fourth Psalm. He could not contain. With his rough, honest hand he brushed away the tears, and said aloud: 'Yes, Lord, that is so—this poor man has tried it.'"

What Methodism in New Orleans needs is not fifty men of wealth, but a hundred men with the missionary spirit of Richard Keen. With such, in the next twenty-five years this city could be made both Protestant and Methodist. Wealth is the least thing in the propagation of great truths. May God give us of His grace and multiply the number of those whose zeal is increased. If we will emphasize men and the Kingdom more, money and the Kingdom will take care of

themselves. May God give us men of vision, of faith and daring in our great cities.

J. W. MOORE.

New Orleans, La.

MILLSAPS COMMENCEMENT ADDRESS.

Delivered in the College chapel on Tuesday, June 11, 1912, by the Rev. William Hayne Leavell, D. D., LL. D., of Carrollton, Miss. Dr. Leavell is one of the most scholarly and eloquent Presbyterian ministers in the South and a son-in-law of the late United States Senator J. Z. George, some of whose papers he is said to be preparing for publication.)

Age and experience are everywhere granted the right to admonish and instruct the young. There is a certain satisfaction in urging others to do the things one has himself not always done. Some truth is found in the philosophy of Pudd'n-head Wilson: "To be good is noble; but to show others how to be good is nobler and no trouble." It is oftentimes not much worth while to admonish the aged, but it is always worth while to admonish the young, for who can tell but that some seed may take root in a fruitful soil and bring forth manifold results?

An old and wise man once said to a young one who stood facing the responsibilities of his life: "Take heed to thyself and to thy teaching." The modern form of this word of counsel is: "Look to yourself." And I know of nothing of more importance to you now on this the day of your coronation, than to look to yourselves, and to reach the clear determination that you will always and everywhere meet the obligations of your sovereignty.

To-day is an epoch in your lives. And the wise man is he who seizes his epochs. At such points of experience we arrive oftentimes at crises, and in such crises wise men and women determine upon some line of action, some course of conduct, and fix upon their program of life. Son of God although he was, Jesus Christ did this very thing during those dreary days in the desert when he was tempted of the devil. He then committed himself to the principle of self-sacrificing love as his line of action, and struck hands with God in an inviolable compact to live his life, do his work and win his victory by the persistent sacrifice of himself. From that he never veered, never swerved, never departed; under its demands he never flinched; its full and terrible price he paid to the last farthing and by means of it he illustrated and illuminated righteousness on the earth.

According to your wisdom will be the certainty, the clearness and the fixedness of your purpose in life. If you will consider the age in which you are called to live, consider the qualities of this modern time, you will see how necessary it is for every one of you who means to make himself worth while in this day and generation, to "look to himself," for this is as material an age as the Christian world has ever seen. Men have more wealth than ever before, more learning, more philanthropy, even, make greater benefactions than ever, have more power for good and more machinery for applying it; yet our spiritual life has a lower angle and shorter vision than at any time since our nation was born in the sacrifice of our fathers and established in the providence of God. The notes of materialistic desire sound with a louder clang through all the spheres of our national purpose and hope. More and more we are measuring all things by the gold standard. Money talks—talks in every form of speech, sings in every note of joy, and rides its triumphal car through every sphere of life. There is a mad race for money in which we are all entered and every man is stripped. None wants some, some wants more, more wants much, and much wants it all. It is no longer a matter of doubt—it is a settled fact, that the orders of society are now graded by the amount of money one has. We may as well be honest and frank about it: learning, culture, eloquence, faith, and character do not determine the degree of one's

influence, nor fix his position in the world. That is fixed by his wealth.

I fear there is some reason to think the Church itself may be in danger from that which has already corrupted society. The Church is doing too much reverence to the "strong box" and bowing too low before the bank account. Men are trying to drive a "coach-and-four" through the Ten Commandments, and are rushing through the Sermon on the Mount with the world tucked under one arm and the Church under the other, and imagine they can accomplish the impossible feat of serving both God and Mammon. In the language of our redoubtable ex-President—who is himself an explosive and far-sounding illustration of his own vigorous doctrine—this is a "strenuous age." Every nerve is keyed to its highest pitch, every eye is shining with the light of anticipated triumph, every voice is strident with the tones of command, and the very air is shivered by the shout: "Clear the way, for I am coming." Being lost to our experience, moderation has passed out of our vocabulary. The mild and gentle phrases of the more refined years, being no longer heeded, are no longer used. Whatever we wish to be heard nowadays we must say in the extremest language we can find and yell in the loudest tones we can command, or we will get no more attention than would a whisper amid the loud, crashing thunders of a storm in the mountains.

This is not an overdrawn picture of our modern times in which you are called to live and do your work. Your task is not an easy one and I do not envy you either your responsibilities or your youth. The larger part of my work in the world is already done. It was done amid the far less complex conditions of the past. To my moderate powers that time was better suited. I do not think of myself as a coward; and yet I am grateful that God did not see fit to burden me with the responsibility of youth in this day and time. Still I congratulate you that yours is the duty and responsibility, for I honestly believe that God knows and that he cares, and that "as thy days may demand, so shall thy strength ever be." So here you are and here and now you are called to do your part. The summons comes from God. Had he not wanted you in the conflict at this time, he would have called you into being at some former or some later day. He places you here now, so gird up your loins and "quit you like men."

This modern age is as I have described it. Those who are to mould it into different forms for better things must be found and equipped. Here is where the college comes in. And you must never forget that a college is more than money, more than students, more than instructors—it is both a history and an atmosphere. It is true that the real atmosphere of the college is largely made by the teachers who represent scholarship and learning. It is true one man may be able to dominate the whole situation, like Thos. Arnold at Rugby and Mark Hopkins at Williams, and create an atmosphere and influence a generation. Yet it takes more than teachers, however competent; more than money, however much; and more than students, however many, to create a real college. Of course, both money and students are necessary to make a seat of learning great. Wise instructors and wise instruction are needed also. But even these things cannot of themselves and at once make a real college. Something more is needed. Time is needed—time for a history to grow, time for the creation of an atmosphere. In such fashion are made the institutions whose peculiar empire is the discovery and equipment of competent scholars to do the work of scholars in the world; as well as the discovery and equipment of others whose business in the world does not, indeed, deal with questions of technical scholarship, but which does require for its highest efficiency trained and disciplined powers. The whole man should be trained, not only his brain. Whatever may have been true fifty years ago, it is no longer a question that a well developed body is of vast importance amid the contests of our modern time. Too many persons drag along because

their bodies are not sound and well. Still there is danger that our institutions may give such importance to physical training as to misplace the emphasis and cause students to overestimate its value. Once I visited one of the famous universities of the country and my son pointed out to me "the most famous fellow in college." I inquired and learned the young man was famous, not for scholarship, but for football. He was the famous "full-back" of the college team—or half-back, or quarter-back—something about his back. And it seemed to me the emphasis was wrongly placed, where the most distinguished classman in college was distinguished for his back and not his brain. The emphasis should yet be placed upon mental discipline and learning as the proper equipment for life in an age that is more and more needing, if not demanding, education and culture.

It is coming to be better understood that one is better prepared for life if his powers are trained, even should his duties be found amid what are called the humbler walks of life. One should be better fitted for life as a farmer, bricklayer, stoker, merchant, clerk, housekeeper, seamstress, or cook, for being educated, for having a cultured mind. Not that one would plow better, or build better fires, or sew and cook better for being educated; but he is all the better fitted for life in such spheres for possessing a cultivated mind. To such a man life is not so narrow and dull, not so devoid of interest and variety, not so dependent upon coarse gratification for pleasure, and not so open, therefore, to temptation. Such a man can "walk with the wise" all the days of his life. When most alone he is least alone. He can keep company with the sages whose rich lore he knows, and entertain the conceits of an active and cultivated mind which soars above the dull and the commonplace. "My mind to me a kingdom is."

I know, of course, that not a few of the ablest men and women in the history of our country lacked such training and culture. They greatly contributed to the greatness of our history. I would honor them all the more for being able to do this, despite their lack of training and culture. But we are ceasing to be a new country. Our experiment in government is no longer an experiment. More and more our leading men are being pitted against the representatives of the most cultivated, most learned, and most highly civilized peoples of the Old World. We are beginning to feel this. In recent years the best service rendered our country abroad has been rendered by men of the best culture among us. Our best representatives to the culture of Europe have been men like Motley, Lowell, Phelps, Bayard, Curry and Choate. Our public men no longer openly sneer at scholarly aspirants to public position as mere "doctrinaires;" they have quit sneering at the "literary fellow," as they formerly called the scholar in politics. More and more the scholar is coming to the front. We are wanting our leaders to be educated men. We are beginning to realize that a certain moral quality is apt to be associated with culture, even if it be little more than good taste in morals. We feel that the country is not so likely to be misrepresented in matters of propriety by men of culture. We are sure, for example, that a Lowell or a Curry would not be apt to write a treatise on the game of "Poker," as was done by one of our former ministers to the Court of St. James. Educated people whose minds are well furnished and whose powers are thoroughly disciplined are not likely to be bigoted and narrow and prejudiced and "infallible." And there are so many situations in life that can be made awkward and uncomfortable, even intolerable, by the narrow-minded bigotry of ignorance.

It is well, then, to ask what manner of man shall he be who shall enter life now, meet the responsibility, and achieve the possible in our day and time, in our country, and in the world? I answer in a word: He must be a sound man. And this, unlike Gaul, is divided into "four" parts:

1. Our man must have a sound body. I do

not mean that he must have physical beauty. You may not agree with me, but I think physical beauty, particularly that degree of it which attracts universal attention, is both a danger and a disability. Men who have been marked by extraordinary physical beauty, from Absalom to Byron and Beau Brummel, have never been able to leave behind them a good name for manliness and virtue. There is a quite universal feeling that men of great beauty are apt to be great rascals. It is not generally thought that men possessing the powerful fascination of beauty have enough of virtue not to misuse that power to the undoing of others. The experience and observation of the world have created so much doubt of its value as to require a man of unusual beauty to prove his virtue before men will believe he possesses it. And the difficulties he encounters in overcoming this prejudice are neither few nor small. It is said that some Englishman once ran across Daniel Webster without knowing who he was, and pronounced him a humbug because "no man can be as great as that man looks."

But beauty is not necessary to soundness. By soundness I mean health, development and power of endurance. Most of the uncomfortable people I have known have been people whose bodies were not sound. I have almost come to believe that a sound body is a condition precedent to wholesome piety. The rickety and washed-out specimens are apt to be very difficult people. A sound body is to a large degree necessary to the sustained labor of life, whether of a physical or intellectual sort. To this end there should be careful physical training. It is true Paul said, "bodily exercise profiteth but little." He meant that it profited little as a substitute for godliness; which is manifestly true. But as an aid to service, to efficiency, to godliness even, bodily exercise profiteth much. It makes for health and strength, makes for that soundness which prevents the physical condition that racks the spirit of a man. There is, therefore, a reason, a good, sound, substantial, wholesome, sensible and religious reason, for the gymnasium in the college as a necessary instrument for the adequate equipment of men for the strain of life in our day and time. The moral attainment of the race would be vastly helped, if all the world's workers were possessed of sound bodies. It would be all for good, if men whose minds are trained and whose souls are clean were as well developed and strong in body as the man I saw win the final victory for the Boston Baseball Team by one magnificent stroke, twenty-five years ago.

2. Our man must have a sound mind. I make no plea for genius. Genius is rare, is not subject to law, blazes no path for others, but only for itself. Genius is a comet which flashes athwart the heavens in an orbit peculiar to itself, illumines the night for a little while, and then fades forever from the skies. It frightens as many people as it charms.

I make my plea for common sense. Common sense is a star. It goes by law, follows a prescribed course, moves in regular order, serves its office well, frightens nobody, never flickers and falls, but shines on in undimmed radiance to the end. Somebody has said that "common sense is the best substitute for genius." I go further: Common sense, for every ultimate purpose, is far and away better than genius. You may safely ride the steed called "horse-sense." It strikes a steady gait and jogs along to the journey's end. On that steed you always arrive. It never turns "turtle" and drops you in the ditch. Common sense plods; genius refuses to plod; yet plodders win in the long run. Napoleon was a genius and Wellington was a plodder; and the final triumph of the plodder made for the betterment of mankind.

The result of my prolonged observation is the conviction that a sound judgment is the highest intellectual quality. It is developed out of common sense. It is cultivable—you may grow it to that degree of perfection where it rarely, almost never blunders. The "sound mind" needs to be trained, educated, drawn out, cultivated, enriched. It needs to know many things, to know

some things well, to know something perfectly.

There is such a thing as culture and there is such a different thing as "culchaw." Remember that the one thing in all this world which cannot be counterfeited is culture. You may counterfeit wealth, many men are credited with wealth who are merely "high rollers;" you may counterfeit manners and breeding and show off a certain superficial acquaintance with the customs of good society, you may counterfeit an honorable ancestry and get strangers to accept you as a scion of some distinguished family, may even lie about it long enough and hard enough to convince yourself that noble blood runs in your veins, but you cannot counterfeit culture, for the moment you "open your mouth you put your foot in it." A simpering young idiot once assured Oliver Wendell Holmes that he much enjoyed reading the "Autograph of the Breakfast Table." Talleyrand once entertained the English historian, Robertson, at his salon in Paris. Being himself busy with many things, he commissioned Madam Talleyrand to familiarize herself with the author's writings—a specious form of flattery common to such occasions. She read diligently, but unfortunately got hold of the wrong book. In lingering near them for the moment Talleyrand heard his wife, with her most insinuating charm of manner, say: "Do, Mr. Robertson, tell me whatever became of your man Friday." With a loud laugh the Minister of State exclaimed: "My lord! sir, she has mistaken you for Robinson Crusoe."

Surely, "a little learning is a dangerous thing." Too little culture is hazardous for him who is ambitious to appear as a man of culture. But I want also to warn you against too much culture; against a too prolonged and exclusive cultivation of the mind. Culture should be a means and not an end. One who expends all his energy and time in sharpening his axe will never fell a forest; one who is forever enriching and refining his culture by exclusive study and never putting it to service, will finally get an instrument too fine and too brittle for execution. A lady's penknife, however sharp, is not an effective weapon for clearing away the forest. That was the fault of the late Lord Acton. He was said to be the most learned man in Europe. He was at home in the theological problems with Dollinger, in questions of State with Gladstone, could instruct Jowett in his specialty, and could guide Mommsen in early-Roman, and Hatch in early Church history. But his learning was so extensive, his culture so refined, and his taste so exquisite as to make him unwilling to put out any work, lest it should fall short of perfection. Under much prodding he finally projected a universal history, but before any appreciable portion of it was completed he died, and all his vast learning was lost to the world. It is possible to sharpen an instrument too much and keep at it too long and so do nothing worth while all through life.

I have always enjoyed the sharp criticism given by a hardy Western scholar to his inept Boston friend who spent all his time in the study of Transcendentalism, but confessed he could never really comprehend that unique Concord Philosophy. The Westerner said: "That's easy: Transcendentalism is the spiritual cognoscence of psychological irrefragibility connected with concomitant ademption of uncoluminent, spiritualized and etherialized contention of subsultory concoction."

3. Our man must have a sound soul, also. That will include his affections, of course. "As a man thinketh, so is he." More than that: As a man loveth, so is he. Indeed, a man is what he loves more than he is anything else. "Out of the abundance of the heart the mouth speaketh"—the mind projects, the effort is put forth. A man will seek to reach, to do, what he loves. He will go after and get what he loves, or know the reason why. He will move heaven and earth to possess and hold what he loves. In such a man's life sentiment will occupy a large place. His tenderness will be in proportion to his soundness and bigness of soul. He may hide it as the Scotch are said to do, who sternly repress every

open expression of sentiment and in secret wet their cheeks with tears as they croon "John Anderson, my Jo, John."

Mixed as my own blood is with the strains of the Covenanter and the Huguenot, I admire the German subjection to the power of emotions. The best expression of it is the dialect poem of Charles Pollen Adams, called

"MINE SCHILDHOO."

"De schiltern they vas poot in ped,
All tucked oup for der night;
I dakes mine pipe der mantel off,
Und py der fireside pright
I dinks aboutt when I vas young—
Off moder, who vas tead,
Und how at night—like I do Hans—
She tucked me oup in ped.

"I mindt me off mine fader too,
Und how he yoozt to say,
'Poor poy, you haf a hardt oldt row
To hoe, und leedle blay!'
I find me oudt dot id vas drue
Vot mine oldt fader said,
While smoodhing down mine flaxen hair
Und tucking me in ped.

"Der old folks! Id vas like a dhream
To shpeak of dhem like dot.
Gretchen and I vas 'oldt folks' now,
Und have two schiltern got.
Ve lofes dhem more as nefer vas,
Each leedle curley head,
Und efry nightt ve dakes dhem oup
Und tucks dhem in dtheir ped.

"Budt dhen, somedimes, when I feels plue,
Und all dings lonesome seem,
I vish I vas dot poy again,
Und dis vas all a dhream.
I want to kiss mine moder vonce,
Und vhen mine brayer vas said,
To haf mine fader dake me oup
Und tuck me in mine ped."

The man whose heart is right and whose soul is sound will not be an agnostic; he will believe in something and believe in it with all his "might and main." He will believe in God and believe that He will reward all who diligently seek him; will believe in his fellow-men, that they are worth serving and worth saving; will believe in himself, that he is worth while, that he is here and now for a purpose, that he is endowed with capacity, is burdened with responsibility, and charged with destiny. His song will be:

"A charge to keep I have,
A God to glorify."

And he will believe in destiny. However he may shun the dogma of personal predestination, he will believe in that high predestination of the eternal which has foreordained from before the foundation of the world the ultimate and transcendent triumph of righteousness; will believe in that mighty and Imperial Moral Order of the Universe which is steadily marching toward its complete and final victory; and that some day mankind will be caught in its majestic sweep and carried to its glorious destiny. Such a man will know how to use his powers of body, mind and soul, combining them into one fit instrument to effect the good of man and the glory of God. So will he become a copy of his Lord, and hope again to see the heavens open and to hear once more the blessed tribute: "Thou art my son, in whom I am well pleased."

4. Our sound man with his sound body, sound mind, and sound soul, should get a sound companion.

The divine wisdom once declared, "It is not good for man to be alone;" and the divine power created man "male and female"—the two hemispheres of God's highest and divinest world. All the ages since have confirmed the truth of the declaration.

Sometimes we say that God added "woe" to "man" and named the combination woman; that woman introduced the serpent into Paradise and

brought all our woes into the world; say with John Milton:

"Earth felt the wound; and Nature from her seat,
Sighing through all her works, gave signs of
woe
That all was lost."

We say these things sometimes; but we know, we who have had mothers, sisters, sweethearts, wives and daughters, we know that woman has brought to the world its purity and sweetness, and sympathy and love, and inspiration and nobility and helpfulness—in a word, its happiness and worth. She is our companion, our "guide, philosopher and friend." With an honorable pride, she crowns us in our hour of victory; with invincible faith she sustains us in our hours of defeat; cheered and upheld by her brave and dauntless soul, we go forth again to the battle, with victory in our heart and might in our arm. All good men and true worship at her shrine.

It is out of these deep experiences and these high loyalties comes our impatient, hot, determined, sometimes rude and frantic opposition to the new woman, and to all the elements and instruments of that unwholesome cult. We resent the effort to expose our women to the vulgar gaze, to publish their persons within the yellow glare of a shameless press. The civilization of mankind can better do without all it would gain by making woman more like men and less like women. The heart of every true man resents and resists, in the degree of his wisdom, all efforts to masculinize woman. We want none of the new woman who prates of her rights; who, as one of our humorists puts it, "discusses her rights, recusses her wrongs, and cusses the men." The woman who trained the men who fought and won the battles of human liberty and progress thought of her rights in a far different fashion, thus:

"The rights of women, what are they?

The right to labor and to pray,
The right to watch while others sleep,
The right o'er other's woes to weep;
The right to succor in distress,
The right, while others curse, to bless;
The right to love whom others scorn,
The right to comfort all who mourn,
The right to shed new joy on earth,
The right to feel the soul's high worth,
The right to lead the soul to God
Along the path the Savior trod—
The path of meekness and of love,
The path of faith that leads above,
The path of patience under wrong,
The path in which the weak grow strong.
Such woman's rights God will bless,
And crown her champions with success."

Steer clear of the new woman who longs to get in the "public eye" and make an independent career. She will spoil yours. Seek out, find and win the woman who is cut and fashioned after the pattern of her who made your father worthy and made her son a man. The writer, John Paul, tells us of the impression the new woman made on the wise old father of the sons of Adam:

"Abou Ben Adam, after Eve's decease,
Awoke one night from a long rest in peace
And saw within and up and down his room—
In what seemed trousers, but of ampler bloom—
A woman striding; not his Eve of old,
Bosoming of whom had made Ben Adam bold.
But to the vision bifurcate he said,

• "What wearest thou?" The woman turned her head

And with a voice that seemed indeed a stare
Answered, "The things new women mean to wear."

"And are you one?" said Adam. "Aye, quite so,"
Replied the stranger. Adam whistled low,
But cheerfully, and said, "In that case, then,
Count me, I pray, as one that loveth men."

Wise old Abou Ben Adam! May his tribe increase. Every normal and sound-hearted woman ever born into the world would rather be the wife of a good man and the mother of his children

than to be anything else in the world. Once under my own roof, I undertook to tease Frances Willard about being an old maid. She stopped me short with: "I serve where I am called. I would rather be a wife and mother than have all the honor that has come to me."

"Look to yourselves." Come into possession of a sound body, sound mind, sound soul, and sound companion. So can you face confidently the present and the future. While the battle rages and the Great Commander calls, you can respond with all you are and all you can become. When the fight is over and the victory is won and the King calls over the names of his heroes, whether in the "line" or on the "staff," may you then be crowned with the wreath of triumph, as you are this day crowned with the duty and responsibility and opportunity of sovereign citizenship in the greatest nation of all this old world's wonderful history.

Church News

Bishop Candler's sermon preached at Emory and Henry College on June 9, the occasion of their recent Commencement, is reported to have been a remarkably brilliant and forceful utterance.

Gipsy Smith has been invited by the General Conference of the Methodist Church of Australia to conduct a revival campaign in that country during the year 1915. He has taken the matter under advisement and will give his answer at a later date.

Following the example of our Church, the recent General Conference of the Methodist Episcopal Church authorized all unordained local preachers employed as pastors to baptize and perform the marriage ceremony, where not in conflict with the laws of the State.

Dr. A. C. Dixon completed a few days since his first year's service as pastor of the Metropolitan Temple of London, the church that was made famous around the world by the ministry of Dr. C. H. Spurgeon. This anniversary was celebrated by special services lasting three days.

There is now talk of a union between the Methodist Protestant Church and the United Brethren in the United States. Committees are at work formulating a plan, and it is thought the outlook for merging the two bodies is encouraging. Together they would have a membership of over half a million.

A Fisherman's Institute, costing about \$150,000 and provided with social rooms, dormitories, class rooms, and a gymnasium, has been erected at St. John's, New Foundland, and named for Dr. Grenfell. It is said that the splendid facilities of this plant will be at the service of working girls, as well as fishermen.

Dr. J. Wilbur Chapman, who, with his singer, Mr. Alexander, has been evangelizing in Australia, is reported to be seriously, if not fatally, ill in that country. Dr. Chapman recently closed a great meeting in Dunedin, New Zealand, in which there were said to have been 860 conversions and 200 young men called to the ministry.

The Bishops of the Methodist Episcopal Church are paid \$5,000 a year, and in addition to this are allowed \$500 for clerical assistance, and \$1,000 for house rent where no episcopal residence is furnished. The salary of the editor of the New York Christian Advocate is \$5,000; that of the other editors, \$4,000, and that of the publishing agents, \$5,500.

The sons of two very distinguished Presbyterian ministers were recently approved as candidates for the ministry by the Presbytery of New York. One was Mr. Tertius Van Dyke, son of Dr. Henry Van Dyke, of Princeton University, and the other was Mr. Basil W. Hall, son of the late Dr. Charles Cuthbert Hall, of the Union Theological Seminary.

Dr. G. C. Rankin, the esteemed editor of the Texas Christian Advocate, has lately been sorely afflicted in the loss of two of his children: Mary Frances, who died on May 25, and George Clark Stevens, who died on June 1. We pray that the Heavenly Father may graciously comfort and sustain this faithful servant of the Church and the other members of the stricken family in this trying hour.

A granite monument has been set up at the

grave of the late Bishop Merrill who is buried in the Rose Hill cemetery in Chicago. The money to have this done was obtained from the preachers who were ordained to the ministry by Bishop Merrill, no one being allowed to contribute more than \$1. Three other Methodist Bishops sleep in this same cemetery: Hamline, Harris and McCabe.

Dr. W. W. Pinson, chief missionary secretary of the M. E. Church, South, embarked for Japan at San Francisco on June 28, taking passage on the steamship Mongolia. He will spend several months in the Orient, inspecting our missions and familiarizing himself with the religious conditions existing there. It is well for our leaders to have first-hand information concerning the fields into which we are constantly sending men and money.

The Nashville Christian Advocate makes the following comment upon Bishop J. H. McCoy's Commencement sermon at Vanderbilt University: "The text was from the third chapter of John, the eighth and eleventh verses, and it was one of the most practical and at the same time one of the most eloquent and inspiring messages heard on any similar occasion." Everywhere he goes, this modest but gifted young chief pastor is producing a fine impression.

The Raleigh Christian Advocate states that the Northern Methodists will undertake to build a college at Washington, N. C., the town authorities having agreed to donate to the enterprise twenty acres of land and \$5,000 in cash. One would think that these brethren have enough to do in the North without wasting money trying to invade the South. Our worthy contemporary pithily remarks that such a course is not likely to promote the cause of union.

It is stated that President Yuan Shi Kai, of the Chinese Republic, has placed his sons and nephews under the instruction of a British Baptist minister specially appointed by the Mission Board to be their tutor. In many pagan countries missionaries have long been praised for their work as teachers and patronized by the upper classes, who oftentimes are not Christians. This gives them a great opportunity to perform an enduring work for the Master.

The Polytechnic College of Fort Worth, Texas, is said to have matriculated 600 students during the session just closed. Dr. Culver, who was announced by the secular papers as having resigned, according to a later report, has been influenced to continue as president of the institution. A recent writer in the Texas Christian Advocate says of Dr. Culver's work in that State: "He has captured our hearts and compelled a recognition of his ability as a thinker, orator and college president. The mantle has fallen upon worthy shoulders. Polytechnic has, indeed, closed the best year in its history." We note that the Southwestern University, at Georgetown, Texas, has conferred upon this gifted ex-Alabamian the degree of Doctor of Divinity.

Secular News and Comment

By Rev. A. J. Gearheard.

The State of Pennsylvania will spend \$50,000,000 on its public roads next year. It hopes to have the best roads in the world.

On June 20, the New Hampshire constitutional convention, by a vote of 208 to 149, refused to adopt the amendment granting votes to women.

Harvard University recently held its two-hundred and seventy-first Commencement. President Lowell conferred degrees on 530 students and granted thirteen honorary degrees.

Judge Ben Lindsey, the famous Juvenile Court Judge of Denver, has been re-elected to the bench by a large majority. He ran on the Citizens' Ticket, which was largely made up of candidates in favor of prohibition and which won a sweeping victory.

Andrew Carnegie has recently advised the students of Aberdeen University never to use liquor or tobacco until they are millionaires. The ex-steel magnate does not give his personal experience in this matter—merely his advice—but no man will lose much who follows it.

Marconi, the great inventor, has invented a wireless call bell, which will respond to a danger call so loudly that should the wireless opera-

tor on board a steamer be asleep when a danger signal is sent, he would be awakened. Thus has science scored another victory for the safety of travel on the high seas as a result of the Titanic disaster.

Congressman R. P. Hobson, of Alabama, has announced himself as a candidate for the United States Senate in that State, to succeed the Hon. Joseph F. Johnston, the present incumbent. Mr. Hobson's reputation by no means rests upon the sinking of the Merrimac alone. He is a man of unusual intellectual gifts, of deep conviction, and of great force as a speaker.

The people of New Orleans who are so fortunate as to own stock in some of the great commercial institutions domiciled here, will receive during the next ten days more than \$4,000,000 in dividends. Some of the commercial institutions will pay as high as 8 per cent on their capital. This is a fine showing, considering the depression caused by crop failures and the recent floods.

New Orleans has decided to wage an unrelenting war on rats. It has been proven that the rat is the cause and distributor of the germ of the Bubonic plague, and this disease is now running its course in Porto Rico, the rat-ridden island of the south. All ships entering New Orleans from Porto Rico are being inspected and ridded of the vermin before being permitted to land.

A determined fight is being waged against the cattle tick in Mississippi and Tennessee, and a fight is being begun in Louisiana to stamp out charbon among live stock. The cattle tick and charbon together have wrought great havoc to the Southern farmer, and, when these two plagues are destroyed, there is nothing to prevent the South from becoming as well known for its stock raising as it now is for its cotton, cane and rice culture.

A prize-fight recently held in New Orleans was called by a local paper "a piece of management" that will bring the promoters of boxing into deserved disrepute. It is time Louisiana was waking up to the extent of the mad reign of the sportsman in this State. Why should Louisiana permit such beastly brutality, when other States hold it as a heathen practice? And yet a bill is now pending before the State Legislature to permit 25-round boxing bouts.

There are 13,000,000 foreign-born residents of the United States. The question is asked by certain pessimistic persons: Can America Americanize this vast army of foreigners? Of this number 4,039,200 are from English-speaking countries and more than three and a half millions are of German ancestry. Thus with but five million Italians, Jews, Russians, etc., who are not in sympathy with American manners, it is an easy matter for the 85,000,000 Americans to Americanize our foreign-born population.

The solons at Baton Rouge are considering a bill, which, if passed, would make it compulsory for every pupil attending public school to pass a physical examination and to be subject to medical examination and treatment at the will of an appointed doctor. Personally we can see nothing of advantage in such a measure, but, on the contrary, it might cause those patrons who prefer calling their own doctor and who object to having another physician prying around their children at will, to patronize private schools in preference to the public schools.

In a recent address in London, Baron Marschall von Bieberstein, the German Ambassador to Great Britain, paid an eloquent tribute to Emperor William. Among other things, he said: "William II is more than an emperor; he is a true leader of his people in spirit, as well as in deed. He has guided them through nearly a quarter of a century and preserved an unbroken peace, and history will look back upon his reign as a remarkable development of the German people in every direction of intellectual and moral activity." We do not think the Baron's statement is at all too strong. William is very generally regarded as the ablest monarch who has sat upon a throne within the last quarter of a century, and the German nation has certainly made wonderful strides since his hand has been upon the helm.

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A STATEMENT AND APPEAL

To the Pastors and Members of the Methodist Episcopal Church South, Within the Bounds of the Alexandria District, Louisiana Conference.

Dear Brothers and Sisters: I wish to call your attention to the statement filed by the Bishop and Presiding Elders appearing in the Advocate at recent date. The need of our brethren in the flooded district is very urgent. In most places there will be little if anything made. We ought to help them in their adversity. They cannot stay at their posts unless assistance is given. This collection will be especially for the preachers, to enable them to remain at their posts and to finish the Gospel to a people who are temporarily stopped from helping themselves. The preachers are urged to present this call at every place. Our people are urged to give as liberally as the case demands.

The reports from the preachers at the District Conference, recently held, showed that progress was being made in the district. Reports showed that up to that time 304 members had been received since Conference. So far only a few special efforts have been made, only the general round of pastoral work. The protracted meeting season is not on us. Let's press the battle and make this campaign mean more to and for the Church than any other. The high water has interfered somewhat with work anticipated for the year, but as far as is possible I will carry on the plans outlined.

According to the announcement and agreement made at the Preachers' Institute, I will not hold all the Conferences the third round. When the time announced comes round, if the elder does not arrive with the date, let the pastor hold his conference and make reports to me by mail. I don't know yet what places I will not make, as that will be governed by the time I will have to help in meetings where there is no other means of making them go without my help. I will give this time to meetings at needy places that are not able to pay for the work of an evangelist or helper.

Let us all work together with God for a great forward movement. Let the preachers and people at every point work for a payment of the Conference collections in excess of the assessments and away yonder in excess of anything heretofore done, because a large section of our Conference will and can do practically nothing. So let us who can come up to the help of the Lord. Praying God's blessing upon your labors, I am, Yours faithfully, BRISCOE CARTER.

HOME FIELD NOTES.

Seeing Louisiana at this particular time is not altogether an inspiration, for the awkward way the trains have of consuming hours in reaching places where the schedule calls for minutes makes one not a little nervous. I left New Orleans Wednesday morning, June 26, at 7 o'clock, bound for Lake Charles. The train I rode on, the Southern Pacific, was detained by way of Baton Rouge, and arrived at Lake Charles 16 hours after leaving the Crescent City. Thursday morning I reached the floor of the State League Conference, which was moving along under the able presidency of Rev. H. W. Jamieson, of Shreveport, with Lawrence Hoffmann, a Centenary student from Jennings, at the Secretary's table.

I cannot go into details concerning the program, but every part of it was interesting and instructive. The young people appeared to be in earnest about the work of the Master, and while they planned social features, study classes and material progress, the greatest demonstration of interest came when the subject of winning souls to Christ was introduced. Bowed down before the altar of God, every delegate pledged himself to win a soul for Christ during this year.

The Business session, which was held on Thursday afternoon, showed that the State Leaguers are in earnest about the young people's

department of church work, and wisdom was exercised in selecting all the officers for the ensuing year. I regret to be unable to give a list of the officers, but I have just as yet received the list from the recording secretary. The Conference came to a close Thursday night. Dr. F. S. Parker preached an able sermon, after which the Lord's Supper was administered.

Friday morning, after saying good-by to Brother and Sister Maya in whose beautiful home I had been charmingly entertained, I left Lake Charles in company with a lively group of Leaguers bound for Lake Arthur, to attend the Lafayette District League Conference. It was impossible for me to go with them all the way, so at Mermentau I bade adieu to Dr. Parker and the rest, where the party boarded a launch and proceeded down the Mermentau River towards Lake Arthur.

At Lafayette I was particularly blessed by being entertained for a few hours in the splendid suburban home of Mr. and Mrs. Crow Girard. Brother H. N. Harrison, the popular pastor at Lafayette, added to the delight of the hour the value of his presence. What more could one ask? Lafayette is a beautiful city, the Girard home is a charming place, with its great library, yard of shade trees and rural setting presided over by its lawyer-banker-farmer lord and affable Christian lady, and Brother Harrison is such a person as the Spirit of God only could make out of a man.

From Lafayette I went to Alexandria, where I arrived at 4 p. m. and soon met and talked briefly with Dr. E. H. Werlein. Alexandria is one of the most delightful places in the whole South. The Methodist Church there is a magnificent structure and its membership is characterized with true Christian fervor and Methodist zeal. I would have been delighted to have been able to spend a week in the Hub of Louisiana, but sheer necessity drove me out of town at midnight.

The L. R. and N. train, on which I left Alexandria, was making its third run since the flood. To call it a "run" is an exaggeration, for it was a drag over soft tracks, through a land made bare by furious floods. As I gazed from the car windows and saw the havoc that had been wrought: plantations barren, cities silent and deserted, steeped in filth and stagnant water, and, withal, the odor of decaying vegetation, I could not help but call to mind the appeal Bishop Monmon and the presiding elders of Louisiana were making to the churches of Louisiana for help. (This appeal was agreed on at Alexandria, just two days before.) If all the members of each congregation in the South could have been with me on that morning ride, the collection on July 14 would reach \$18,600.

I arrived in Baton Rouge and by 10:30 o'clock was in the delightful company of Rev. W. W. Drake and Dr. P. N. Parker. It is needless to talk about Brothers Drake and Parker. To merely mention that one has had the pleasure of being in their company is to invite the envy of all who know them. Brother Drake is doing a great work in Baton Rouge. I was permitted to spend Sunday with, to me, the most charming host and hostess in the State of Louisiana. I do not say this to cast a reflection on any of the splendid folk in whose homes I have been entertained. I speak for sentimental reasons, for I was entertained by my father and mother, Mr. and Mrs. J. M. Gearheard of Litcher.

A. J. GEARHEARD.

ALEXANDRIA DISTRICT CONFERENCE.

The Conference was held in First Church, Alexandria, June 11-13. The majority of the pastors were present, but the number of lay delegates was small.

The reports of the pastors show that the Leagues are few, but the Sunday schools are numerous, and many are reported to be in a flourishing condition. Several adult Bible classes are doing good work. The work of the women is well organized in many of the charges. Some

of the churches report the financial condition to be satisfactory. Four pay their pastors salaries by the month. Interest is shown in missions, and there is a prospect of full collections on several charges. Meetings have been held in a number of places and 214 and more have been added to the Church. There is much missionary territory in the district, and there was earnest discussion of those needy fields along with plans for their development. The character of each preacher in the local ranks was passed, and the licenses of the unordained renewed. J. H. Montgomery was recommended to the Annual Conference for re-admission. The delegates to the Conference in Monroe are H. H. White, T. W. Holloman, P. A. Swain and J. E. Williams. Alternates: J. H. Montgomery, D. B. Baker, C. W. Ward and C. P. Wilkinson. Columbia was chosen as the next place of meeting for the Conference.

Tuesday morning Rev. R. M. Brown of Boyce preached a very thoughtful and helpful sermon. At night the preaching was done by Rev. R. H. Harper. The last day of the Conference was devoted to the laymen, and Mr. V. L. Fulton and Rev. W. H. Coleman addressed the Conference in the interest of Missions. Rev. R. W. Vaughan, Rev. P. O. Lowrey and President R. E. Bobbitt of Mansfield College attended the Conference in the interest of their several works. A collection for the Divinity School was taken by R. H. Harper, and enough was received in cash and subscriptions to meet the pro rata due from the Alexandria District.

Four charges were affected by the floods. One of the pastors was not able to attend the Conference on that account. All have gone ahead with their Master's work. The pastor and people at Columbia have been going to church services in boats. Fish could be caught in Brother May's calf lot. He did not tell us what became of the calf. Brother Kelly has held services regularly on the Harrisonburg Charge, despite the flood, and has done good work among the refugees within the bounds of his charge. A number of the refugees have also been in reach of Brother Kleinschmidt. Marksville and Melville have suffered, too, from the flooded condition of the Atchafalaya country. These brethren and their people in the flooded districts still need our sympathy, our prayers, and our practical help. The people of First Church, Alexandria, are excellent hosts, and the stay in the thriving little city was very pleasant as well as profitable to the brethren.

R. H. HARPER, Secretary.

MORE LIGHT WANTED.

Dear Brother Meek: I have no desire to meddle with Brother Lipscomb's and Dr. Featherston's disputation about the teaching of our Church concerning the salvation, or rather regeneration, of infants. I call to mind the words of Solomon in regard to a matter of that kind (Proverbs 26:17). But there are some questions I should like to ask Dr. Featherston to answer, as follows:

1. Is it not a fact that John Wesley died a member of the Church of England?

2. When did he (Wesley) preach the sermon from which you quote—before or after the Methodist Church was organized?

3. When he said "our Church," did he not refer to the Church of England, and not the Methodist Church? If you answer the Church of England, then the mist is lifted; but if you answer the Methodist Church, do you not involve our great and honored founder in some difficulties from which it is impossible to deliver him?

But I must let the two brethren engaged in the discussion settle these questions, lest I experience the truthfulness of Solomon's words. Give us some light.

G. W. GORDON.

Ratliff, Miss.

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The Home Circle

THE DANGEROUS DOOR.

"Oh, Cousin Will, do tell us a story! There's just time before the school bell rings." And Harry, Kate, Bob and Little Peace crowded about their older cousin until he declared himself ready to do anything they wished.

"Very well," said Cousin Will. "I will tell you about some dangerous doors I have seen."

"Oh, that's good!" exclaimed Bob. "Were they all iron and heavy bars? And if one passed in, did they shut and keep them there forever?"

"No; the doors I mean are pink or scarlet, and when they open you can see a row of little servants standing, all in white, and behind them is a little lady dressed in crimson."

"What? That's splendid!" cried Kate. I should like to go in myself."

"Ah! it is what comes out of those doors that makes them so dangerous. They need a strong guard on each side, or else there is great trouble."

"Why, what comes out?" said little Peace with wondering eyes.

"When the guards are away," said Cousin Will, "I have known some things to come out sharper than arrows, and they make terrible wounds. Quite lately I saw two pretty little doors, and one opened and the pretty little lady began to talk like this: 'What a stuck-up thing Lucy Waters is! And did you see that horrid dress made out of her sister's old one?' 'O yes,' said the other little crimson lady from the other door, 'and what a turned-up nose she has!' Then poor Lucy, who was around the corner, ran home and cried all evening."

"I know what you mean," cried Kate coloring. "Were you listening?"

"Oh, you mean our mouths are doors," exclaimed Harry, "and the crimson lady is Miss Tongue; but who are the guards and where do they come from?"

"You must ask the great King. This is what you must say: 'Set a watch, O Lord, before my mouth; keep the door of my lips.' Then he will send patience to stand on one side and love on the other, and no unkind word will dare come out."—Young Soldier.

MILLIE'S FLOWER MISSION.

Millie sat on the porch in her small rocking-chair, singing to her doll, Susan Alethea. The roses were in bloom, and the vines with their green leaves and sweet blossoms completely covered the porch, making it like a big, cool room, with walls more beautiful than any that the greatest artist in all the world could have painted.

In the parlor were two ladies calling upon Millie's mother, and through the open window she could hear them talking about something which they called the "Flower Mission." By and by, she began to grow interested in what they were saying, and stopped rocking to listen. She didn't know what a Flower Mission was, but she felt sure that it was great and good, whatever it was, for the ladies told of the flowers it sent to sick people, and to poor people, and to little children who had, some of them, never before in all their lives had a flower, and of how much the flowers did to make people better, as well as happier.

After the ladies had gone, Millie sat quietly thinking for a few minutes. Suddenly she bent down and whispered to Susan Alethea, "Let's you and I have a Flower Mission, too."

"May we cut some roses, mother?" she called.

"Yes, if you don't take too many buds," said mother; so Millie cut and cut until her apron was nearly full.

The big house opposite had no roses in the yard, and on the broad porch sat a young man in a wheeled chair. He sat there every pleasant day, looking so thin and white and sad, and he could not walk at all. Millie often looked over at him and was very sorry for him, and now he seemed just the one for her Flower Mission to help; so, before she had time to be afraid, she was running across the street and up the steps.

"I'm a Flower Mission, and I brought you some roses," she said. The lonesome look went out of his eyes as he took the flowers, saying with a smile: Thank you ever so much. I've just been looking over at them and thinking how lovely they were."

"I'll bring you some more some day," said Millie, "but I must go right home now," and away she ran.

"Be sure to come again," the young man called after her.

She did go again many times, and the merry little girl herself did even more than her flowers to brighten and shorten the long days for him.

Mother liked the Flower Mission plan, and suggested other people to whom she could carry flowers. After the roses were gone there were pansies, and verbenas, and phlox, enough for a bunch for somebody every day, and Millie's Flower Mission was busy all summer making people happy, and making Millie happiest of all.—The Sunbeam.

AN APPRECIATION.

A useful life is a valuable heritage. A good and influential man leaves a worthy legacy to his community. No man has been a greater factor in the internal development of this section of the Delta than Chester H. Pond, the founder of Moorhead. When he domiciled in 1890 on the banks of Moorhead Bayou, Mr. Pond was the first white citizen in this vicinity. Upon this pioneer location a village grew up. Having on his own enterprise constructed a portion of the Y. D. railroad, Mr. Pond promoted the transportation facilities that made possible the rapid progress of one of the richest districts in the Delta. He lived to see the fruition of his toll and enterprise. He witnessed a virgin forest converted into timber products, a wild-wood broken up into farms, a canebrake transformed into a town with good schools and churches. He was a seer as to the resources of his locality and a promoter of their utilization. His activities are writ in the history of this section.

Mr. Pond was a man of invention as well as of vision. After serving in the telegraph corps of the Federal army during the Civil War, he left Ohio, his native State, and went to New York City. There, in pursuit of electrical studies and experiments, he came in touch with Thomas A. Edison, whose confidence he shared. Of his several electrical inventions, the most notable is the self-winding clock, now in wide use.

Certain characteristics of the man are worthy of emulation. Brother Pond was a man of purpose and perseverance. He had a high aim in life. He set before him lofty marks to work to and to strive for. He pursued the course laid out before him with strenuous persistency and indomitable perseverance. He believed that where there was a will there was a way. Perhaps the most cardinal characteristics of the man were energy and optimism. He was thoroughly energetic—constitutionally active, and always busy. He possessed the peculiar power to concentrate at a given point and marshal along a given line all his energies to the accomplishment of an undertaking. This faculty magnifies the capacity for achievement, multiplying as it does one's resources. Brother Pond took a bold, bright view of things, and never doubted that "good will be the final goal of ill." For him "faith was the victory." Confidently he expected to-morrow to be better than to-day. In defeats, he read portents of unanticipated advantages. In temporal loss and weakness, he discovered spiritual benefits. At full eventide the curtains fell, and he passed on to a new employ.

Brother Pond was of catholic sympathies. His favorite hymn was "Blest be the tie that binds our hearts in Christian love." While of the Congregational persuasion, he was a loyal communicant and patron of our Church. A bungalow erected for the use of the Primary and Junior departments of our Sunday school stands commemorative of Brother Pond's patronage and pillar work in our congregation. The works of his hands have been

established in our midst. His memory will be cherished in Moorhead for many a day, and his name revered.
Moorhead, Miss.
J. R. BRIGHT.

SEASHORE CAMP-MEETING.

41st Annual Camp-Meeting July 10-17—Special Rates on the Railroads.

The Seashore Camp-Meeting is known over a large part of Methodism to-day. Men have attended it from all parts of the Union. The religious services are under the direction of the presiding elders of New Orleans, Seashore and Mobile Districts of the M. E. Church, South, and these brethren will be assisted by the best preaching talent that can be obtained.

Preaching under the Tabernacle, Grove and Cottage Prayer Meetings and other religious services will be held during each day and evening, to which all persons on the ground are not only cordially invited, but are expected to attend.

Plan to come this year, and bring your unconverted friends with you. All Methodist preachers will be provided with board and lodging free of charge during the Camp Meeting.

A Delightful Summer Home.

There is not in all the Southland a more delightful place to spend the summer than on the Seashore Camp Ground. There are ample accommodations and good board.

Many men and women date the beginning of their aggressive service for the Master to a few days spent on the Camp Ground. There is a distinctively Christian atmosphere and the many assemblies as well as the Camp Meeting bring together some of the brightest men and some of the most saintly characters we have. There is no compulsion about attending any of the lectures or sermons, but they are in easy reach and there is a sane and healthy tone, that tends to vigorous thinking and wholesome living.

ATTRACTIONS FOR THE SUMMER OF 1912.

Annual Camp Meeting, July 10-17. The Camp Meeting really gives the right to exist to the grounds, and it was for this purpose that Christian men invested their money in this property, in order that men might come away for a season from their other cares and commune with God.

Seashore Assembly for Christian Workers, July 18 to 28. This is the successor to the former Seashore Epworth League Assembly. It has simply broadened the scope of its work. While not undertaking to do especially evangelical work, but rather to train the young people how to work, this assembly usually numbers many conversions as an immediate result of its work. Some of the gracious revivals that have blessed some of the churches have had their inception in the new motives for service given the young people in this assembly.

For Full Particulars Address as Follows:
In regard to accommodations: R. G. Price, Biloxi, Miss., or S. H. Meyer, 116 St. Charles Street, New Orleans, La.

Christian Workers' Assembly: Rev. J. Bruce Alrey, Fort Deposit, Ala.

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Christian Advocate

ROBERT A. WHELAN, Editor.

CHAS. C. CHALMERS, Publisher.

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Editorial.

VANDERBILT MATTERS ONCE MORE.

The following statement concerning the proceedings of the Vanderbilt Board of Trust at its recent meeting at Nashville, taken from the Methodist Messenger of June 21, will doubtless be read with interest by the Methodists of Louisiana and Mississippi:

The Vanderbilt Board of Trust at its recent session, in spite of the injunction now in process which calls in question the right of the Board to elect men to its membership except upon such terms as the General Conference may determine, proceeded to elect a number of new members and to reelect a number of those whose terms had expired. The new members are Messrs. Frank Washington, J. P. Washington, John W. Thomas, and A. B. Hanson, of Nashville; A. C. Ford, of Texas; Frank C. Rand, of St. Louis; and J. R. Kingdom, of Mississippi. Those reelected are Dr. J. H. Dye and Judge William Moore, of Arkansas; Mr. W. T. Sanders, of Alabama; and Prof. William H. Hays, of Tennessee. Dr. W. D. Bradford, of the Texas Conference, was one of the members of the Board whose term expired this year, but it will be noticed that his name does not appear among those who were reelected. As Dr. Bradford is one of the most eminent of the University's alumni and a minister of the highest standing for character, ability and influence in his State, the only possible excuse for the failure to retain him must be found in the fact that he has had the courage to differ from the majority of the Board in regard to the Church's rights in the University. It appears to us that this is not a very striking illustration of what is called academic breadth and freedom. The trustees seem bent on eliminating every man who fails to comply with their demands or agree with their policies. It is not likely that they will listen to our advice on any subject. If they would do so, we should say to them that this is not a good time for attempting to suppress any remnant of independence that may be left in the Board. The following protest, signed by Drs. Bradford and Chappell, was very properly entered upon the minutes:

"A PROTEST."

"We, the undersigned members of the Board of Trust of Vanderbilt University, desire hereby to enter our protest against the action taken by the Board this day in attempting to fill vacancies in the Board, and we do this for the following reasons:

"1. We believe it to be illegal and in contempt of the injunction issued by the Chancery Court of Davidson County, Tenn., in October, 1910.

"2. We believe it to be inopportune and a further complication of an already difficult condition. While the suit is pending nothing certainly ought to be done to raise new issues.

"3. We are further of the opinion that the members now holding places on this Board are legally entitled to retain the same until a final adjudication has been made of all disputed matters by the civil courts.

"It has also come to our ears that the proposed alliance between the University and the Peabody College has utterly failed of realization and that the college will not build upon the ground purchased from the University. The result is that the University Trustees are anxious to recover the fourteen acres which they bargained away for a price entirely below its value, but are helpless to accomplish their wish. In this case, at any rate, it seems that it would have been well if the protest of the bishops against the disfigurement

of the campus had been heeded. The Peabody College owns thirty acres adjoining the Vanderbilt campus on which they propose to erect their buildings. In the fourteen acres purchased from the Vanderbilt Trustees will be found the present residences of Dean Tiller and Chancellor Kirkland. These buildings will be used by Peabody College for offices. Thus pass out from the ownership and control of Vanderbilt University fourteen acres of the most beautiful and valuable land about the city of Nashville."

We do not know whether the action of the Board in electing members to take the places of those whose terms have expired is in violation of the injunction issued by the Court in 1910 or not. If it is, it would seem that the Vanderbilt Trustees in undertaking to override the restraining order of the Court, justly deserve to be censured. But with the view that they should voluntarily refrain from displacing the gentlemen on the Board who are loyal to the Church on the ground that propriety requires this while the present litigation is pending, we have little sympathy. The issue is squarely joined in the present contest, and as we see in the time has come when even temporary truces are out of place. We shall find no fault with the Trustees for electing every man who believes that the Church owns and has a right to control the University as fast as it is possible for them to do so; and on the other hand, if the Church wins the lawsuit, we think that every person connected with the institution who has sought to aid in taking away her property ought to be forced to sever his connection with it. This is a real and not a sham battle, and we think it is entirely proper that the victor should have the exclusive right to administer the affairs of the institution in an absolutely unimpaired manner.

For our part, we would have the Church and no others at the hands of the majority of the Trustees. They have unwaveringly shown their disloyalty to her authority, have evinced a willingness to resort to every possible legal technicality and device to wrench from her grasp more than \$1,000,000 worth of property (to which by every consideration of justice and equity she is entitled), and it is but natural that they should desire to have associated with them on the Board persons who approve their course, rather than those who condemn it. In this connection, it is interesting to recall the fact that about two years ago they tried to add to their company Bishop Murray and Bishop Lambuth, but that they both asked to be excused. Dr. Bradford's dismissal for the obvious reason which inspired it, is a compliment to him and a high honor.

A DESERVED TRIBUTE.

The secular papers do not always honor and show appreciation of those who spend their strength and their lives to promote the moral and religious welfare of humanity, but now and then one of them pays a tribute to some Christian worker which has a ring of genuineness that proclaims it to be something more than a merely conventional utterance. An instance of this is seen in the following editorial on General William Booth's blindness, which appeared a few days ago in the Philadelphia Bulletin:

"The news that Gen. Booth will have to spend the sunset of his life in total darkness will be received with genuine regret the world over. The grand old man of the Salvation Army is one of the world's great men. He would have been a great man in any business he might have chosen to engage in. He has been a great man in the greatest work in the world—the uplifting and regenerating of humanity. It has been the fashion to sneer at the fantastic methods of the religious propaganda of the Salvation Army. It is crude, no doubt, lacking in learned depth and wanting in polish. But it has never been wanting in depth of charity, lacking in love of humanity. It has never preached theology to empty stomachs, nor been pharisaical enough to say to the poor and starving: 'Depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body.' Gen'l Booth may be trusted to take his blindness

with the same fortitude that has always distinguished his conduct. The inner light that has been his daily guide will not be withdrawn, and the promise that 'at evening it shall be light' will not fail him in his hour of sunset. Like St. Paul, we doubt not that he will glory in his infirmity. Like that warrior, too, the General has fought a good fight and has kept the faith. He has been a good soldier of Jesus Christ, and the world salutes him as he passes from the active stage."

OUR TOUR CONTEST.

Our Tour Contest is making headway, and seems to be awakening interest in many parts of our territory. Quite a number of contestants have entered the field in Louisiana, several have registered their names from South Mississippi, but as yet there have been but few entries from Central and North Mississippi. This is somewhat surprising since the opportunities offered are certainly most attractive. We trust that our pastors and presiding elders will seek to assist us in securing contestants in the places where none have volunteered to take up the work. We ought to have at least three or four in each presiding elder's district. Many young ladies are timid and hesitate to enter the field for fear that they cannot succeed. They need encouragement, and a word from the preacher would quickly enlist them. The trip that we are offering to Switzerland will be under the best chaperonage and will be first-class in every respect. So also will those to Lake Champlain. Remember, every person who secures as many as twenty-five new subscribers will be given a prize. The time when contestants may enter the field will be held open to the last month of the campaign, but those who are thinking of competing should forward their names at once. There should be no delay. We hope that every friend of the Advocate will aid us in securing a full list of entries within the next week or ten days. Let it be remembered that the main object of this contest is to put the Advocate into the homes of our Methodist people in Louisiana and Mississippi, and surely such an undertaking is worth while.

PERSONAL AND OTHER NOTES.

We are under obligation to Rev. A. M. Broadfoot, our pastor at Forest, Miss., for some subscriptions sent in last week. In looking after the various other interests of the Church, he does not neglect the Conference organ.

Rev. H. A. Gatlin, agent for Whitworth College, and Rev. J. H. Foreman, our pastor at Bogie, Chino, Miss., were in New Orleans last Friday and favored our office with a delightful call. These brethren were on their way to the Seashore Divinity School.

Quentin Henry, of Henry, La., a local preacher student who won honors at Centenary College this year, has been appointed as supply pastor of the Pecan Island charge for the summer. He expects to continue in Centenary until he has completed the course.

Rev. W. H. Saunders, of Vicksburg, attended the funeral of Judge Adam Byrd in Neshoba County on June 24, and delivered a beautiful tribute to his deceased friend. The substance of this eloquent address appeared in the Commercial Appeal of June 26th.

Mrs. J. B. Streater and Miss Ella Rivers Streater, of Black Hawk, Miss., are the appreciated guests of Mrs. R. A. Meek at her residence, No. 5914 Coliseum Street, this city.

The Louisiana Conference Board of Missions is in session this week in New Orleans. It is confronted by some very grave problems on account of the Conference having taken a forward step last December and the advance plans having been disturbed by the floods and crop failures.

Rev. C. D. Atkinson has been granted a month's leave of absence from his church in Crowley, and will spend the entire time at the Seashore Camp Ground. Brother and Sister Atkinson have received scores of letters of sympathy since the death of their little son, which was noted in last week's Advocate.

Rev. Elton Wilson, of Hammond, La., is holding a revival meeting at Greensburg, La., and reports state that he is delivering some of the strongest sermons ever heard there. Brother Wilson is an able preacher, and it is not surprising that the

people of Greensburg are being awakened under the sound of his voice.

Rev. C. M. Morris, of Bayou La Chute, La., has placed the Advocate in every home on his charge where there is a Methodist, except three. He is exercising his wits to find a good way to put the paper in these three homes. We will leave it to Brother Morris to find a way, for he seldom fails to do what he undertakes.

Rev. W. L. Doss, pastor of Epworth Church, New Orleans, is on the program to conduct the vesper services during the Seashore Assembly. Brother Doss is one of the most consecrated pastors in the Louisiana Conference, and will no doubt bring some deeply spiritual messages to those who bear him at these early evening meetings.

Through the courtesy of the pastor, Rev. J. A. Goad, we are in receipt of a copy of the Year Book and Directory of the New Albany Circuit (North Mississippi Conference). It is well arranged, neatly printed, and contains much interesting information. We are grateful to Brother Goad for his kindly commendation of the New Orleans Christian Advocate in this annual.

"Too much cannot be said in praise of Mrs. Carrie West Smith for the high class of the entertainment," says the local paper in commenting on the Children's Day exercises that were held in Holly Springs, Miss., recently. The report further says: "The sum of \$26.06 was realized from the collection, which is the largest amount ever contributed at a Children's Day service in this church."

Rev. W. M. Young, our pastor at Amory, Miss., reports a largely attended and interesting meeting at that place, in which he was assisted by Rev. V. C. Curtis, of Kosciusko, who preached with great acceptability. The singing was conducted by Rev. J. S. Duke, of Nettleton. A more extended account of the services, written by Brother Young, will appear in the next issue of the Advocate.

Mrs. C. C. Weir, the wife of Rev. C. C. Weir, our pastor at Franklin, La., has gone abroad with the party to whom the Picayune is giving an European tour as a result of the contest conducted by that paper last year. Sister Weir was one of the successful competitors, much to the gratification of her many friends, and we hope that she may have journeying mercies and a delightful trip in every respect.

The probabilities are that the Louisiana Conference will receive \$7,500 in payment for its interest in the old Centenary College property at Jackson, La. Such a result (coming from the efforts of Rev. N. E. Joyner, Rev. W. W. Drake and others) would be very gratifying, and the settlement of the long-standing Centenary College property controversy would bring relief to every member of the Louisiana Conference.

A great revival meeting was closed last week at Mer Rouge, in which eight members were added to the Church and the congregation was greatly revived. The Conference evangelist, Rev. A. W. Turner, did the preaching, and Prof. R. N. Jeffries led the singing. Rev. A. F. Vaughan, the pastor, joins in what seems to be the opinion of all who have been assisted by Brother Turner—that he is an ideal Conference evangelist.

The New York Weekly Witness of June 19 printed in full Dr. J. W. Moore's article, entitled "Pitfalls in Social Work," which appeared in the Nashville Christian Advocate some weeks ago. The Witness also made editorial mention of it, devoting nearly a column to a discussion of some of the questions with which it dealt. This was a well merited recognition of Dr. Moore's timely and able handling of this important subject.

The Greenville District Conference, which met in Greenville, Miss., last week, was an occasion of much interest. The attendance of both preachers and laymen was good, and the services and exercises were of a high order. Among the visitors in attendance were Dr. A. F. Watkins, Rev. J. R. Countiss, Rev. H. M. Ellis, Rev. W. L. Duren, and Rev. W. M. Williams, and Miss Elizabeth Kilpatrick. The delegates elected to the Annual Conference are as follows: J. H. Sherard, J. H. Johnson, J. D. Barbee, and Judge Percy Bell.

Rev. H. F. Tolle writes that his people at Lake, Miss., have enjoyed a gracious season of refreshing recently. The meeting was continued for sixteen days, the preaching being done by Rev. D. E. Kelley. There were 51 additions to the Churches, 40 of them uniting with our Church and 11 connecting themselves with other Churches. Brother Tolle's account of this revival will appear next week, having reached us too late for this issue. Of his charge he says: "The work is moving along very nicely, considering the weather and other difficulties that we have had to encounter."

We are pleased to state that Mr. J. D. Barbee, of Greenville, Miss., who has been suffering acutely with a gall-duct trouble for several weeks,

and who went to Rochester, Minn., for treatment at the hands of the Mayo brothers about ten days ago, seems to have improved somewhat since his arrival there. It was the opinion of his physicians that only an operation could give him permanent relief, and it was performed on Tuesday of this week. A telegram from the bedside states that the operation was entirely successful. Let the brethren continue to remember this useful layman at the throne of grace.

Rev. Paul D. Hardin, the efficient pastor of Centenary Church at McComb, Miss., gives the following interesting summary of the year's work: "We have received 70 members, have baptized 16 children, and have collected for all purposes \$3500. We have in our Sunday school two organized classes, a Home Department, and a Cradle Roll; we also have a weekly teachers' meeting. Our prayer meeting last Wednesday night (June 26) numbered 55. Brother Scarborough has had a fine meeting at South McComb, with Rev. Lloyd Decell assisting him. There were 31 accessions to the Church."

The high water, backward season, and other natural causes which are responsible for the financial depression throughout Louisiana and Mississippi at this time, are also responsible for the somewhat small attendance at the Seashore Divinity School this year. The program, however, is equal to any that has ever been given there, and those who are in attendance are being greatly uplifted by the inspiring lectures that are heard both from the platform and in the study rooms. The undergraduates who are taking their Conference course of study under the Divinity School teachers are generous with praise of the good instruction they are receiving.

Rev. C. V. Briethaupt, of the Houma (La.) Mission, passed through the city last week en route to Chicago, and favored us with a pleasant call. He was accompanied by Mrs. Briethaupt, who also went with him on his Northern trip, the people having generously provided these faithful workers with the necessary funds to cover their expenses to the Illinois metropolis, where they expect to remain about a month. This is the first vacation that Brother Briethaupt has taken since his entrance into the itinerancy some five years ago. Just before leaving home he conducted a successful meeting, and took five members into the Church.

Brother D. V. Portis, of Wahalak, Miss., in remitting for his subscription, sends us \$2, instead of \$1.50, and adds: "Your paper is too cheap at the latter price." We have long thought this, but it is something unusual to find a patron making such a statement. Many religious periodicals which contain nothing like the amount of matter the Advocate carries charges \$2 for a year's subscription and enjoy a good circulation. Still there are some who think that the Advocate ought to be furnished at a cheaper rate, which, under existing conditions, is impossible. As our regular price is \$1.50, we did not accept Brother Portis' subscription at \$2, but at the usual rate, placing 50 cents to the credit of our "Help Fund."

Dr. I. W. Cooper has received tentative plans for the Mary J. Lampton Auditorium, which is to be constructed on the Whitworth College Campus. The proposed design shows a structure 58 feet wide by 98 feet long, and 33 feet high. The suggested material for the building is pressed brick. It is to be seated with opera chairs, the lower floor being capable of accommodating 540 persons and the balcony 210. Plans have also been received for the new President's home, which will be quite a handsome and commodious residence. Dr. Cooper is to be heartily congratulated upon the fine progress he is making in improving the property and increasing the facilities of this historic institution. Never before was its outlook so bright.

Rev. A. W. Langley, our faithful pastor on the Verona charge, North Mississippi Conference, writes: "Our church building at Plantersville was so wrecked by a wind storm a few days ago that it will have to be taken down and rebuilt. It had been in existence only about four years, and its erection cost the few members that we have there quite a struggle. But they are a plucky little band, and have gone about the task of rebuilding with a determination to succeed and to have even a better house than the first." We regret to hear of the misfortune that has befallen this flock, but the commendable spirit which they are manifesting makes us proud of them. We pray that they may be richly rewarded for their fidelity and sacrifices in the years to come.

Information has reached us of the election of Mrs. J. M. Wyatt to the Chair of History in the Industrial Institute and College at Columbus, Miss. Coming without solicitation upon her part, this is quite an honor; and as this great institution is her alma mater, no doubt she will find it quite congenial to be again within classic walls. We heartily congratulate the Board of Trustees upon their good fortune in securing her services;

they have certainly made no mistake in adding her to the already strong faculty of this most excellent college. Though it was expected that Sister Wyatt would continue her work of instruction at Whitworth, when this call came to her Dr. Cooper generously consented to release her from her contract with him. Mrs. Wyatt is a sister of United States Senator Thomas P. Gore, of Oklahoma, whose brilliant career in Congress has attracted national attention.

Mr. W. A. McKennon, the capable superintendent of the Sunday school of the First Methodist Church of Shreveport, La., sent us a few days since a clipping from a local paper which states that on Sunday, June 23, the total attendance of this school broke all previous records and reached the number of 1102. It is affirmed that this is now the largest Sunday school in Louisiana, and inquiry is being made of the General Sunday School Board at Nashville as to the largest Sunday school in the connection, that this one may enter the contest with it for the first place among all the schools in the Church. Children's Day, which was celebrated on June 23, with a program rendered by the Elementary Department, is said to have been a most inspiring occasion. Arrangements are now being made for a service at which the officers and teachers, who number over 60, will be installed, and it is hoped to have it conducted by the Bishop in charge of the Louisiana Conference.

YOUR OWN CHURCH.

Be true to your own Church. Give it a hearty and loyal support by word and deed. Remember that it belongs to you; that it is a part of your religious life; that in it and by it you are being trained for usefulness here and immortality hereafter; that its honor is much in your keeping; that its growth and purity are affected to the extent of your influence by what you say and do; that the people who have faith in your word will look upon it largely according to your representation, and that with its good name and prosperity is bound up the glory of the blessed Jesus. Then do nothing to injure its reputation, or to weaken its power for good or mar its fellowship.—Thomas Parry.

PRAYER.

Prayer is the atmosphere in which the Christian lives; the key which opens the door of heaven; the wire which connects us with the great white throne; the gate through which we enter into the presence chamber of the Eternal; the highway on which we meet the King in his beauty; the pillar of cloud by day and of fire by night, which lead us through the wilderness of this world to the bright Canaan beyond; the valley in which still waters flow and Easter lilies bloom and in which He, whose name is Wonderful, revealed himself; the golden stairway by which the angels convey the longings of our hearts up to our Heavenly Father.—Henry Alexander Lavelly.

The Egyptian government has begun the work of redeeming 1,000,000 acres of wet land, an undertaking that will cost \$15,000,000. Ninety per cent of the redeemed land will be owned by the government, and will be leased out to small farmers for the cultivation of cotton.

FOR SALE.

One five-room cottage, with porch and hall, adjoining campus of Centenary College. Terms reasonable. S. J. DAVIES, Centenary College, Shreveport, La.

Mansfield Female College, Mansfield, La.

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Fine buildings and beautiful campus. Expenses reasonable. Number limited. FIFTY-SEVENTH SESSION BEGINS SEPTEMBER 4th.

Primary, Intermediate and Preparatory Departments.

Write for catalogue.

Obituaries.

Obituaries not over two hundred words in length will be published free of charge. All over two hundred words will be charged at the rate of 1 cent a word. Count the words and send the amount necessary with the obituary. That will save trouble all around.

On Nov. 27, 1910, a bright, blue-eyed, baby-boy came into the home of Mr. and Mrs. Thomas Henderson. For nearly eighteen months he was the pet of the household, but the love of father, mother, brothers and sisters could not stay the hand of death. On June 4, 1912, little DAN THOMAS went to sleep to awake in heaven, where there is no more sickness, pain or sorrow. My heart goes out in loving sympathy to the bereaved parents. May our Heavenly Father comfort and sustain them in this time of sorrow.

S. A. RIVES.

HANNAH M. infant daughter of Mr. and Mrs. J. H. Millsaps, of Brown's Well, Miss., was born Oct. 12, 1911, and died Feb. 4, 1912, and was buried in Hazlehurst Cemetery, Feb. 5. This was the only child of fond parents. The babe brought sunshine into the home, and her early leaving has left many shadows. Bright hopes were centered in the beautiful babe. Its life was free from sin, and now she has entered an eternal life. The father and mother know that she is safe in the arms of Jesus.

I. W. COOPER.

On June 10, Miss RUBY McEWEN met an untimely death beneath the wheels of a train on the Illinois Central railroad. Even while the sound of the train could be heard as it left her lifeless form behind, her innocent soul had gone to God who gave it. She was born Nov. 27, 1898; dedicated to God by baptism, May 25, 1899; gave herself unreservedly to God and united with the church June 10, 1908, and lived a consistent Christian life until death. Her body was consigned to the earth in the McEwen Cemetery, ten miles east of Summit, Miss. Hers was a life of humble submission to God, and we all rejoice in the thought that we may meet her on the beautiful shore.

G. G. YEAGER.

HENRY PATEN YOREEL, one of our noblest and best young men, aged 17, the only son of a Christian mother, herself a widow, passed to his reward in heaven on June 10, 1912. He leaves besides his mother, one sister, Mr. Wear, a grandfather, Mr. Clay Hendrix, several aunts, and a host of cousins and friends to mourn his departure. Paten was a bright boy, a lover of Jesus Christ, a member of the M. E. Church, and one of the purest Christian characters I have ever known. He was always appreciative of his pastor and ready to talk on religious subjects. He had planned for himself a Christian education. He had spent two sessions in the Montrose Training School, and his plan was to graduate from that institution. While he had not told me, I think he also intended to go to Millsaps College. I had pictured for him a large and fruitful life, exerting a strong and powerful influence for righteousness in the world, but God knows best and he must have seen that it was wise to call him home. Life seemed to be fair before him. No one could but feel hopeful for a boy with such a consecrated mother, with means that were being so judiciously expended in his best and largest development. The mother had pictured her boy as a strong man, well rounded in character—a mother's ideal, stay, support and comfort in old age. God called him to a higher destiny in a better and brighter world, and the mother and other loved ones shall meet him again when they shall have served God faithfully to the end. A loving,

tender son and brother has gone. I have lost a true friend. We shall always cherish his memory and we expect to see him in the sweet by and by. His pastor.

A. M. BROADFOOT.

RESOLUTIONS.

(Resolutions of respect to the memory of Mrs. G. B. BROWN.)

Whereas, our Heavenly Father, in his wise and unquestionable providence, has removed from our midst our friend and beloved president, Mrs. G. B. Brown, therefore, be it Resolved:

That we deeply deplore her death, and tenderly express our sincere sympathy to the bereaved family and assure them that she is not only a loss to them, but an irreparable loss to our Society, in which she took so much interest.

Signed in behalf of the Missionary and Ladies' Aid Society, Zachary, La.: Mrs. Jas. A. Montegudo, Mrs. P. P. Kennedy, Mrs. I. N. Doyle.

RESOLUTIONS OF APPRECIATION.

The following preamble and resolutions were unanimously adopted by the members of the Methodist Sunday school at a called meeting held in the Methodist Church at 5 o'clock p.m., Sunday, June 16, 1912:

Whereas our Heavenly Father, in his wise providence, has taken from among us our sister in Christ, Mrs. ADDIE GARDNER DANIELS, therefore, be it resolved:

First—That we hereby express our profound sorrow over her death, and extend to her grief-stricken loved ones our deepest sympathy.

Second—That the Fernwood Methodist Sunday school has been deprived of a faithful worker.

Third—That the Methodist Church has lost a useful and devoted member.

Fourth—That these resolutions be spread upon the Minutes of our Sunday school, and that a copy be delivered to the family and also furnished the local papers and the New Orleans Christian Advocate for publication.

Signed: E. H. Scott, P. H. Enoch, John Thorburn, Mrs. E. C. Edmiston, J. S. Scutt, Mrs. J. S. Scutt, Fernwood, Miss.

On the afternoon of June 11, 1912, at 2:15 o'clock, Brother JOHN MOORING FLY, of Mooringsport, La., departed this life. He was born at Jackson, Tenn., June 13, 1848, and moved to Louisiana while yet a youth. He was married to Miss Emma Garlick in March, 1874, who made him a true and faithful companion until his death. To them were born four children who still survive, and who were present at the time of their father's death. Mrs. R. T. Sharp, who lives near the old place, Mrs. W. B. Noel, of Shreveport, and Misses Era and Fay Fly, of Mooringsport, are the children. Brother Fly was happily converted and united with the M. E. Church, South, more than twenty years ago, during the time of the pastorate of Rev. J. S. Sanders on the Mooringsport charge. He served a number of years as steward, and was at the time of his death a member of the board of trustees, in which office he had served for a number of years. The funeral service was conducted on the afternoon of the 12th of June in the Methodist Church at Mooringsport, the writer and Rev. J. S. Sanders, officiating. His body was laid to rest in the Mooringsport Cemetery just back of the little church. A large number of friends and relatives were present. His death did not come as a surprise, as he had been in declining health for more than two years, and confined

to his bed for four months. But while it was not a surprise, it was sad to give him up. "Yet we do not sorrow as those who have no hope." His suffering was intense, yet he bore it patiently, and often during the last few days expressed himself as being ready and waiting for the Lord to take him

home. He was a kind and affectionate husband, a loving father and a good neighbor. Weep not for him, companion, children and friends. His suffering and toils are over. Only be faithful and meet him in heaven, the home of the blest.

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Page 16

Tidings From the Field

Wesley Charge (La. Conf.):

I will send you a note from the Wesley Circuit. We are planning for a vigorous campaign for the Advocate through the entire charge. You are giving us a splendid paper. It should be in every Methodist home. My people are poor, but they need their church paper as much as any. We expect to strive for an advance on all lines. Our prospects are good for an upward move on every line of service. Our congregations are increasing and the attention is splendid.—Thos. J. Martin, Sr.

Mt. Olive, Miss.:

Our church at Mt. Olive has closed a gracious meeting which resulted in six accessions on profession of faith, and a general uplifting of the membership, spiritually. Brother George Thompson, of Hattiesburg, did the preaching, and it was well done. George is a safe and sane preacher. Through the kindness of a big-hearted layman, our pastor goes to attend the Divinity School at the Seashore Campground. May the Lord increase the number of such laymen. Through the continued mercies of God, I have just passed my 78th birthday. My wife and I are very feeble in body, but get renewed spiritually day by day.—H. R. Caldwell.

Waynesboro Circuit (Miss.):

Dear Brother Meek: As it has been some time since I have written an article for the Advocate, I will try in my weak way to give to the readers of our paper a synopsis of what we are doing for Christ and souls in this part of the moral vineyard. Spiritually, I believe that the general state of the Church is better than it was when I came to the charge. Our altars have been crowded at a number of services with penitent souls who were seeking the forgiveness of sins, and with some seeking the blessed experience of sanctification. Our motto is, "Help somebody to-day for tomorrow we may die." Financially, our charge is near the standard. My people say that they are determined to pay up in full this year, and by the help of him who said that "it is more blessed to give than to receive," I fully believe they will. Our presiding elder, Rev. W. H. Lewis, was with us on June 8, 1912, at Big Rock, and held our second quarterly conference. Hebron, Fedora, Pleasant Grove, and Big Rock were well represented, and it was the best quarterly meeting that I have attended since I have been in the itinerancy. The things that made it so were these: Our presiding elder came to us in a fine humor, as he has always done; and I am happy to say that the spirit that was manifested among my people was just fine, and, best of all, the preacher in charge was in a happy frame of mind. We are all looking forward to a great awakening in our coming revival meeting season. We are praying that God will bless and save souls. My people are cheerful, and I am happy. Hallelujah!—Hilary Westbrook, pastor.

Holly Springs, Miss.:

It may be of interest to the brethren and former pastors at Holly Springs to hear something of conditions here; hence I write these notes. We have had a pleasant and successful six months among as loyal and responsive a people as it has ever been my privilege to serve. Our congregations have been large and the people have been exceedingly kind to

their pastor. We have made some genuine progress in material things. The official board adopted the monthly plan for the payment of salaries, and each month's salary has been paid up to date and the presiding elder has been paid in full at each quarterly meeting. We have put the parsonage in thorough repair. A new roof has been put on it, new gutters provided, it has been repainted on the inside, a new bathroom constructed, and a \$60 steel range bought. We now have one of the most comfortable and convenient homes in the Conference. We expended on these repairs about \$364. We had an excellent Children's Day service and raised \$26. We have raised and expended for all purposes up to date about \$1300. We had with us Brother Dorsey, of Water Valley, Miss., two weeks, and much good was accomplished by his faithful and forceful preaching. We confidently expect Holly Springs to have a good report at the Annual Conference, and the preacher read out for Holly Springs need not feel afflicted, but may rest assured he will have a loyal and responsive people to serve. Our diligent young presiding elder is "making good" in every way, and is largely responsible for the progress and good conditions here and throughout the district. Best wishes to the Advocate.—R. O. Brown, P. C.

Forest, Miss.:

We have recently been blessed here with a wonderful revival. The Lord Jesus Christ showed himself a great Savior—great in his convicting, cleansing, and recovering power; great in his goodness, leading members out into a larger field of Christian activity, after first filling them with the Holy Spirit; great in the love which he shed abroad in the hearts of the people. The spirit of brotherly love and co-operation manifested was beautiful. Methodists, Presbyterians, and Baptists were so united that Satan had to resort to new tactics to keep the unsaved from accepting Christ. It could truthfully be said, "See how these Christians love one another." Rev. D. E. Kelley, our self-surrendered Conference evangelist, was with us the last fifteen days of the meeting, and preached with Holy Ghost power. God was in every message that he brought us. Christ Jesus was held up in his sermons in his beautiful life of sacrifice and service as the ideal example; he was also shown to be the Son of God, dying on the Cross to save a lost world; the sinner was made to feel deeply his guilt, and that the only way of salvation was that of the Cross. Some, at first, seemed to think that he claimed too much for the "blood," but after consideration and prayer they accepted the message. Brother Kelley showed himself sufficiently learned to impress the educated by his discourses, while those not so well informed understood and appropriated what he said. He is, furthermore, a great personal worker, and took part in the prayer meetings, of which we had two: one for men, and one for women. I have not since I have been in Forest seen anything like this great meeting. The church members of all denominations enjoyed a season of real refreshing and were made more consecrated than ever before; there were 46 accessions: 30 to the Methodist Church, and 16 to the other Churches. A number of family altars were erected, and the pastor was gloriously revived. We gave Brother Kelley a free-will offering of \$130.—A. M. Broadfoot, P. C.

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2 1-4x3 1-4-2 1-2c "	3 1-4x5 1-2-4c "	6 1-2x8 1-2-15c "
2 1-2x4 1-4-3c "	4 x5 5c "	8 x10 20c "

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Marriages

June 18, 1912, at the home of the bride's mother, Mrs. Mary E. Smith, near Dossville, Miss., by Rev. C. W. Baker, Dr. JAKE C. ORR, of Dossville, and Miss VALLIE C. SMITH.

May 11, 1912, at the home of the groom's sister, in Kosciusko, Miss., by Rev. C. W. Baker, Mr. G. W. NEAL and Miss LILLIAN BELL.

On June 25, 1912, at the residence of the bride's parents, by Rev. A. J. Davis, Mr. R. C. McREE, of Mobile, Ala., and Miss CLARA BELL WOOD, of De Soto, Miss.

March 26, 1912, at the residence of Mr. E. S. Murrell, Colfax, La., by Rev. E. L. Cargill, Rev. J. L. LACROIX and Mrs. EMMA JAMES.

June 27, 1912, at the Methodist Church at Norfolk, Miss., by Rev. J. H. Foreman, Mr. CLAVE E. GILL, to Miss JENNIE MAY McDONALD.

Tishomingo City, Miss.

Yesterday, June 23, was a red-letter day for Tishomingo City. We had our Children's Day service. Everybody came and brought someone else. Brother Grady Finch, the superintendent, is a very fine young man and presided in a manner that met the approval of all. Some thought that we would not have time to have a Children's Day service, but in his quiet and commanding way Brother Finch said, "we are going to have it" and proceeded to appoint the program committee. We used our regular program literature. To say that the committee did excellent work would be putting it mildly. The children rendered their parts to the satisfaction of all present. I think it was the best service of the kind it has ever been my privilege to enjoy. Others said the same. The collection was good, but not as good as we were expecting from the number of people present. We give the committee and the superintendent credit for the good service. I thank God for the privilege to serve such a people.—A. J. Henry, P. C.

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Daily Schedule Classes and Lectures July 18-28.

July 18—8:30-9 a.m., tabernacle, morning prayer, Dr. Winton; 9-9:15 a.m., tabernacle, Systematic Bible Study, Dr. Parker; 9:50-10:35 a.m., tabernacle, Personal Evangelism, Dr. Winton; classroom A, Foreign Missions, Miss Taylor; classroom B, Home Missions, Miss Head.

July 19-22—10:35-11:20 a.m., Devotional Department, Dr. Parker; classroom A, Social-Literary Department, Miss Beane.

July 24-27—10:35-11:20 a.m., tabernacle, Charity and Help Department, Mr. Townsley; classroom B, Missionary Institute, Miss Head; 11:20 a.m.-12 m., tabernacle, Junior Epworth League Work, Mrs. Brame. (Two periods to be given to Boys' Work.)

Epworth Hall (time to be announced), The Children's Hour, Misses Marshall, Jackson and Lamar; 12 m.-7 p.m., recreation; 7 p.m., tabernacle or pavilion, Vespera, Mr. Doss; 8 p.m., tabernacle, Lecture.

Schedule of Evenings.

Thursday, July 18, introductions; Friday, July 19, "The Land and the

Book." Dr. Henry; Saturday, July 20, Literary-Social, in charge of Miss Beane; Sunday, July 21, A Hymn Service, Dr. Watkins and Mr. Gilce and Mrs. Westbrook; Monday, July 22, "How Can We Help on the Prohibition Battle?" Mr. Smith; Tuesday, July 23, "The Evangelization of the City," Dr. Werlein; Wednesday, July 24, Educational Address, President Skedd; Thursday, July 25, the afternoon and evening will be occupied by an excursion to Ship Island; Friday, July 26, Christian Citizenship, Judge Samford; Saturday, July 27, Missionary address, illustrated with stereopticon, Dr. Winton, assisted by Mr. Griffin; Sunday, July 28, Consecration Service, Dr. Parker.

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QUARTERLY CONFERENCES.

NORTH MISSISSIPPI CONFERENCE

Corinth Dist.—Third Round.

Inka Station	June 9, 10
Booneville Station	June 16, 17
New Albany Ct., at Ewin	June 22, 23
New Albany Station	June 23, 24
Corinth, First Ch.	June 29, 30
Hickory Flat, at Bethel	July 5, 6
Myrtle, at Union Hill	July 6, 7
Dumas, at Weir's Chp.	July 13, 14
Ripley, at Forkner	July 14, 15
Sherman, at Bethel	July 19, 20
Moorsville	July 20, 21
Booneville Ct.	July 26, 27
Kirkville, at Palestine	July 27, 28
Ripley Ct., at Blackjack	Aug. 2, 3
Chalybeate, at Ebenezer	Aug. 3, 4
Hatchie Mission, at Ebenezer	Aug. 3, 4
Corinth Ct., at Boxer	Aug. 7, 8
Chapel	Aug. 7, 8
Guntown and B., at Pleasant Ridge	Aug. 9, 10
Wheeler, at Tchuermo	Aug. 10, 11
Mantachie, at Shiloh	Aug. 17, 18
Kossuth, at Wesley's Chp.	Aug. 23, 24
Rienzi, at Pisgah	Aug. 24, 25
Corinth, South Side	Aug. 25, 26
Tishomingo, at Paradise	Aug. 30, 31
Belmont, at Belmont	Sept. 1, 2
Inka Ct., at Spg. Hill	Sept. 7, 8

J. H. MITCHELL, P. E.

MISSISSIPPI CONFERENCE.

Brookhaven Dist.—Third Round.

Bogue Chitto and Norfield, at Bogue Chitto	July 6, 7
Hazlehurst	July 10, 11
Topesaw, at Sartinsville	July 13, 14
Summit, at East McComb	July 20, 21
South McComb and Fernwood, at South McComb	July 21, 22
Monticello, at Georgetown	July 27, 28
Meadville, at Ediceton	Aug. 3, 4
Adams, at Johnson	Aug. 10, 11
Pleasant Gr., at Mallalieu	Aug. 17, 18
Brookhaven	Aug. 18, 19
Bayou Pierre, at Sweet W.	Aug. 24, 25
Oskka, at Liberty	Sept. 1, 2
Barlow, at Lebanon	Sept. 7, 8
Magnolia	Sept. 11, 12
Gallman, at Old Crystal Springs	Sept. 14, 15
Crystal Springs	Sept. 15, 16
North Wesson, at Beauregard	Sept. 18, 19
Wesson	Sept. 18, 19
McComb—Centenary	Sept. 20, 21
Tylertown, at China Gr.	Sept. 21, 22
Buford, at Sandy Hook	Sept. 24, 25
Scotland, at Gallatin	Sept. 28, 29

J. T. LEGGETT, P. E.

LOUISIANA CONFERENCE.

Lafayette District—Third Round.

Crowley	June 21, 22
New Iberia	June 22, 23
Rapine	July 6, 7
Lafayette	July 13, 14
Franklin	July 15, 16
Mass School House	July 20, 21
Pecan Island	July 23, 24
Morgan City	August 3, 4
Houma	August 5, 6
Prudhomme	August 10, 11
Vinton	August 17, 18
Jeanerette	August 24, 25
Patterson	August 25, 26
Estherwood	August 31, Sept. 1
Lake Charles	September 7, 8
Bell City	September 9, 10
Abbeville	September 14, 15
Vermillion	September 16, 17
Indian Bayou	September 18, 19
Emice	September 21, 22
Lake Arthur	September 23, 24

R. H. WYNN, P. E.

Alexandria Dist.—Third Round.

Merryville, at Longville	June 22, 23
De Ridder	June 23, 24
Bon Ami	June 24, 25
Columbia	July 12, 13
Standard	July 13, 14
Seima	July 15, 16
Natchitoches	July 16, 17
Colfax, at Atlanta	July 20, 21
Campiti, at Clarence	July 22, 23
Pollock, at Liberty Chap.	July 27, 28
Alexandria	July 29, 30
Jena	Aug. 3, 4
Trout	Aug. 3, 4
Boyce, at Hemphill	Aug. 10, 11
Marksville, at Bay Hills	Aug. 17, 18
Bunkie	Aug. 18, 19
Elizabeth	Aug. 21, 22
Glenmora, at Meida	Aug. 23, 24
Washington	Aug. 24, 25
Opelousas	Aug. 25, 26
Harrisonburg	Aug. 31, Sept. 1
Melville, at Woodside	Sept. 7, 8

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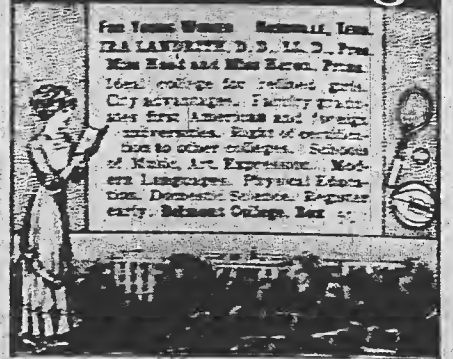
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JOIN THE ADVOCATE PIANO CLUB

See Announcement on Page 16

Those Three Grand Prize Trips

Will be taken by someone. We now have several contestants just beginning. There is no contestant, so far, who has sent in any great number of subscriptions. The field is at present practically open. There are whole Districts in NORTH MISSISSIPPI Conference without a contestant, and yet one of the grand prizes will go to the North Mississippi Conference. Would it not pay as many as a dozen women to enter from that Conference? We want twenty more contestants to enter during the next week.

We want twelve from the North Mississippi Conference, five from the Mississippi Conference and three from the Louisiana Conference. Then we will have just the right sized army of workers to make it possible for each contestant to win a valuable prize, the Church to be greatly blessed by the circulation of Christian literature and the Advocate to have double its present circulation.

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A contestant need spend very little money to win one of these Grand Prizes. There is scarcely a preacher in either Conference but who will give free entertainment to any contestant who will come to his charge and canvas his membership. The travel connected with persuading one of

these prizes will be an experience worth while, besides the new friends a contestant will make while placing subscriptions will be a source of pleasure for many years.

The Real Good

of this contest is derived by the Church and the new subscribers who are secured. The prizes are valuable, and the pleasure the winners will enjoy while seeing America and Europe is beyond description, yet to place a Christian newspaper in a home may win a soul to Christ, and a soul is more valuable than all the beauties of the world. The winner of one of these Grand Prizes may see the great Niagara Falls, bask in the sunshine surrounded by the illimitable beauties of Lake Chautauqua, and absorb the majestic splendor of New York City, or sail the high seas in company with the World's greatest Sunday School leaders, see the earth's garden of majestic snow-capped mountains in Switzerland, attend a world's Sunday School Convention and see other historic points in Europe, and at the same time have been responsible for the salvation of a score of souls by circulating the church paper.

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COMMENCEMENT AT THE MERIDIAN COLLEGES.

By J W Beeson, A.M., LL.D.

The Meridian Male College and the Meridian Woman's College unite each year in their closing exercises. This year it was said by many that the Commencement exercises exceeded those of any previous year to this in the history of the colleges. Every program from beginning to end was of a high order of excellence. The department of expression gave the first program, which reflected great credit on the teachers. The School of Oratory and Expression reached high-water mark and is now furnishing fine teachers for other colleges.

The Grand Concert was pronounced the best that this great Conservatory of Music ever gave. The whole program would have done credit to Boston, Chicago, or New York, so it was said by good judges of good music. The Temperance program was very fine, and gave no uncertain sound on that all-important subject.

The Commencement sermon was preached by Rev. G. W. Matthews, of Georgia. Unlike the ordinary set sermons on such occasions, it was full of spirituality and set the key-note for the week. Brother Matthews preached every day and did much good in preparing the young people for the testing of the summer. This was said to be the most spiritual of any of the other Commencements of the colleges.

The graduating class numbered about 75 in all departments from both colleges and represented about twenty States and countries. It was quite a strong class spiritually and intellectually, and will be heard from for good in future years. Nearly fifty per cent of the graduating class from the Woman's College are volunteers and missionaries to the foreign field, and several of the leading young men, too, are missionaries and preachers. They are a high type of young men from every standpoint.

The address to the class by W. F. Melton, Ph.D., on "Life and Literature" was a gem of diction and gave great satisfaction. Dr. Melton was a boyhood friend of the Beeson brothers and has distinguished himself as an educator and author.

The Board of Trustees, through its president, Brother L. P. Brown, made a report commending the excellent work of the year and the remarkable growth of the colleges. This goes into

history as the best year, in many respects, that the colleges have ever known. Many improvements have been made in buildings, grounds, faculty, curriculum, etc., until this twin college plant has become one of the leading private schools of the nation.

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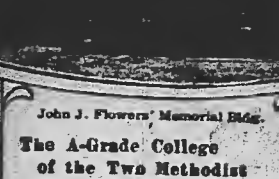
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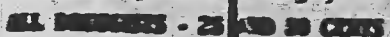
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A personal letter from Brother Humbley, the much beloved P. E. of the Port Gibson District, brings the much appreciated information that he will do his best to have the three changes in that district which have not reported as having provided for Children's Day arrange for this observance. Many thanks, Brother Humbley. We knew we could count on you.

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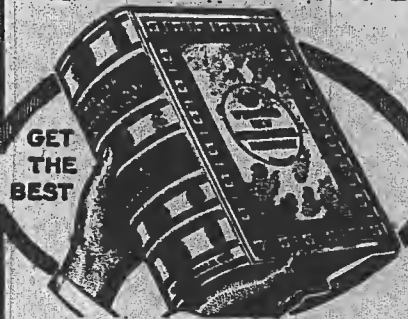
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BATON ROUGE DISTRICT CONFERENCE.

The Baton Rouge District Conference met in Amite City on May 30. The opening sermon was preached by Rev. W. W. Drake, of the First Church, of Baton Rouge. Rev. C. C. Miller, the efficient and worthy presiding elder, presided. Rev. R. S. Walton was elected secretary. There were two sermons each day. The preaching was in power and demonstration of the Spirit. It was done by the following brethren: Drake, Howard, Harper, L. C. Wilson, J. M. Brown, Elton Wilson. Brother Miller presided with grace and ability, and to the pleasure and profit of the entire Conference. The pastor, Rev. H. W. Bowman, gave the Conference a most hearty reception and had everything arranged to suit the convenience of all. He makes an ideal Conference host. He was so obliging to the writer, that I shall not soon forget him. Why, Mr. Editor, he secured a big room and chair for me, knowing that I would not be able to sleep, or allow any one else to sleep much, if we had to sleep together, as I am so warm-natured that it requires a great deal of fresh air for me.

The people of Amite City received the Conference with open arms, and made us pleasant in every way. The devotional exercises before the opening of each session were very helpful. The Conference did a vast amount of work, and while the reports from the different charges were not as encouraging as we had hoped they would be, we think there was no room for complaint, all things considered. All of the different parts of the Church work were looked after and given proper consideration. The communion service on Friday night was very fine, indeed, and many felt the power of God. The Love Feast on Sunday was not as well attended as it would have been had it not been for the continuous rain, but those who were present enjoyed it. Dr. Cooper, of Whitworth College was a visitor and addressed the Conference. Brother Chalmers, publisher of the New Orleans Advocate, was present at the latter part of the Conference. Strong resolutions were adopted endorsing the able and efficient administration of Rev. C. C. Miller as presiding elder, and regretting the fact that the four-years limit makes it necessary for him to go elsewhere or change relations. The District Conference was one of the most harmonious and spiritual in the history of the district. The next Conference will be held at Wilson.

May God bless the brethren not only of this district, but throughout the entire connection! May all be faithful and at last hear the welcome words, "Come, ye blessed of my Father!"
S. D. HOWARD.

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COLFAX (LA.) CHARGE.

Just a few words concerning my work. We've held revival meetings at Colfax and Montgomery. Rev. S. L. Riggs did the preaching for the Colfax meeting, and it goes without saying that it was well done, and appreciated by many. The results were not what we desired to see, yet we are sure that good was accomplished that we know nothing about, and a number of the members were spiritually revived. Sisters Bartlett and Pardew did the preaching at Montgomery, which was well received. Several were converted, some were

reclaimed, and the membership was strengthened. This was a good meeting. We are making some progress along some lines. We have some faithful people, who are helping to press the battle. The W. H. M. S. at Colfax is doing good work. Some new furniture has been put in the parsonage, and the fencing has been ordered for the yard around the parsonage. We are trying the Duplex-Envelope "financial system" at Colfax, and believe it is going to work very well. We expect to keep pressing the battle for lost souls and the furtherance of God's holy cause along all lines, hence expect better results.—E. L. Cargill.

POLLOCK, LA.

I will write a few lines concerning the state of our church at this place. We have a registered membership of about 74, and Rev. C. B. Powell is our pastor. The Sunday school, which numbers something over 100, is better organized and is more progressive than it has ever been. Brother W. A. Brown is the superintendent. Brother Powell is a humble, kind, and energetic man, and a good preacher. Our church is composed of people of limited means, but they are moral, law-abiding, and willing to do what they can for the church. Our town has suffered so much from fires that our citizens are considerably discouraged and the churches have felt the influence of these disasters, but we are looking for better times. We are expecting a quickening of interest under the leadership of our present pastor, who has the confidence and good will of the people. Our prayer meetings are increasing both in attendance and interest. I am glad to see the New Orleans Advocate so much improved. Every Methodist family in the State ought to take it. I took it 25 years ago, but, upon changing my church relations, ceased to be a subscriber, but recently I returned to the M. E. Church, South (the Church I love best of all), and sent for the paper again. I appreciate it very much, and, after I have read it, I give it to some one else. I have specially enjoyed the articles of Brother Lipscomb on "The Things Methodists Believe" and Brother Harrison's articles on the opening chapters of Genesis.—James H. Walker.

IN MEMORIAM.

Whereas, under Providence, Mr. C. H. POND has passed from our midst, and whereas, the Adult Bible Class of the Methodist Church at Moorhead, Miss., has lost a faithful and valuable member; therefore, be it resolved:

First—That we express our esteem and appreciation of the exemplary life and worthy character of our honorable brother.

Second—That we extend the heartfelt sympathy of the class to the members of the bereft family.

Third—That these resolutions be spread on our Minutes; published in our county and church papers, and a copy presented to the family.

Signed, B. A. Brady, J. R. Bright, committee.

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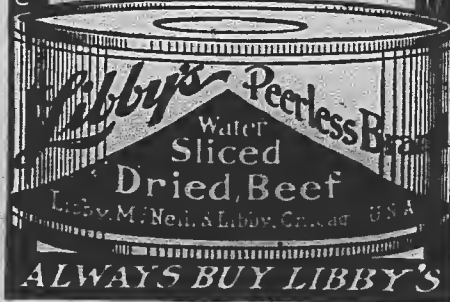
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Page 16

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NEW ORLEANS CHRISTIAN ADVOCATE

VOL. 59—No. 28.

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WHOLE No. 2943.

ROBERT A. MEEK, Editor.

NEW ORLEANS, LA., THURSDAY, JULY 11, 1912

CHAS. O. CHALMERS, Publisher.

Editorial

NOT NEEDED IN THE SOUTH.

Under the caption, "Fraternity with a Vengeance," the Wesleyan Christian Advocate four or five weeks ago contained the following editorial utterance concerning the plan of the Methodist Episcopal Church to locate more of its Bishops in the South:

"The press dispatches announce that the Northern Methodist General Conference has fixed on Atlanta as one of the places at which one of their Bishops is ordered to make his residence, and this, too, when the work of that Church in Georgia is small and growing smaller, and when our Church has a resident Bishop in Atlanta. Such action as this accords ill with the loud professions of fraternity and the melting deprecations about 'raising altar against altar' which are so often uttered by our Northern brethren. Such action shows clearly that when these brethren talk of fraternity and union, they mean nothing more nor less than an attempt to 'absorb' the Methodist Episcopal Church, South. We forewarn them that the policy of 'disintegration and absorption' failed when it had Bishop Ames, assisted by Secretary of War Stanton, back of it, just after the war, and it will succeed no better now when our Church is prosperous and strong. If our Northern brethren mean war, let them continue acts of this sort. If they are sincere in their protestations of fraternity, let such acts cease. This we say in advance of the selection of any particular Bishop to occupy 'the Atlanta see.' It applies to the action taken by the General Conference without regard to the Bishop who may be chosen to waste his time as a 'resident Bishop' here."

This candid and vigorous statement is timely. When Episcopal Methodism was rent in twain and the plan of separation was formulated by the masterful men who composed the General Conference of 1844, the clear understanding was that neither branch of Methodism was to seek to invade the territory of the other. Neither the Northern nor Southern body has lived strictly up to the terms of that compact, but the Methodist Episcopal Church has been the chief transgressor, and is also largely responsible for the extent to which it has been violated by the Church, South. The sectionalism and bitterness growing out of the Civil War has hitherto tended to palliate somewhat this unbrotherly rivalry, but that has now largely ceased to exist. It has been the cherished hope of many that, with the fires of sectional animosity dying out, the spirit of true fraternity might animate the membership of the two denominations and lead to a wholesome co-operation in the Master's work—not only in mission fields, but also in the home land. This latest movement of our sister Church indicates that the coming of that long-looked-for day is yet in the far future.

The only logical inference is that in increasing her episcopal force in the South the Northern Church intends to push her work more aggressively in this section; that wherever opportunity

offers, she proposes to become our competitor and rival. The inevitable effect of such a course will be to stimulate our people to do likewise—to push across the border-line wherever they can find an open door. Altar will be built against altar, and money wasted that is sorely needed to extend the kingdom elsewhere. Already the main argument advanced for dropping the suffix, "South," from the name of our Church is that it will aid in establishing our work in northern latitudes. And one reason why we desire to see no change of name is because we are opposed to this policy of wasteful and hurtful competition.

Considering the expenditure of effort and means it has made, the success of the Northern Church in the South has been very meagre. In the eleven years from 1898 to 1909, its net gain among the whites in Alabama was only 325; and during the same period its eleven white Conferences in the Southern States showed a gain of only 9,000, while in the same field the growth of our Church was more than 300,000. And though the M. E. Church is doing a considerable work among the colored people, far the larger number of Negro Methodists are in the independent bodies.

As we see it, there is nothing to justify the efforts of the Church, North, in undertaking to intrude itself into our territory upon a larger scale. If the increase of episcopal sees among us means this (and what else can it mean?), it is, to express it mildly, a regrettable mistake. As we have said, it must result in an almost criminal misuse of finances and men. And certainly it is wholly incompatible with affirmations of a desire for fraternity and union. With federation in force in some sections of the country and weak denominations withdrawing from some localities, that others, unlike them in many respects, may do better work, the spectacle of one branch of Episcopal Methodism invading the field occupied by another branch which had a common origin and is one with it in doctrine, is far from edifying. If this action checks the growing feeling of good will between the two Churches and produces irritation and a strife for supremacy throughout all sections of the country, the responsibility should be placed where it properly belongs.

It scarcely needs to be said that in writing this we have no wish to be discourteous to the Northern Bishops who have been designated to come among us. So far as we know, they are men of high character and a capacity for usefulness. With them as individuals we find no fault; it is against the unfraternal policy of their Church that we are registering our protest.

A WRONG EDUCATIONAL TENDENCY.

It is easy to place too high a value upon degrees. It takes more than a D. D. to make a preacher and more than an A. M. or Ph.D. to make a teacher. Because one has attended some famous

institution of learning, it does not necessarily follow that one is a scholar. Natural ability counts for much in estimating one's capacity for work, and so does character. The story is told that when Daniel Webster was graduated from Dartmouth College he tore up his diploma and threw the fragments away. That was going rather too far, but we think that disposition of it was preferable to framing it and hanging it up for people to see. The man whose chief evidence of competency is a piece of printed and signed "sheepskin" is in a bad plight. In measuring men, the world rightly uses the standard, "By their fruits ye shall know them."

Perhaps the greatest weakness of our American colleges to-day lies in the fact that their faculties are largely made up of mediocre specialists, instead of broad-gauged and really able instructors. Max Muller said: "One who knows only one language, knows no language." It seems to us, by a parity of reasoning, that the teacher who knows only one branch of study, knows no branch; for all truth is connected and can be fully known only in its various relations.

It is doubtful whether, with all the loud boasting over their improved methods and manifold excellencies, the output of our schools to-day is equal to that of the schools of former decades. The test of any educational system or institution is the men and women it makes. And where in Mississippi, for instance, are the statesmen of the stature of Poindexter, Robert J. Walker, Davis, Prentiss, Lamar, George, and Walthall? Where are the preachers of the accomplishments, eloquence and power of C. K. Marshall, William Winans, Robert Paine, T. A. S. Adams, J. J. Wheat, and Charles B. Galloway? Nor is it in Mississippi alone that this condition exists. The situation is the same throughout the nation. There are in Congress no Websters, Clays or Calhouns. We have among us no Jeffersons, Hamiltons or Marshalls. It is our scarcity of big men that makes Roosevelt and Bryan seem so large. We are living under the reign of the Lilliputians, and we think our educational methods are in part, at least, responsible for it. We need less glitter and show, and more subsoiling and solid work.

Nothing so broadens and uplifts one as contact with a great personality. Three years with Christ converted fishermen into apostles, whose outstanding figures are yet visible across the sweep of nineteen centuries, and whose influence is still widening. The most imperative need of our schools is not an increase of endowment and equipment, much as that would help; but instructors with capacious powers of mind and heart and character; whom to touch would be to become ennobled, and whose teaching would enlarge every faculty of the soul and awaken within it a passion for the highest and the best in life. A professor should be first a MAN, and then, if he wishes, a specialist. Bishop Galloway used to say with striking emphasis, "The question as to who teaches our children is even more important than what they are taught."

OUR AMERICAN YOUTH.

By Miss T. Sawyer, D. D.

OUR AMERICAN YOUTH—the young men and young women of this country—can their equals be found on the face of the earth? If not, there are their opportunities and responsibilities greater than those of any other class of young people in existence. Descended from splendid stock, whether there is running in their veins pure revolutionary blood or the blood in them is mingled with English, Scotch, Irish or other good foreign blood, our American youth comprise those of both sexes in our country who are in their later teens, or having passed out of their teens, are at the very threshold of manhood and womanhood. For the purpose presently in hand we ought certainly not to stop at the legal twenty-one years, but include with our youth those young persons who, though older, are just taking position and becoming active factors in the movements of the day. Some there are who are never really old—only so according to the calendar, for their hearts have been kept ever green and tender, their sympathies and ways commingling most easily with all young life. They show forth a spring-like and surprisingly beautiful life even in the midst of their wintry days.

However, we shall consider that by "our American youth" is meant the young life of the American nation as it comes to the front in the activities and achievements of our age. Though the United States is still a young nation, it has made marvellous advancement in Christian civilization, and in greatness, dignity, and power it stands easily, if not at the very head, still at the fore among the leading nations of the earth. In the light then of the unsurpassed record of glorious achievements made by our fathers and mothers—the men and women of before and since the War between the States—it is justly expected of our American youth of to-day, working up from their superior vantage ground, that they will do greater things than the world has yet dreamed of and cover themselves and their country with imperishable glory. The spirit of the great and good in the galaxy of America's sons and daughters who have wrought so grandly in the past of her history should be moving and regnant in the young American men and women of this day, making it imperative upon them to prove themselves worthy descendants of such illustrious ancestry by pushing that civilization for which our country stands to the utmost of dominion and power.

Never in the history of our race has there been a period more propitious for grand, heroic actions, for work uplifting plans and deeds, and never before have the youth of any land had such splendid opportunities for making the most possible of themselves, and for impressing and elevating and saving their fellows.

"Knowledge is power," and knowledge has been amazingly increased throughout the land, light for head and heart and soul streaming from thousands of founts of knowledge, so that now it is quite impossible for even the most ill-placed and misinformed citizen to longer hide away in the dark folds of absolute ignorance and hopeless degradation. The sources of information, helps to varied knowledge, opportunities for becoming familiar with all human invention, facilities for the quick and thorough mastery of the sciences and of languages, dead and modern, and the aids, many and helpful to the understanding of God's Word and also the lesser literary works of men—all these are so numerous and so much at hand, that American young men and women, intent on their own and the improvement of others, can hardly go amiss, and are without excuse if they are not mighty performers of noble deeds, even passing far beyond their fathers in their achievements.

So much has been done already that, at the first blush, it seems as if there were little left for our American youth to do. Our predecessors worked almost unaided and with crude and

misused tools in hand, and yet they made for us the superior advantages that we now enjoy. But there is plenty yet to be done. There are still many millions of acres in our fair land untouched by plow or man, and they will not be reaped and stored into smiling harvests of grain and cotton and cane for many years to come. So all the fields of human endeavor have not been worked up and covered by those who have gone before us. There is still in the world of human enterprise very much of virgin soil inviting our American youth to their best output of brain and muscle and righteous living. True, Edison, the wizard, still lives and works his wonders, but there stretch beyond him and all others many leagues of unexplored sea; and there are yet mighty forces to be discovered and utilized in the ever-coming years.

Each one of our American youth has in himself a continent to work up, and in his country proper, as it lies between the oceans, untraveled by its wealth of possessions and possibilities, and with its outside territory, he has a vast field calling for his best endeavors. But in his adventurous ardor and with exultant spirit, seeking to span the whole wide world, all lands may be the scenes of his exploits. Very many and great, therefore, are the opportunities of our American youth, and hence their responsibilities are immense. Descendants of those who planned and unfolded for all mankind the best of blood courage bravely in their veins, an essential integral part of this brainless of nations, and standing in this their day in the midst of grand and glorious opportunities, we assuredly believe that they should, by the mere logic of the situation, mold the very thought, trend, swing and life of the world itself. Our American youth, using their opportunities and meeting their responsibilities ought to carry in all that is noblest and best in human nature, our entire race upon their broad shoulders.

They are undoubtedly and directly responsible for the maintenance of the American Sabbath as against the Sundry of continental Europe; for the maintenance of our glorious system of free public instruction; for the prohibition of the liquor traffic and the consequent protection from its baleful influence of our homes and women and children; for the destruction of all corruption and rot in Church and State, and the maintenance of the purity of civil and religious life.

And beyond all this, our American youth owe it to the world to present to all peoples and nations and tongues a model manhood and a model womanhood. When we consider whence we came, who we are, and what because of our opportunities, is expected of us, we verily believe that on American soil and out from the ranks of our American youth should come forth the strongest, truest, noblest of men and the sweetest, purest and best of women. Ours is the glorious task to be living in this stretch of time, and with so much at hand to inspire and help us to noblest deeds. "Heart within and God over head," may we every one live for God and home, and every land—aye.

For the cause that needs assistance.
For the wrong that needs resistance.
For the future in the distance.
And the good that we can do.

MANSFIELD FEMALE COLLEGE AND ITS COMMENCEMENT.

Dear Doctor Meek:

Will you let me tell your readers something of Mansfield College and its recent Commencement? For the past five months I have been living in the college, while "Old Nick" has been going to and fro, and up and down in Louisiana, seeking to interest people in the affairs of the college. Heretofore I have belonged to that class of wives who lose their breath whenever husband is out of sight, but have endured his absence with considerable equanimity, owing to the pleasant sur-

roundings in this delightful place. I have never before lived in a place where so many nice people were congregated. It makes one feel like starting to school again, and I felt as if I had renewed my youth when I entered a French class with my small boys. From personal experience, I can say the college has at least one thorough teacher.

Do you know that Mansfield College is on the highest hill in Louisiana, overlooking the rest of the State? The situation is perfect. While located in the heart of the town of Mansfield, on its campus of wide extent, it is surrounded by forest trees of ancient growth, pine, oak, cedar, cypress, hickory and sycamore. Strikingly beautiful are the white-stemmed sycamores, the tender green of their leaves mingling with the olive and brown of the pine and cedar. I read a little poem the other day that very nearly describes the scene.

On a hill-top towered,
By green forests bordered,
Seen by distant or lone passer-by,
Nestled the clouds or the deep blue sky,
Stood my Alma Mater, the College on the Hill.
Looked large through leafy wood,
Strangely towering stood,
Mysteriously mysterious,
Delightfully imperious,
Loved Alma Mater, the College on the Hill."

If the parents of the State could see this place they would at least give it a trial before sending their girls to some distant college.

The College comprises six buildings. The original college building is a wooden structure with an imposing Greek portico, built by Dr. Thwait, the founder. It is now the dining hall. The main building is beautiful colonial style and of brick, has on the first floor a magnificent reception hall, a parlor, office, and music and class rooms. The second and third floors are dormitories. During the Civil War this building was converted into a hospital. And even now one of the rooms is known to the girls as "ghost room" and dark stains are pointed out on the floor as "blood stains." Mysterious sounds are imagined in the awesome calm of night, and there is a tale of a one-legged ghost that thumps through the halls on hollow heels. There is another brick building, "the annex" quite as large as the main building, erected about eight years ago to meet the demand both for additional recitation rooms and dormitories. All of the rooms occupied by the girls are large and airy. In fact, to me, for some years a dweller in those city houses known as the "double-barrelled shot gun" variety, they appear tremendous. Jacob Rife says it is just as much a crime to kill a man with a house as with an axe, but there is no danger that the Mansfield College girls are going to be killed with poor ventilation. The buildings are lighted with electricity, and the college has its own water supply and sanitary plumbing throughout.

The health of the girls for the past year was almost perfect. While, of course, "boarding schools never have anything to eat," the girls on "nothing to eat" gained from 5 to 20 pounds in a few months.

The curriculum is high and meets the requirements of the General Board of Education for colleges for girls. The Methodists of the State are to be congratulated on the election of Prof. R. E. Bobbin to the presidency of the college. Mr. Bobbin has been for years prominently identified with educational work in Louisiana and for several years has been connected with the State Normal College at Natchitoches. The Professor and his charming family have already taken up their residence in the college, and from the way things are going you would think that school is going to open to-morrow.

I was much interested in the Commencement exercises. They reminded me of Commencement occasions in Jackson, La., during the palmy days of Millwood and Feliciana Institutes and Centenary College. The Primary Department's entertainment, under the direction of Miss Ensign and Mrs. Liverman, had the largest audience

probably of the series, and this notwithstanding that an admission fee was charged. Miss Kyle's violin concert was unique and well attended. The sacred concert Sunday night demonstrated that Mrs. Egan, who is at the head of the music department, knows how to bring out all the music that is in a girl. Especially beautiful were the processional and recessional of the Sunday morning service. Dr. S. H. Werlehn, of Alexandria, preached a sermon that was both eloquent and appropriate, emphasizing the ideals of true womanhood.

Monday morning the Alumnae held a meeting that was interesting and enthusiastic, even though not large. This association has recently fitted up the college library. Monday night the voice pupils, assisted by Miss Griffin, the teacher of expression, gave a concert that was wholly enjoyable, even by folks who are not "lovers of music." Tuesday at 10 a. m., the impressive graduating exercises were held. I wish every father and mother in the State could have heard Dr. C. W. Carter, who delivered the literary address, discuss the subject of education. The two graduates, Miss Elsie Hawkins and Miss Frances Page, acquitted themselves with éclat, reflecting credit on the institution. Prof. A. B. Peters, who retires from the presidency of the college, rounded out his good work with an address to the graduates that was warmly complimented. Miss Page, one of the graduates, belongs to a third generation who have graduated here. In truth, the graduates of this year go out to take their places in the ranks of a goodly number of splendid women. Among the alumnae I find the name of Miss Ellen K. Burruss, who became the wife of Bishop Linus Parker. Another name is that of the well-known authoress, Julia Truitt Bishop. There are the names of many other women who have glorified motherhood and dignified life in many phases. I find myself half untrue to my own alma mater, wishing that I might have been numbered among these.

MRS. N. E. JOYNER.

Mansfield, La., June 24, 1912.

SHOULD BE RAISED AT ONCE.

To the Preachers of the Louisiana Conference:

I am instructed by the Louisiana Conference Board of Missions, through its Executive Committee, to request that the Home Mission Assessment be raised as early as possible, and remitted to our treasurer, S. H. Meyer, 116 St. Charles Street, New Orleans, La. We make this request in order to meet the demands made on the Board. The Board promised to advance part of the salary of the Conference evangelist, and as yet the returns from the meetings held have not equaled the amount advanced. Hence the need of additional funds. If you cannot now secure your total assessment, send what you can.

Our evangelist, Rev. A. W. Turner, while greatly hampered during the first months of the year, is meeting with such success that we feel satisfied in maintaining him. So far, he has had about 200 accessions, and has had good collections at the last three or four places visited. This work is far too important for the Board to be easily discouraged. We appeal to the brethren to stand by us in our attempt to carry out the plan projected.

N. E. JOYNER.

SEASHORE ASSEMBLY FOR CHRISTIAN WORKERS.

The combination of serious Christian work and summer vacation has been receiving yearly demonstrations of value for the past thirteen years at the annual sessions of the Seashore Assembly for Christian Workers, formerly known as the Seashore Epworth League Assembly. The Assembly has held its annual meetings at the famous Seashore Campground, Biloxi, Miss., from the beginning, and has been the means of making the summer vacation count for spiritual values to many young men and women who have there felt the strong influences of Christian fellowship, while they enjoyed the restful atmosphere of the

Mississippi Gulf Coast and the recreations that are there to be had in the way of boating, bathing, fishing, strolling, and otherwise using the freedom and variety afforded by this beautiful region.

The Assembly has been the means of fitting hundreds of persons for effective work for the kingdom of God, especially through the Epworth League, and those who during the session decided to devote their lives to the service of Christ are to be found upon the mission fields, in the city churches, and in the deaconess ranks to-day. No session has passed without the fruit of souls won for Christ; in fact, though not primarily evangelistic, the Assembly has been especially blessed in leading young men and women into the Christian life, as well as in training for that life those who had already entered it.

The general plan of the programs for the Assembly has been that of spending the forenoons in three or four periods of class work in the Bible, Missions, methods of Christian work and Junior and Senior Epworth League organization and conduct. Among the teachers have been some very eminent men and women, such as Professor Thomas Carter, Dr. C. P. Atkinson, Miss Mabel Head, Dr. E. H. Rawlings, Dr. John A. Rice, Dr. A. F. Watkins, and others; Miss Daisy Davies, Miss Emma Tucker, Mrs. Lipscomb and Mrs. Moody have been among the leaders of the devotional meetings, especially the vesper services, which have been greatly blessed as occasions of decision for Christ. The number of eminent men who have taken part in the platform exercises is large, and the impressions of a lofty aim and a spiritual atmosphere have always been made upon those who attended the evening platform meetings. The Sunday services are the great occasions, the pulpit being usually supplied by the great men of the Church.

The Assembly was organized fourteen years ago under the leadership of Rev. George D. Parker, now a missionary in Brazil, assisted by Professor Thomas Carter, Professor Henry Beach Carré and others, with the especial purpose of training leaders for the work of the Epworth League. It was perceived by these pioneers in Assembly development that the key to the Epworth League work is the leader. For the training of leaders their plans were made and with that end in view they have been adhered to with but few modifications. Pastors who find themselves hampered in their efforts for the training of their young people may send picked young men and women to this Assembly for training. Epworth Leaguers who are longing for a more useful life, having the divinely implanted impulse to serve, but not knowing how best to realize their desire to do more for the Master, here learn the art of service. The work is made exceedingly practical as the teachers are those who know their subjects at first hand. Especial attention is given to personal evangelism, and no success is scored unless soul winners go from these gatherings to bring men to their Master.

The session for this summer begins July 18, a day after the conclusion of the annual camp meeting, and continues until the 28th. Twenty-two speakers and teachers will take part in the program, including those who are to have charge of the music. The course in Junior Epworth League work will be especially strong under the leadership of Mrs. Sue Stuart Brame, of Jackson, Miss. The departments of League work will be conducted by Rev. A. I. Townsley, Miss Ethel Beane of Montgomery, Ala., and Dr. Parker, the General Secretary of the Epworth League. Miss Louise Taylor, of New Iberia, La., and Miss Mabel Head of Nashville, Tenn., will have charge of the Mission Study Classes. The Bible course will be under Dr. Parker. Personal work will be given by Dr. G. B. Winton, editor of the *Missionary Voice*, and the music will be in charge of Rev. C. N. Guice, of Meridian, Miss., and Miss Maud Carradine Westbrook, of New Orleans. The full list of speakers and preachers will be found in the Program, which will be sent on application to F. S. Parker, 810 Broadway, Nashville, Tenn. Arrangements should be made for rooms

and hoard by correspondence with Rev. C. D. Atkinson, Seashore Camp Ground, Biloxi, Miss. The Assembly is sustained entirely by voluntary offerings, and the expense of those taking advantage of its opportunities is limited to travel and board and the gate fee of one dollar for the season of ten days. The railroad rates are one and one-third fare for the round trip. Board may be had at one dollar a day.

F. S. PARKER.

HIS PLAN.

By S. D. Gordon.

Somebody has supposed the scene that he thinks may have taken place after Jesus went back to heaven. The Master is walking with Gabriel, talking intently, earnestly. Gabriel is saying: "Master, you died for the whole world down there, did you not?" "Yes." "You must have suffered much," with an earnest look into that great face. "Yes," again comes the answer in a wondrous voice, very quiet, but strangely full of deepest feeling. "And do they all know about it?" "Oh, no; only a few in Palestine know about it so far." "Well, Master, what is your plan? What have you done about telling the world that you have died for them? What is your plan?"

"Well," the Master is supposed to answer, "I asked Peter and James and John, and little Scotch Andrew, and some more of them down there, just to make it the business of their lives to tell others, and the others others, and yet others, and still others, until the last man in the farthest circle has heard the story, and has felt the thrilling and the thrilling power of it."

And Gabriel knows us folk down here pretty well. He has had more than one contact with the earth. He knows the kind of stuff in us. And he is supposed to answer, with a sort of hesitating reluctance, as though he could see difficulties in the working of the plan, "Yes—but—suppose Peter fails. Suppose after awhile John simply does not tell others. Suppose their descendants, their successors away off in the first edge of the twentieth century, get so busy about things—some of them proper enough, some of them may not be so proper—that they do not tell others; what then?" And his eyes are big with the intenseness of his thought, for he is thinking of the suffering, and he is thinking, too, of the difference to the man who hasn't been told. "What then?"

And back comes that quiet, wondrous voice of Jesus: "Gabriel, I haven't made any other plans,—I'm counting on them."

Whitworth College,

BROOKHAVEN, MISS.

Miss Rowan is one of the most prominent educators of Mississippi. Read carefully her testimonial. Parents who are interested in the education of their daughters should write for catalogue:

"It is a well-known fact that Whitworth College occupies a most conspicuous and important position in the educational advancement of South Mississippi.

"During the session of 1911-1912 I had occasion to observe the management of this institution and to note the training which the students receive. I have been forcibly and favorably impressed, not only with the thoroughness of the course of study, but also with the care which is expressed in guiding young ladies into avenues of usefulness and refinement. Especially do I commend the attention the health of the students and the kind and sympathetic treatment shown them along this line. Moreover, the painstaking care which is exercised toward bringing out all that is good within the young women who attend this College is a most praiseworthy feature.

"The harmony prevailing between faculty and student-body is a feature indicative of progress and advancement, under which Whitworth can but grow in usefulness.

"I cannot praise too highly the noble Christian spirit that permeates the atmosphere of this school, and to any young lady contemplating a college course, I unhesitatingly say that she will be amply repaid for all time and money which she might spend at Whitworth.

"Respectfully,

"JEANIE ROWAN.

"Jan. 27, 1912."

STATEMENT OF SUPERANNUATE ENDOWMENT FUND IN FIGURES TO APRIL 1, 1912

Conference	Total cash received from	Total cash disbursed from	Balance
Alabama	\$1,143.48	\$1,000.00	\$143.48
Arkansas	1,000.00	900.00	100.00
Baltimore	1,000.00	1,000.00	0.00
Chattanooga	1,000.00	1,000.00	0.00
Denver	1,000.00	1,000.00	0.00
East Columbia	1,000.00	1,000.00	0.00
Florida	1,000.00	1,000.00	0.00
German Mission	1,000.00	1,000.00	0.00
Illinois	1,000.00	1,000.00	0.00
Indiana	1,000.00	1,000.00	0.00
Iowa	1,000.00	1,000.00	0.00
Kentucky	1,000.00	1,000.00	0.00
Little Rock	1,000.00	1,000.00	0.00
Louisiana	1,000.00	1,000.00	0.00
Louisville	1,000.00	1,000.00	0.00
Los Angeles	1,000.00	1,000.00	0.00
Maryland	1,000.00	1,000.00	0.00
Mississippi	1,000.00	1,000.00	0.00
Missouri	1,000.00	1,000.00	0.00
Montana	1,000.00	1,000.00	0.00
New Mexico	1,000.00	1,000.00	0.00
North Alabama	1,000.00	1,000.00	0.00
North Carolina	1,000.00	1,000.00	0.00
North Georgia	1,000.00	1,000.00	0.00
North Mississippi	1,000.00	1,000.00	0.00
North Texas	1,000.00	1,000.00	0.00
Northwest	1,000.00	1,000.00	0.00
Texas	1,000.00	1,000.00	0.00
Central Texas	1,000.00	1,000.00	0.00
N. W. Mexican	1,000.00	1,000.00	0.00
Ohio	1,000.00	1,000.00	0.00
Oklahoma	1,000.00	1,000.00	0.00
East Oklahoma	1,000.00	1,000.00	0.00
West Oklahoma	1,000.00	1,000.00	0.00
Pacific	1,000.00	1,000.00	0.00
St. Louis	1,000.00	1,000.00	0.00
South Carolina	1,000.00	1,000.00	0.00
South Georgia	1,000.00	1,000.00	0.00
S. W. Missouri	1,000.00	1,000.00	0.00
Tennessee	1,000.00	1,000.00	0.00
Texas	1,000.00	1,000.00	0.00
Virginia	1,000.00	1,000.00	0.00
White River	1,000.00	1,000.00	0.00
Western N.	1,000.00	1,000.00	0.00
Carolina	1,000.00	1,000.00	0.00
West Texas	1,000.00	1,000.00	0.00
Western Virginia	1,000.00	1,000.00	0.00
Western	1,000.00	1,000.00	0.00

Digest of the Above Statement.

We think the time has come when a complete statement should be made of what each Conference has contributed, how it has been done and to what extent each Conference is reaping benefit from the Connectional Superannuate Endowment Fund. The showing above has been prepared with care and may be relied upon. It will be interesting and in some respects surprising.

The "Dallas Subscription" has been distributed to the Conferences from which the contributors came.

The total sum received from all the Conferences by all methods is \$148,757.25. The amount received from the assessing Conferences is \$41,251.21. From these figures it may be seen that a little more than one-third of this total sum has been paid on assessments. The average time which the assessment plan has been in operation is only three years, while by voluntary contributions it required ten years to collect not quite two-thirds of what we have from all the Conferences, while not all of them have had assessments. Our cash assets April 1, 1912, were \$265,497.97. The total amount disbursed to beneficiaries is \$21,143.

The total income from investments, after paying all expenses, is \$41,125.82. Do endowment funds pay? About one-fifth of our total cash assets has come from interest on investments.

This is a Connectional Fund. The great in-

crease of contributions made and of benefits received by the several Conferences is evident. We must insist on the active co-operation on the part of all the Conferences following the most successful method heretofore employed.

JOHN R. STEWART,
Secretary-Treasurer

HER SERVICE APPRECIATED.

The Woman's Missionary Annual Conference has just closed its session in Nashville. It was a most delightful and harmonious gathering, being completely dominated by the spirit of the Mission. The resignation of our very much beloved president, Mrs. E. R. Kennedy, was a feeling of sadness over the Conference. She had served as an officer in the different places ever since the organization of the Woman's Home Mission Society. She had been consistently elected for about eighteen years. These long years of loyalty of unflinching faithfulness to duty, of patience and gentle firmness during trying hours of uncompromising sinfulness and right industry, together with her sweet, Christian character, had deeply endeared her to the women of the Missionary Society all over Louisiana. She would have been re-elected at the recent session, but she stood firmly against it. She had been president of the organization for the last six years and positively would not be re-elected. She was the first president of the Missionary Society after the union of the Home and Foreign departments and on motion of Mrs. C. J. Miller, Mrs. Kennedy was elected life president, or president emerita of the Missionary Society.

During the six years of her wise, gentle, but firm management, the Society prospered wonderfully. She leaves the Missionary Society of the M. E. Church South in Louisiana in a thoroughly organized and splendid condition in its every department. With deep regret the women gave her up as their president.

A MISSIONARY WORKER.

GOD'S PROGRAM FOR THE WORLD.

(The following are notes taken by Mrs. Robert Wynn of Crowley, while Miss Mabel Head was delivering an address on the above subject at Nashville during the recent Woman's Missionary Meeting there.)

Everyone wants the resources of God. Many accept the good things of God just as the pauper. Until within the last few years we have looked upon the great task that lay upon the world as something that lay in the distance, but in the last few years we have come to understand something about the great number of people yet to be reached and we must make our motto read, "The resources of God are promised only to those who undertake the program of God, which is the speedy evangelization of the world." It means something to live in a time when we shall wake up to the last great battle of the conflict. One of the weak points in false religions is that they exclude the women and girls.

All the missionary work of the churches in this country, great and splendid as it has been, has been done by less than one-third of the people who have their names on the church roll.

Miss Head spoke of visiting a magnificent Buddhist temple in which were gathered a large congregation of Americans, with only eighteen or twenty Orientals, when three American young men, strong, capable, seemingly intelligent, every one a college graduate, took the vows of the Buddhist priesthood, saying that they had found that there was nothing of reality in the religion of Jesus Christ, and that they would give their time and their all to promote Buddhism. Later there were five other young men who took the same vows. She said: "Sad as was that ceremony, strange and queer as all that service was, when I realized that all those people were gathered there to worship Buddha, I had to realize

that they were doing it because for and I, who love the Lord Jesus Christ, had been as slow in carrying out the Lord's program for the world's redemption."

She spoke in detail of the marvelous interest in Bible study and prayer in Korea, giving also the touching story of Ling Su in China, who, as a tiny baby, starting and dying, was placed up with her mother, who had trapped a great great cat, carrying her little daughter in order to save the missionaries' children. The mother died when taken to the hospital, and Ling Su grew up in the school. She became a nurse, then a physician, taking a post-graduate course, and went with Mrs. Campbell to Seoul. She had a temper which had given her some trouble. One day she came to Mrs. Campbell and saying said she must give up all her work as she had been angry again. Mrs. Campbell assured her she would be forgiven if she talked with her Father about it. So she remained in her room three days in supplication, taking no nourishment but bread and water once a day. At the end of that time she came forth radiant, and told Mrs. Campbell that while waiting before God he had told her he wanted her to go back to her own people and win them. With deep regret Mrs. Campbell gave her up. On Ling Su's return to China, her evangelistic work so engrossed her time and thought that she gave up her medical work and is in great demand for special services.

Miss Head told thrilling stories of work in our Korean and Japanese missions in California. In Alameda every Saturday afternoon, eighteen foreign women and seven Americans gather for a two hours' Bible study. Most of these foreign women are employed and prefer to forfeit five dollars a week from their wages rather than miss the Bible study.

It is claimed that forty-four of the one hundred and twenty-five who were graduated from Princeton University in the class with Governor Woodrow Wilson, the Democratic candidate for the presidency, are enrolled in the American Book of Honor, "Who's Who in America." The class of 1879 is now pointed to as the one having in it the most men of note of any single class ever graduated by an American institution. Among the most noted of the class besides Governor Wilson are Judge Mahlon Fisher of the United States Supreme Court, C. H. McGovern, the inventor of farm machinery, and Mr. Peter J. Hamilton, the Alabama historian and personal friend of the presidential candidate.

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Church News

Rev. Charles D. Bulla, Superintendent of the Wesley Adult Department of our Sunday School Work, has been made a D.D. by Randolph-Macon College.

Bishop Hendrix, at the unanimous request of the presiding elders, has changed the date of the North Alabama Conference from November 6 to November 20.

According to the Wesleyan Christian Advocate, Vanderbilt University enrolled during the past session nineteen foreign students, representing eight different nations of the world.

Dr. Carter Helm Jones, pastor of one of the leading Baptist churches in Oklahoma City, Okla., will supply the First Baptist Church of Philadelphia for six weeks this summer.

Prof. C. W. Peppler, for the past fourteen years Professor of Greek at Emory College, Ga., has been chosen to the same chair at Trinity College and has signified his acceptance.

Dr. W. P. Ivey, of Lenoir, N. C., a brother of Dr. T. N. Ivey, Editor of the Nashville Christian Advocate, passed away after a brief illness on June 26. He was a well informed physician and a citizen of large usefulness.

The University of Wisconsin, at its recent Commencement, conferred the degree of Doctor of Laws upon Bishop J. W. Bashford, of the Methodist Episcopal Church. This institution is his alma mater.

It is stated that Mr. J. Pierpont Morgan has purchased the copy of Fox's Book of Martyrs formerly owned by John Bunyan, paying therefor \$100,000. Thus does greatness distinguish and add value to everything it touches.

A portrait of the late Bishop C. B. Galloway was lately unveiled in the chapel of Vanderbilt University. This picture is the companion-piece of the one unveiled in the Millsaps College chapel last fall by Bishop W. A. Candler, having been painted by the same artist.

Prof. O. E. Brown, of the Vanderbilt Theological Faculty, has been granted a year's leave of absence, which he expects to spend abroad. His program is to visit Europe, the Holy Land, and our mission fields in the Far East. He was expected to sail on July 5.

The late General Conference of the African Methodist Episcopal Church appropriated \$6000 toward providing a home for superannuate ministers of that denomination at Colorado Springs, Colo., and \$5000 for the colored flood sufferers in Louisiana, Mississippi and Arkansas.

The Wesleyan University, at Middletown, Conn., has about consummated the task of adding \$1,000,000 to its endowment. Of this amount the Rockefeller Board of Education contributed \$100,000. The last Commencement marked the close of the 81st session of this historic institution.

Dr. W. F. Alexander, pastor of the Prytania Street Presbyterian Church of New Orleans, and Dr. J. C. Barr, pastor of the Lafayette Presbyterian Church, will both spend the remainder of the summer in Europe. Their pulpits will be provided for by special arrangement during their absence.

Bishop Mouzon spent Sunday, June 30th, with the Epworth Leaguers of the Little Rock (Ark.) District at Malvern, where they were holding their annual meeting. It was his first visit to Arkansas since his election to the episcopacy. The Western Methodist states that his sermons were "clear, strong, and wonderfully helpful."

Chancellor J. H. Kirkland, of Vanderbilt University, has been tendered the presidency of the

University of Arkansas, but at this writing has not announced whether he will accept. Prof. J. H. Reynolds, who for ten years has occupied the Chair of History in that institution, has been designated as Acting President, and will direct its affairs until the selection of a permanent head has been made.

At the recent session of Galloway Female College at Searcy, Ark., twenty-one young ladies were given diplomas. The Seniors gave to the College as a memorial a beautiful sideboard and fifteen quarter-sawn oak chairs costing nearly \$500. It has been customary for years for the graduating class to make a parting gift to their alma mater as a token of their loyalty and love and as a means of perpetuating their memory at the institution in after years.

The following cablegram was sent by Bishop Lambuth from London to the Nashville Christian Advocate on June 20: "Just out of Africa. Leave for Brazil Friday (June 21st). Traveled 5000 miles in Congo, 1800 on foot. Visited 50 chiefs, several cannibal tribes, 200 villages. Treated 400 patients; met Belgian authorities in Bruxelles; fine mission concession granted, several acres free, among Batetelas, a great tribe of warriors from Lualaba region, on backbone of continent, explored by David Livingstone. Chief urges our coming and anxiously awaits decision. God has led us. Gilbert and I have pioneered the way; who will follow?"

The Methodists of the Old North State have set themselves to the task of increasing the present endowment of Trinity College, at Durham, N. C., by the round sum of \$1,000,000. The General Board of Education (Rockefeller) has offered to donate conditionally \$150,000 and the Dukes \$650,000, leaving \$200,000 to be raised by the Church, of which \$60,000 has already been provided for. It looks as if the friends of Trinity are going in the near future to show the gentlemen who have been saying that no great institution of learning can be built up under the control of the Church that they are entirely mistaken. Indeed, if Vanderbilt does not move forward with a quicker step, it is quite possible that she may be outstripped in a few years.

Secular News and Comment

By Rev. A. J. Gearheard.

It is claimed that the Liberty Bell which hangs in Independence Hall, Philadelphia, has suffered a further crack of six inches during the last two weeks. It is feared that this historic relic may by natural causes be cleft in two.

A moving picture show in New Orleans recently interspersed its varied pictures with striking Scriptural texts. We do not know who was responsible for such a moral movement, but it may be said that there is no greater opportunity to reach the masses with the truth than by such a plan.

The seamen's strike, which was declared a few days ago, is assuming large proportions. It is now believed that all vessels sailing under the American flag will be affected. Charges of mutiny have been brought against a number of the strikers, but the sailors are determined not to give up the fight for better wages and better conditions.

What greater blessing could come to an aggressive city than to have laid at its door an abundant supply of cheap fuel? Shreveport, the metropolis of North Louisiana, is fortunate in having this very blessing suddenly thrust upon her. Gas and oil in abundance have been found within the city limits. Already Shreveport is a thriving town commercially, and it has great natural advantages. Centenary College will

doubtless win for it a reputation as a city of superior educational advantages; it is claimed to be the leading Sunday school town in the State, and, best of all, it has swung the franchise lash and driven the saloon out.

Dallas, Texas, is to have a new \$5,000,000 union depot. Such an improvement is something any city would boast over, and several cities in the South are already waking up because of the proposed improvement at Dallas. New Orleans would be greatly blessed if she had a union station, centrally located and patronized by all the contributing lines.

In 1911 more than half a billion dollars were distributed among the beneficiaries of life insurance policies. This is, indeed, an age of protection. All that a man has, even to his future ability to maintain his family by obtaining money, is guarded by an insurance clause. Last year more than three billion dollars of new insurance was written.

Nearly a dozen persons were killed while riding in heavier-than-air flying machines on July 4. That the air has not yet been conquered is evident. The great problem of the inventor is not how to fly, but how to protect the life of the person flying in case of accident. As long as the present death rate continues so high among those who try to fly, little will be accomplished in aerial navigation.

General Edward S. Bragg, commander of the famous "Iron Brigade" during the Civil War, died June 27 in the 86th year of his age. He was one of the most fearless fighters in the Union Army, and since the war has been a prominent politician. One by one the old war leaders are passing away, and, whether of the North or the South, we cannot but lift our hats in honor of the soldiers of the sixties.

The German Music Publishers' Association has sounded a note of warning against what it terms "American rag-time and Viennese operettas." The German publishers say that the profits from the sale of the lighter class of music are greater than the sales of good music ever netted them, but for the sake of the public they must sound a note of warning. "The public's artistic sense is deteriorating," they say, and we are disposed to agree with them.

In an amendment to the general Naval Appropriation Bill passed by the lower house of Congress, the United States Senate has made arrangements for the building of two modern battleships this year. While it may appear that we need other things worse than battleships, yet they are handy things to have around a navy yard in case of war. Recent naval activity on the part of Japan is supposed to be responsible for the decision to build the two ships.

The following financial figures of interest have been given out from the United States Treasury Department: It will not be necessary to issue more bonds for the Panama Canal construction for more than a year, there being now in the treasury for that purpose \$100,000. It cost \$10,000,000 less to run the army and \$16,000,000 more to run the navy in 1911 than in 1910, and there was a \$4,000,000 decrease in pensions last year and \$1,568,000 deficit in the postal department.

W. Morgan Shuster, about whom the newspapers of the world had much to say a few months ago on account of his being ousted from Persia, where he, as an American, had been a great force in financial circles, has written a book entitled "The Strangling of Persia." We do not question Mr. Shuster's ability to occupy headline space in the sensational press, but we have our fears that his impulses to write were due more largely to the fact that his notoriety could thus be assessed, than to the fact that he had a great message to give the world.

WOMAN'S FOREIGN MISSIONARY COOPERATION

Dear Brother:—

By request of the Woman's Foreign Missionary Conference of North Mississippi, I sent you an account of the last annual meeting held at Booneville, Miss., June 1-4, 1912. This was a historic occasion in that it marked the thirty-first and last annual meeting to be held under the auspices of the Woman's Foreign Missionary Society of North Mississippi. One generation of missionary activity, directed by godly, consecrated women, reached its climax in this deeply spiritual and thoroughly wide-awake business-like meeting. Added significance grew out of the fact that its educating, spiritualizing forces, coming through a period of years equal to that of the earthly life of the Savior, were in this meeting to be merged into the larger work of the Woman's Missionary Society. Both officers and delegates came to this Conference feeling the weight of its importance, the significance of its action, and the seriousness of its issues. Not is it strange or unusual that mingled feelings of gladness and regret animated the hearts of all, particularly the veteran workers who had so long upheld the banner of Christ and in which was inscribed their foreign marching orders. "Go ye into all the world and preach the Gospel to every creature."

The new and untried, even in the Master's cause, may well give pause to the thoughtful and conservative, however large the field and hopeful the outlook confronting them. And thus it was at Booneville, the tender memory and the backward glance were relieved from sadness only by the larger hope and the broader vision of a wider sphere of usefulness in the Master's cause hereafter to be represented by the united efforts of the womanhood of our great Church. Emotions which might otherwise have found expression in a sigh of surprise or a tear of regret, were so transformed by faith and hope that they found in a smile of joy and notes of triumph, as the final resolution of union with the Home Mission Society was unanimously passed.

Booneville indeed lived a most cordial host and entered heartily into the spirit of the meeting from the initial to the closing service. Throughout the Conference, our thoughtful pastor, Rev. S. J. Brown, ministered with all courtesy to our pleasure and comfort. Brother Brown is in high favor with his people.

The opening meeting, Saturday night, June 1, marked the formal expression of Booneville's splendid welcome in addresses delivered by the Rev. Mr. Buchanan of the Baptist Church and by Mrs. Alexander for the Methodist societies. In fully chosen words Miss Marie Buckley, of Winona, responded. This program, with musical contributions of the sweet-voiced choir, prefaced the annual love feast, a consecration service of prayer and praise, with which it has long been the custom of the Foreign Missionary Society to begin its Conference sessions. It was the high privilege of the writer to preside over this service, not to lead it, for all were agreed that the Holy Spirit patterned that sacred office. Such a gracious outpouring of his wondrous presence as baptized the large audience and loosened tongues unaccustomed to public testimony, occurred in individuals, lifting the soul to mountain-tops of transformation, where all is merged into a glorious vision of the risen Redeemer of men. We had prayed that this last annual meeting should be memorable for its spirituality, and that this first service should sound a keynote deep and harmonious, to the sweet-song with which it should close the generation of labors for the blessed Christ.

The very mention of Dr. S. A. Steele as the preacher of our annual sermon on Sunday morning, carries with it the assurance that the mountain heights attained the night before were kept with an increase of power throughout the day. Surely we sat together in heavenly places in Christ Jesus, as we listened to the gifted preacher's masterly handling of the text, "Thy

kingdom come." Our hearts burned within us as he showed our Father's business as at hand and put on show the whole armor of faithful soldiers of the cross. Dr. Steele on this occasion, fully sustained his high regard as a pulpit orator. The administration of the Lord's Supper to around 2500, and of seven hundred communications was a beautiful Pentecostal sign.

Sunday afternoon was devoted to a Children's Mass Meeting conducted by Mrs. W. M. McInnes. The Booneville Juveniles rendered an excellent and appropriate program, winning exceptional praise. Speaking talks were made by our two returned missionaries, Miss Nell Drake of China and Miss Louise Barcroft of Mexico. Both spoke feelingly to the children about the missionary life of the neglected, unloved children of heathen lands. It was a seed-sowing time and we do not doubt that the Lord of the harvest will one day number among his faithful missionaries in foreign fields one or more of these precious young hearts impressed by Misses Drake and Barcroft in this service.

On Sunday night Mrs. J. E. Grubbs of Winchester, Ky., second Vice-president of the Woman's Missionary Council, made a ringing appeal for the young life of the Church. Mrs. Grubbs won all hearts by her pleasing personality, splendid intelligence, and deep spirituality. As an immediate result of her presence and labors amongst us, several bright young women, led of the Holy Spirit, signified their desire to enter the missionary work, either at home or abroad.

The address of the President, Mrs. S. M. Thomas, at the opening business session Monday was up to her usual high standard, and sounded the clear-voiced "Go forward" in no uncertain tones. Mrs. T. M. Clark, our gifted and efficient corresponding secretary, inspired us anew, both by her annual report, and in her full and interesting account of the recent Council meeting held in Washington City.

The District Secretaries had wrought well in their respective fields and brought creditably good reports, despite "hard times," but weevil and the overflow. The Lord had prospered his work in their hands. The banner for finances will go to Holly Springs District in the gratification of its secretary, Mrs. T. J. Edmund of Water Valley.

The four vice-presidents continued helpful in constructive instances on their various departments of the work as follows:

Children's Work—Mrs. McInnes, First Vice President; Young People's Work—Mrs. J. E. Thomas, Second Vice President; Christian Stewardship—Mrs. S. B. White, Third Vice President; Social Service—Mrs. J. M. Wyatt, Fourth Vice President.

These instances were a new feature in our Conference routine and met with hearty response and warm expressions of endorsement.

The claims of our Bible and Training School at Kankakee City were represented by Miss Vella Richardson of Corinth, who has been a pupil at Stanton during the past session. Already she bears unmistakable proof of the splendid work done by that great institution. Miss Nell Drake of Soochow, China, thrilled the hearts of a large night audience, as she spoke of the mighty spiritual forces at work in China to-day, as she gave us first-hand information of the great revolution now in progress in the Far East. Truly the present generation is living in a "grand and awful time," for it is witnessing the literal fulfillment of the prophecy of our Christ: "I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession."

Miss Barcroft, our own North Mississippi daughter, brought a similar message from Mexico, which is also in the throes of a terrible political revolution. Her faith is triumphant in the confident belief that God will bring out of the din and confusion of these evil days the regeneration of the Mexican nation.

The Treasurer's report gave a total of over \$5,500 for the year. Mrs. G. C. Jones deserves honorable mention for her twelve years of faith-

ful steadfastness in this responsible office. As a matter of fact of gratification and interest, it is interesting to note that the Treasurer's report at the first annual meeting of the Conference Society, held at Verona in 1901, showed a total of \$104.00. How nobly have the women of our Church grown since those pioneer days; how gloriously has the God of Missions prospered his servants in their faithful hands; how wondrously has he honored their small part in the civilizing, Christianizing agencies of the greatest missionary age the world has ever seen!

The Conference closed, as it had begun, with a consecration service conducted this time, by Mrs. J. E. Grubbs. On blessed knees singing the consecration song, "Thou go where thou wilt, he to go, dear Lord, 'Tis he what thou wilt, he to be"—the women of the Foreign Conference closed their last annual meeting. This was it sure to "sing out the old and sing in the new," as we passed into the larger, united organization, which we trust is to become, under God, a tremendous force in the fulfillment of his plans for a redeemed world.

MART CORE WYATT.

Additional Miss.

WOMAN'S MISSIONARY MEETING.

The second annual meeting of the Woman's Foreign Missionary Society in Louisiana was held at Natchitoches, June 10-12. In spite of the postponement of the opening, and, the meeting opened with forty delegates in attendance, there were representatives from every Church.

All were impressed with the deep spirituality of each service. Miss Mabel Head was at her best, and her several addresses on Scripture and God's Call will long be remembered. I wish that every woman could have heard her tell of "God's Program for the World and Our Part in Executing It." We realized as never before that there is much we can do as individuals. Our very own new deaconess, Miss Hest, who is to serve at Boone, La., was an inspiration, and we feel sure that she will help the pastor at Boone in his hard field of labor. Our hearts burned within us as Mrs. Nellie O'Rourke told of the conditions and needs of Mexico, our next-door neighbor.

Rev. B. H. Harper and his good wife are in favor with the people. Brother Harper's excellent opening sermon gave the meeting the right kind of start. As his word paintings caused us to "look upon the fields with wine harvest," it was easy to pray that the Lord of the harvest would thrust forth laborers. This was followed by as the 2 session as it has been our privilege to hear by Dr. Moore of New Orleans, on "Go ye into all the World."

Natchitoches made a fine business city. All the delegates had good homes but we had the best of all. Baton Rouge was chosen as the best place of meeting. Mrs. E. B. Kennedy, who has faithfully served as President for six years or more, returned and was made Honorary President. The other officers are as follows: First Vice President, Mrs. Henry Harper; Second Vice President, Mrs. R. E. Bolden; Third Vice President, Mrs. R. E. Wyatt; Fourth Vice President, Mrs. E. B. Kennedy; Corresponding Secretary, Home Department, Mrs. Crow Grubbs; Corresponding Secretary Foreign Department, Mrs. A. P. Holt; Recording Secretary, Mrs. Geo. B. Parker; Treasurer, Mrs. J. J. Holmes.

Mrs. Parker's address on "Social Service" brought us face to face with problems at our door. Miss Ada Parker was also with us and rendered valuable help. A delightful reception was given by the Parsonage Queen and her ladies of honor. Our hearts joined our voices in singing, "God be with us all we meet again."

MRS. A. C. McKINNEY.

Press Secy. Louisiana Conference.

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The Home Circle

A BOY ON A BRIDGE

One evening several years ago, a brilliant company was gathered in an elegant mansion in London, says an exchange. While it was yet early in the evening one of the guests, a distinguished nobleman, begged his host to excuse him, as he must hasten away. "I left my son Henry on London Bridge at noon, bidding him wait until my return. I have been very busy ever since, and have forgotten him until now. Poor fellow. I must go and bring him home."

His friends urged him not to go. "The pleasure of the evening is just beginning," they said, "and no doubt the boy has gone home long ago. He would take it for granted that his father had forgotten him, or was too busy to come for him." "Ah," said the father, "you don't know my Henry! I told him to stay until I came, and he will."

So he left the charming company. And on the bridge, just where he left him, he found Henry—hungry, a bit cold and wondering, but faithful. I am sure his father was proud of him. And he may well have been proud of his father's confidence. If your father can trust you like that he is a happy man.

Henry grew to be a man, as boys have a way of doing. And the man was like the boy; he could be trusted. He became one of the great Christian soldiers of England. The queen sent him once to rescue a company of people who were cooped up in a city—men, women and little children, surrounded by a great army of cruel enemies. He had but a few soldiers, but they would follow where he led. If you want a splendid story ask your father to tell you how Sir Henry Havelock came to Lucknow just in time to save the city from massacre or starvation.—The Presbyterian.

JIMMY'S TEXT.

One day it was pouring down rain, and Aunt Carrie was getting just run out of stories. So Jimmy said:

"Let's play church."

There were five Bates children and four visiting cousins, so that made a congregation. They put rows of chairs together for pews, and the big arm-chair was to be the pulpit, with hassock for a step to get up.

The pulpit was so fine that each wanted to be the minister. But Jimmy said he ought to be the minister, because he knew the most texts, so he must be the "goodest."

"Why, Jimmie!" said Aunt Carrie.

But all the other children said he might, if they could all take turns passing the plate.

The plate was mother's card tray. They had a lot of buttons to put in as money. They began by singing a hymn very prettily.

Then Jimmy, with grandpa's old spectacles way down on his nose, mounted to the pulpit by way of the hassock. How they all envied him!

"My friends," began Jimmy.

"You should say 'brethren,'" said little Helen softly.

"And brethren," said Jimmy crossly, "my text this afternoon is, Do unto others as you would—"

"Oh, Jimmy," wailed a reproachful voice in the first row, "you can't have that. You know you took my bouncing ball away from me this morning, and I wanted it so."

Jimmy grew very red.

"Never mind," he said, hastily. "My text to-day is, 'Judge not—'"

"But Jimmy," piped up another voice, "you said this morning you guessed Benny Green played truant yesterday, because he wasn't in school."

Jimmy was getting pretty cross. He swallowed very hard, and thumping the back of the chair with his fist he said severely:

"Here's another, 'It is more blessed to give than to receive.'"

"Oh, Jimmy!" howled the whole congregation, "not that. You ate up the whole of the jam at

the dolls' tea party, so we didn't have any."—Central Christian Advocate.

CAUGHT IN THE FLATTERER'S NET.

"Who knows anything about the flatterer's net?" asked Mrs. Blake, when the Pilgrim's Progress evening came around again, and the meeting was at Alice Blake's home.

Alice looked up, her cheeks flushing, and the bright tears flashing in her gray eyes. "You know that I do," she said softly.

Mrs. Blake smiled and laid a kind hand on her young daughter's arm. "That touches a pretty tender spot, Alice," she said, "and you needn't tell about it unless you want to."

"I do want to," said Alice, with just a bit of a choke in her voice; "it will do me good to tell it, and maybe it will do the others good to hear it."

"You remember, Miss Howard promised the first of the term that she would give one of Miss Alcott's books to the one who stood highest in English after the examinations. You know all about it, for you have heard me talk about it from morning till night for weeks past, and you know, too, how anxious I was to win. Not only because I wanted the book, though I like Miss Alcott and all her works very much, but because I wanted the honor of being first."

"Well, I've always made pretty good grades in English, and the first of the term I did do very well. The girls all noticed it, and began saying, 'Good for you, Alice,' and 'There's no show for us when Alice is around,' till I—well, I got too sure of myself, that's all."

"We had the final examination yesterday, and I intended to spend the evening before in hard study, but Emma Waters had a party, and the girls were all bound I should go. 'You don't need to study,' they said. 'You know more than all the rest of us already.'"

"And so I went; and yesterday I missed three questions; and to-day—Miss Howard—gave—the prize—to Carrie Lane. I suppose I ought to be glad." Alice went on, while the tears flowed freely, "for Carrie is a good little thing, and has worked hard. But I felt just like Christian caught in the flatterer's net."

Good Dr. Blake reached out his long arms and took his daughter into them.

"I do like girls that are brave enough to call their faults by their names," he said. "You are not the first by any means who has been caught in the flatterer's net, and if you learn to keep out of his way in future it will be worth more than a whole set of Miss Alcott's books."—The King Builders.

MILLSAPS COLLEGE—SOME OBSERVATIONS.

Dear Doctor Meek: May I ask the privilege of supplementing your most excellent report of the Millsaps Commencement in the Advocate of June 20th. While you have taken care of the "logic" of the situation and Brother Thames the "common sense," it has fallen to my lot these ten years to make reports on the grounds, buildings and general improvements, and at no session have you had occasion for better logic or Brother Thames for sounder common sense than had our committee for report on work assigned to them. With the exception of the few minor suggestions, the buildings and general improvements were found in most excellent condition. A few hundred dollars, which will be expended during the summer, will assure the greatest comfort and protection to those who may attend another session. This writer could but contrast the comforts and conveniences of the present-day college with those of his own generation. Water works, with bath and toilet conveniences in the buildings, and the electric lights, at small cost, make the college life of to-day a veritable joy. And I wondered how many young men who attend Millsaps enjoyed such conveniences and luxuries at home? There, some favorite resort on the nearby creek, or water from the deep well, and the coal oil lamp were counted a blessing in-

deed. For the first time in all these years not a complaint was made by student or home keeper as to conditions which must be remedied. While the campus has seemed slow to respond to the skill of the gardener, it is becoming in these latter years an attractive spot, with its sward of grass and forest of trees. The concrete walks traversing the grounds in all directions are suggestive of neatness and comfort. The athletic field is claimed to be one of the most attractive and best in the South. These are a part of the surroundings which should prove an inspiration to every young man seeking the advantages of college associations.

I am sure it is not out of place at this point to speak of the work and conditions at Founder's Hall, known also as the Training School department. That it was a stroke of wisdom to establish this department on the basis upon which it is now operated, there can be no question; and with Mrs. Joyce, the accomplished matron, at its head no parent need fear for the health, diet and comfort of his son. There was a time when we could not report so favorably of this building, but the transformation is too conspicuous to pass unnoticed.

Whence came these changes? or to whom may they be ascribed? Well, first, to that natural growth which enters into the enlargement and more permanent establishment of any enterprise; second, to a thoughtful general oversight which was evidently given by the president, but to nothing more than to the presence and attention given by our co-laborer and fellow-trustee, Brother W. N. Buie, who has given his time and thought to this department of the college life. All were impressed with the marked improvement in the physical surroundings, and with her new president put upon his mettle, because of his illustrious predecessors, we look for an upward movement which shall bring that three hundred and fifty pupils which you covet, Doctor.

While I would not detract in the least from the splendid work done by President Huil in his short administration, I must suggest that we do no injustice to others. You state that the enrollment of this session was the largest in the history of the college. By reference to the catalogue of four or five years ago, it will be seen that under the administration of President Murrah the high-water mark of 296 was reached, making only a few, it is true, above the figure of 1911-12. Like the old Roman Senator with his "Carthago delenda est," I must close by saying that Millsaps must have a Biblical Department in her faculty, if she is to meet all the claims of a Christian institution, and it should have it.

T. B. HOLLOMAN.

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— 44 — A GOOD DESIGN

"Admission on Trial—Rev. P. P. Daniel and Rev. E. B. Troy."

DR. WOODS FERN STAND

Dr. Moore is to be commended for his prompt and firm handling of this matter. The position which he has taken is unimpeachable and he will have the hearty endorsement of our preachers and spiritually minded people. Missions maintained by Methodist money must have a free report for the rules and regulations of the Methodist Church. Nothing less will satisfy the conscience and life of our membership who contribute the funds to carry on our various religious enterprises.

"OLD GLOVE"

THE BLOODY FOURTH

PERSONAL AND OTHER NOTES

1. The game is played on a board which is divided into four quadrants. The game is played by two players, one of whom is designated as the "Red" player and the other as the "Blue" player. The game is played by alternating turns, with the Red player moving first. The game is played by moving pieces from one square to an adjacent square, with the goal being to move a piece to the opposite side of the board. The game is played by a set of rules which are designed to ensure that the game is fair and that the players are able to win.

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preachers for the occasion, Dr. J. M. Henry, and Rev. A. J. Gearheard.

Rev. J. W. Harper, of Varnado, La., has recently been looking after the circulation of the Advocate in his charge, with gratifying success. We appreciate the good service which he has thus rendered, and extend to him our hearty thanks.

Brother J. R. Bingham, of Carrollton, Miss., who is the Secretary of the Executive Committee of the Millsaps Board of Trustees, under date of July 3, writes: "We met in Jackson on July 2, and elected Prof. J. R. Lin to the Chair of History in Millsaps College."

Rev. H. W. Jamieson and Rev. F. R. Power, pastors in the Shreveport District, spent Sunday in New Orleans. Brother Jamieson was the guest of his parents, and Brother Power divided time with a number of companionable friends. The Advocate was honored with a brief call by these brethren.

We congratulate Brother and Sister O. S. Lewis, of Brandon, Miss. Our reason for so doing is set forth in the following message, just received from Brother Lewis: "Miss Ann Stevens Lewis first saw the light of day in the parsonage here last Sunday. Mrs. Lewis and the babe are getting along finely."

Rev. L. A. Sims, who served for four years as pastor of Epworth Church, New Orleans, and who has been in Centenary College for the past year, is attending Tulane University this summer. He will enter Centenary at the beginning of the fall term, from which institution he will be graduated next year.

The St. Tammany Circuit is prospering under the pastorate of Rev. T. V. Peters, who is deservedly popular. A new church building has been begun at Talisheek, one of the country appointments on the charge, and will be finished and paid for by Conference, if all the promises now in hand are redeemed.

Writing from Memphis, Tenn., Sister Amos Kendall sends us a subscription for a friend, and adds fifty cents for our "Help Fund." This elect lady is one of the Advocate's best friends, and lets no opportunity pass to lend it a helping hand. May the Heavenly Father continue to bless her and make her a blessing.

A largely attended song service was held at the First Methodist Church of Columbus, Miss., last Sunday evening. The singing under the direction of Mr. H. M. Teasdale, according to the local papers, was exceptionally fine, and Dr. H. G. Henderson, the pastor, delivered a brilliant discourse on "The Ministry of Music."

We have received a catalogue of Grenada College for 1912-13. Like every thing else to which Brother Countiss puts his hand, it is a fine piece of work. This institution is in better condition to-day than ever before in its history, and the outlook for it is very bright. It should have the patronage and loyal support of the Methodists of North Mississippi.

Rev. J. E. Stephens, of Abbeville, Miss., favored us with several subscriptions a few days since. He has been taking a course at the University of Mississippi, and serving a charge at the same time. We are always pleased to see a young minister seeking the best equipment for his life work. Efficiency in the service of the Master is a thing well worth striving for.

We regret to learn of the accident which befell Margaret, the little daughter of Rev. and Mrs. W. W. Holmes, of this city, last week. While playing with her cousin, she was thrown from a small wagon and her collar-bone was fractured. She is doing well, however, and it is not thought she will sustain any permanent injury from the unfortunate occurrence.

In a recent communication to our office, Rev. K. W. Dodson, of New Iberia, La., thus referred to his work: "Our Sunday school has grown so that we need additional quarters. We are planning to construct another room at an early date. The attendance last Sunday (June 30) was the largest that we have ever had. We also had a record-breaking congregation at the morning hour."

The Seashore Campground School will open its session Sept. 12, 1912. While the school is owned by the Methodist Church (South), there will be no sectarianism in its work. The curriculum covers all college requirements and primary instruction has been provided for. The building is new, thoroughly modern, and contains a large auditorium for lectures and other public exercises.

In renewing his subscription to the Advocate, Dr. Edwin F. Arnold of Bellefontaine, Miss., says: "I am much pleased with the general improvement of the paper. I think articles like those Brother Lipscomb has been giving on doctrines will be productive of much good." We appreciate the commendation of this worthy layman, who is a man of information and the efficient health officer of Webster County.

Rev. W. S. Shipman is carrying our cause tri-

umphantly forward at Indianola, Miss., where he is in high favor with his flock. Sister Shipman has been staying at Bell Buckle, Tenn., where the children have been attending the famous Webb School and making good progress in their studies. We are also pleased to know that Sister Shipman's health has been much improved by the salubrious climate of the Volunteer State.

Brother E. B. Troy was licensed to preach by the New Orleans District Licensing Committee last Saturday, and left Monday for West Monroe where he will supply the pulpit made vacant by Rev. W. Schulte's appointment to the presiding eldership of the Monroe District. Brother Troy is well prepared for the work of the ministry, and we predict for him success in this new field of labor to which he has been called.

In a note to the editor a few days since, Rev. R. W. Tucker, the resourceful presiding elder of the Ruston District, says of the work in his diocese: "We are having some good revivals and everything is hopeful." Brother Tucker has shown himself to be a true leader during his incumbency in his present office, and the various interests of the Church have prospered under his administration. His District Conference is in session at Gibsland this week.

Rev. B. T. Crews, our faithful pastor at Rayne, La., favored us with a list of six subscribers on July 2, for which we heartily thank him. We greatly regret to know that Sister Crews is seriously ill, and that much solicitude is felt concerning her. We pray that the Heavenly Father may be graciously present in this stricken household while the shadows linger in it. He knows and cares for his children, and is ever near them in the hours of need.

A letter from Mrs. J. D. Barbee, written from Rochester, Minn., on July 4, two days after Bro. Barbee had undergone a serious operation at the hands of Dr. William Mayo, stated that he was doing as well as could be expected, though he was extremely weak. The prospects of his recovery were considered good. This will be welcome news to his many friends in Mississippi and Tennessee, though they will continue to feel anxious until all danger is past.

A tent meeting was begun at Pontotoc, Miss., last Sunday under the leadership of Rev. Walt Holcomb, of Nashville, Tenn. Brother Wendel, who is our preacher in charge there, requests us to state that all former and near-by pastors are cordially invited to attend. He furthermore adds: "We had a very fine Decision Day recently. Five little girls joined the Church on profession of faith and one young lady by letter. Children's Day exercises were conducted at night."

Rev. M. L. White reports his work as progressing favorably at Prentiss, Miss. He will have Brother Scarborough, of McComb, with him in a meeting at Carson, beginning on the third Sunday in this month. Rev. I. L. Peebles will assist him at two points in August, and Rev. W. D. Bass, of Corinth, Miss., will aid him at Prentiss and Mt. Zion the last week in July and the first week in August. Brother White hopes to round out his quadrennium of service in his present field with a successful revival at every church.

In a note written from Haughton, La., on July 6, in which he enclosed two subscriptions, Bro. F. J. McCoy says: "I am at present with Rev. John G. Sloan at this place leading the singing in a meeting. Brother Sloan himself has been preaching since Sunday, and there is promise of a gracious revival. Rev. T. M. Finley, of Missouri, who has been engaged to conduct the services, is expected to-day. Much credit is due Brother Sloan for the building of the beautiful new church and parsonage here, and he is now bent upon having a season of spiritual refreshing among his people."

A number of preachers who attended the Divinity School last week are disposed to refer to the statement made by Dr. J. W. Lee, of St. Louis, that Rev. C. C. Miller, presiding elder of the Baton Rouge District, has in him the elements of true greatness, as the cause of Brother Miller's extreme fondness for Dr. Lee. Brother Miller was in New Orleans last week and gave his word of honor that the brethren are mistaken. He said, "That bunch of preachers don't know what they are talking about. The trouble with them is nothing less than 'green-eyed' jealousy." Possibly Brother Miller and his accusers are all in a measure correct in their conclusions.

From Shannon, Miss., under date of July 5, Rev. W. O. Wagoner, the pastor, writes: "We have just closed a successful meeting here—the best, some say, that the community has had in several years. Rev. J. H. Duke, of Nettleton, Miss., led the singing and also held an afternoon service each day for the young people. These afternoon meetings were very satisfactory and did great good. The rest of the preaching was done by the home pastors. We think it is well to use the resident and near-by preachers in our meetings in the small towns and the country churches. I wish to recommend Brother Duke as

a leader of the singing in revival services. Any church would be profited by engaging him in that capacity."

The Okolona Messenger reports that the annual meeting of the Epworth Leaguers of North Mississippi in that city in June was a most successful and enjoyable one. About 100 delegates were said to be in attendance. The addresses of Dr. F. S. Parker, Rev. J. R. Countiss, and Dr. H. G. Henderson were especially commended. The following officers were elected for the next year: President, Dr. W. B. Baker, Houston; First Vice President, Miss Kate Cunningham, Boonville; Third Vice President, Miss Jennie Walker, Houston; Fourth Vice President, Mr. V. H. Stephenson, Boonville; Secretary-Treasurer, Mr. W. Boswell, New Albany; Assistant Secretary-Treasurer, Miss Elizabeth Hall, New Albany; Era Agent, Mr. John Valentine, West Point. The name of the Second Vice President is not given.

Rev. George Fox, of Bastrop, La., sends us the following marriage notice: "At the home of the bride's parents, Mr. and Mrs. James Higginbotham, at this place, Miss Helen Higginbotham was united in matrimony to Mr. Edward F. Ayrand, of Donaldsonville, La., the writer officiating. The bride is a staunch member of the Methodist Church and a young lady of rare personal charms. Her place in the Sunday school at Bastrop cannot be easily filled, and it is with profound regret that we give her up, though we wish for her the happiness which her beautiful young life deserves. Mr. Ayrand is at present engaged in business at Benton, La., where he is popular and highly esteemed. We extend to him our heartiest congratulations upon having won so noble a young woman to be his life companion and the mistress of his home."

Rev. R. T. Pickett, of Carthage, Miss., writes: "We have just closed a meeting of unusual interest here. Rev. I. L. Peebles, one of our Conference evangelists, did the preaching for us. While there were not the visible results that we so much desired, we feel sure that abiding fruit will follow from such faithful preaching. No new-fangled methods to merely make a show and number those blessed were brought into use; the presentation of the plain, old-fashioned gospel was the method employed to reach the people. The interest increased until the close, and it seemed that the eight days were gone all too soon. I heartily commend Brother Peebles to those wanting help in meetings, and especially for places where the preaching of doctrines is needed. We have received a heavy pounding, since the revival services closed."

REV. R. B. DOWNER TRANSLATED.

Dear Brother Meek: Our precious brother, Rev. R. B. Downer, a superannuate member of the Mississippi Conference, passed peacefully away from earth to his home in heaven Saturday, July 6, at about 7:45 p. m., in the 74th year of his age. He was converted and joined the Church in early life. The quarterly conference that granted me license to preach in 1856, gave Brother Downer license in 1857; and the one which gave me a recommendation for admission on trial in 1857, gave him a recommendation in 1858. For fifty-three years we have been more or less intimately associated. For the past two years we have seen much of each other, both living here in Jackson, Miss. A better, purer, more consecrated man I never knew. Two years ago there were four superannuates living in the city of Jackson: W. L. C. Hunnicutt, W. T. J. Sullivan, Robert B. Downer and myself. Now I am the only one of the four left. Hunnicutt died in 1910; Sullivan in 1911, and Downer in 1912—all good and true men.

H. P. LEWIS.

Jackson, Miss.

HIS LAST MESSAGE.

Dear Brother Meek: At Brother Downer's request I wrote down the message given below, and was preparing to mail the letter when I received the news that he had passed away. His last hours were like the years of his life. He rests in peace. His memory is a benediction. The funeral will be from First Church, Jackson, Sunday, at 3 p. m., and will be conducted by Dr. A. F. Watkins and all our ministers who can attend from the vicinity. He will be buried here.

ALFRED F. SMITH.

The following is the message referred to by Dr. Smith:

To the Advocate: From this sick chamber, whence I confidently expect to pass shortly to my heavenly home, I want to send a last loving greeting to my brethren. Too weak to talk, unable to hear, I am enjoying unmeasured peace. Not a cloud is in my sky; a light of glory is on my path. Your brother,

ROBERT B. DOWNER.

Jackson, Miss., July 5, 1912.

Tidings From the Field

Indianola, Miss.

I am glad to report that our church affairs are moving along well. Indianola is having her first experience as a station, but seems determined to "make good." We commenced a protracted meeting here last Sunday. The preaching is being done by the pastors of the town. The prospects are encouraging. We have had fine rains and the farmers feel better.

W. S. SHIPMAN.

July 2, 1912.

Bell City, La.

We have just closed a revival meeting at Westlake, in which we were assisted by Rev. John Sholars, of Patterson. Brother Sholars is really and truly a godly man, and our work there was greatly helped by his good preaching. One of the visible results of the meeting is that our church has been treated to a new coat of paint, which adds much to its beauty.

LOUIS HOFFPAUIR, P. C.

July 1, 1912.

Amory, Miss.

We desire to write some facts about our meeting at Amory. We held a meeting for two weeks. Brother Curtis, our pastor at Kosciusko, was with us the last week. There was not a dull service from the beginning to the end. Many times many were turned away for the lack of room. Often there was unusual power manifested in the services. The Church was greatly helped; many members were much profited; there were some professions of conversion in the Church and some reclamations. Brother Curtis rendered us fine service, and was earnest, faithful, clear and forceful in his preaching, and Brother James S. Duke, of Nettleton, led the song services and did it well. All in all, we had a fine revival in the church, but we are handicapped in our church work because of the need of more church room. We have a great Sunday School and we need a modern building most of all.

W. M. YOUNG, Pastor.

Blenville, La.

After receiving marching orders from Rev. R. W. Tucker, my presiding elder, January 4, 1912 found my family and me on our way from Haynesville to Blenville. Our train was four and one-half hours late. Some of the leading members met us at the station and carried us to the parsonage in a carriage. There we found Mrs. W. O. Campbell, Mrs. F. P. Warren, and Mrs. Wilson waiting for us with warm fires and a warm dinner. Our reception was more cordial than we have ever received. And such a pounding! The many tokens of their appreciation did not end with the pounding, for seldom a day passes but that we are brought under renewed obligations to these good people. To be sure, I determined to do my best for them by doing whatsoever my hands might find to do. We have built a new back gallery, placed a roof over it, and built new steps; bought new shades for every window; built new feed rooms at the barn, hung several new gates and built an altar platform in the church. (There has never been any kind of a platform in the church before.) The Ladies' Aid Society purchased a beautiful art square for the pulpit rostrum, three dozen new song books, and enough matting for the aisles of the church and the space before the altar. The following laymen made the church a present of a gasoline lighting plant which cost \$25: A. E. Dewees, Charlie Ru-

dalph, Wm. Webb, B. H. Scheen and F. A. Warren. Rev. W. H. Coleman, of Ruston, assisted me in our meeting, each of us preaching in turn. For two weeks we did our best. (At least, I am sure I did.) Brother Coleman did good, faithful, personal work and preaching. The result of our meeting was thirty additions to the Church by baptism and twenty-seven by letter. We have a good prayer meeting; our Sunday school has increased in attendance, and an individual communion service has been ordered. All that we have bought or had done we have paid for and have \$15 in the treasury. We are going to canvass the entire charge for the Advocate.

W. T. WOODWARD, P. C.

PLAN OF WORK

(Adopted by the Mississippi Conference Epworth Leagues in their recent annual session at Hattiesburg, Miss.)

1. That the Mission Study as outlined at the last Conference be continued; that those who have not completed the text books, "Advance in the Antilles," or "Conservation of National Ideals," procure these first and complete same, supplementing with such work as the local chapter may deem advisable.
2. That the League Chapters continue the Cuban Mission effort as a special objective end, and that they endeavor to raise not less than \$1,000 the coming year.
3. That each District Secretary be charged with the responsibility of holding district institutes in his district at some suitable time during the summer.
4. That it shall be the duty of each chapter secretary to send a quarterly report to the District Secretary, by whom its several items shall be transmitted to the proper Conference officers.
5. We further recommend that the District Secretary get a complete directory of the membership and Leagues of his district and place the same in the hands of the Secretary of this Annual Conference.
6. That we heartily endorse the Seashore Assembly and recommend that all Leaguers attend its sessions and avail themselves of its opportunities.
7. That this Conference appoint, through its President, two delegates with authority to act with delegates from the North Mississippi, the North Alabama, the Alabama, and the Louisiana Conference to any end that will promote the general good of our Conference, and that such necessary expenses as are incurred for the program be provided from the general treasury.
- (By way of explanation of the above paragraph, these delegates are to act at their own discretion in all matters, provided the major portion of the Conferences decide to have this additional assembly; they are to choose their own time of meeting and place, as well.)
8. We heartily recommend that the "One by One" campaign, as fully explained by Dr. Parker, be inaugurated, and that "Right Now" is the proper time for each League to set on this movement.
9. The co-operation of each chapter is desired as far as practicable in small matters, as well as large, and it is urged that every one exercise zeal to this end.
10. That the Conference hold its next session so as to begin the second Thursday in June, 1913, and continue through the following Sunday.

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Those Three Grand Prize Trips

WE HEREWITH PRESENT THE FIRST LIST OF CONTESTANTS. HOWEVER THERE IS TIME YET TO ENTER.

"What will be the result of the present contest being conducted by the Advocate?" "Will you make it pay?" "Are there many objecting to the contest method of circulating the Advocate?" These are a few of the questions that our friends are asking us in regard to the Grand Prizes we are planning to give to the ladies who secure for us the largest number of subscriptions to the Advocate.

In answer to these questions we will say that thus far only one minister has voiced an objection to the plan, and he said that he just objected and that was all—he had no particular reasons. The contest is not objectionable, because it is merely a plan by which we will reward those who do the best work in behalf of the church paper, and by which we will remunerate all who secure as many as twenty-five new subscriptions. Will we make it pay? That is a question. If the readers of the Advocate will awaken to the fact that under the influence of a contest they can push the circulation of the Advocate high above any figure it has ever reached, we will make it pay in a dozen different ways.

First, we will have an army of readers that will inspire us to get out a greater paper, and will have sufficient money to enable us to make the paper better. Second, we will be able to overcome the loss we are bound to sustain because of the recent floods and unfavorable crop conditions, which otherwise would force us to take a precautionary step in order to tide us over the next year. Third, we will be directly responsible for giving to the Church an army of experienced public workers in circulating Christian literature; for every contestant will have acquired sufficient experience by next November in circulating her church paper to make her a valuable helper to any church where her membership may be. Fourth, we will be able to confer a lasting benefit upon each prize-winner by sending her to a great convention, or giving her a valuable present. There is no need of giving all the benefits this contest will bring the paper and the Church, if it is successful; these four

THE FOLLOWING IS A LIST OF THOSE WHO HAVE THUS FAR BEEN NOMINATED FOR OUR GRAND PRIZE TRIPS:

Mrs. Connie Lloyd, Carrollton, Miss.
Mrs. T. V. Peters, Golden, La.
Mrs. E. M. Henning, Alexandria, La.
Miss May H. Young, Lexington, Miss.
Mrs. R. H. Harper, Natchitoches, La.
Miss Belle Roberts, Franklin, La.
Miss Ada Parker, New Orleans, La.
Miss Bertie Mitchell, Laurel, Miss.
Miss Allie Adams, Beldon, Miss.
Miss Emmie Peairs, Slaughter, La.
Mrs. Rena Wood, Winona, Miss.
Mrs. J. D. Doyle, Silver Creek, Miss.
Miss Minnie G. Roberts, Van Cleave, Miss.
Miss Evelyn Price, Lake Charles, La.
Miss Ella Mai Leslie, Ruston, La.
Miss Allie G. Ford, Shreveport, La.
Mrs. Sudie J. Lingle, Shreveport, La.
Miss Iva Provost, Poplarville, Miss.

A number of others have been nominated, but on account of a request that their names be withheld until further notice, they are not printed in this list. It was our intention to publish at this time the number of subscriptions each had taken up to this date, but on account of having received so many requests to delay publishing the first list to accommodate certain candidates who, because of sickness, were unable to make their report in time for this issue,

NOMINATING TICKET.

I hereby enter the name of as a candidate in the New Orleans Christian Advocate's Contest, subject to the rules and regulations of said Contest as published by said paper dated May 30, 1912.

Name

Address

are sufficiently suggestive.

"What will be the result? That remains to be seen. We have printed here a list of nineteen contestants who have thus far entered. The contest is just now beginning. There is plenty of time for this number to be doubled. A live worker from a good field could enter to-day, and within a few weeks pass any worker in the field, if the present workers should chance to lessen their efforts. There is an element of chance in all contests. The leader in the list on this page may lose a week by sickness, and during that week you might secure fifty subscribers. As a pastor, the writer once secured twenty-nine subscriptions in two days in a town of four hundred population. A lady canvasser for a secular magazine in South Mississippi secured 287 subscriptions during the month of February. A canvasser for a secular daily paper is reported as having secured 1,100 subscriptions in two months. If these things can be done by workers in the secular world, what is possible for a church paper is greater than modesty permits us to announce.

If every pastor in the three Conferences embraces this opportunity and either puts a candidate in the field, or announces a preference for one of the candidates now in the field and then does his best to advance her interests, the good of this contest is incalculable.

We are, of course, depending upon the pastors at this time, and we feel that we can depend on them. No grander and truer body of men serve God in any field than the men who serve our churches in Mississippi and Louisiana. Will the Advocate contest fail when it is being managed by such a body of men? We think not. And because of our faith in these men we have assumed a tremendous financial risk in offering valuable prizes. Brethren and friends of the Advocate, this is a great opportunity to do a great service for God and the Church. Let us unite and make it a success! Secure a candidate or select one from the list and push for victory!

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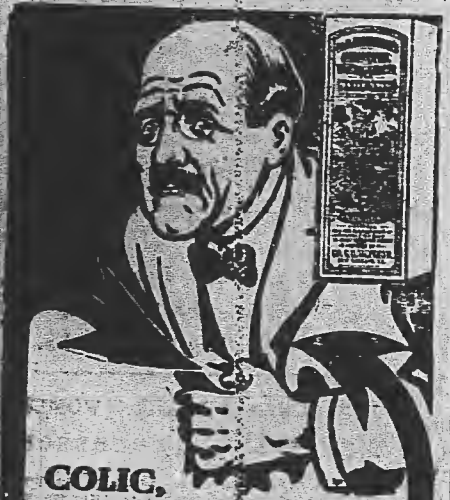
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The Sunday School.

LOUISIANA NOTES.

By Rev. P. O. Lowrey.

Mr. G. W. Sentell's class of boys at Bunkie recently gave a splendid entertainment for the high school graduates and refugees from the overflowed country near-by.

The Crowley Men's Bible Class, which numbered 67 the first of June, has elected Dr. D. D. Minis teacher, to succeed Mr. M. S. Pittman, who was a teacher in the public school.

On May 3rd, the Crowley Sunday school observed Decision Day, and fifteen joined the Church, and others were left considering the matter for future action. Children crave the public recognition of their religion, and the Catholics in their first communion, and the Episcopalians in their confirmation services, have all these years seen the value of such a recognition. If Christ counts them members of the kingdom, surely the Church should early give them to understand that they have the privileges of the communion and other church rites.

On a recent "home coming" day in the First Church, Shreveport, there was an attendance of 1010, 622 being in the Adult and Intermediate Departments, and 388 in the elementary. The Baird class had 181, the Wesley (Dr. Scale's) 125, and the Baraca (V. L. Fulton's) 38. Two hundred new pupils were enrolled and a general forward move planned. The goal by Dec. 29 was set for 2000 in the main school, 500 on the Cradle Roll, and 200 in the home department. One hundred women volunteers began at once a canvass for the Home Department and Cradle Roll increase. This school is inquiring for the biggest one in Southern Methodism to measure itself by.

On "Home Coming Day" at the First Church, Shreveport, the box in the corner-stone of the old church was opened and its contents shown the congregation. The box contained copies of the New Orleans and Nashville Advocates; the Shreveport Times and other Shreveport papers, a hymn book, a Bible, and coins of various denominations. Mr. L. B. McCutcheon, who placed the box in the old church corner-stone thirty years ago, opened and showed its contents to the younger generation, who are now demolishing the church of the fathers to build a magnificent \$100,000 structure in its stead. Mr. McCutcheon was the most liberal contributor to the old building.

The Sunday schools of San Francisco have an Athletic League. At a recent meet there were 242 entries, the honors being won by the First United Presbyterian Sunday school. The report is that the league has proved a great help to the Sunday school cause. The Y. M. C. A. and colleges long ago learned the value of athletic contests and have profited by making them a part of their work, but up to the present the Sunday school has been slow to see this arm of strength. Through the social department of the Adult Bible classes, along with the same committee of the Epworth League and other young people's organizations, athletics is becoming a part of the social life of the Church, and now promises to be an influential means for ingathering. In our District Sunday school Conference we have a fine field to cultivate and to utilize the contest spirit in the social life of our scholars. While waiting for this to be developed, let our superintendents and teachers use their organizing ingenuity and get up some games among their classes. The world has had charge of the social pleasures of our young people long enough.

NEWS AND NOTES.

By Miss Elizabeth Kilpatrick.

Mr. W. C. Pearce says the Sunday school stands for teaching God's

Word, for religious education and for training hearts.

An organized Bible Class in every church, based on what the 30,000 classes now organized are doing, would mean five million men won to Christ in a year. This would not only evangelize America, but would shake the wicked old world to its deepest foundations.

One pastor of a rural church discovered a nine-year-old girl who intensely desired instruction and illumination along mission lines. He tried to interest her parents and Sunday school teacher, but to no avail. Realizing the possible education and of winning a bright missionary soon to be, he paid for literature and had books sent to her, and is giving her personal instruction. Thus he is preparing a consecrated missionary or a fine Sunday school teacher for his own or somebody's use, and is doing wisely.

"Christian conquest and Christian civilization are absolutely dependent on religious training." No country, no matter how favored by nature or circumstances, can long endure without religious education. The Sunday school is the only institution for the religious education of all the people in this country. Do not emphasize and illustrate patriotism and neglect your Sunday school. Abandon public schools, and our vast and beautiful country would settle down into ignorance and return to superstition. Abandon, or even neglect the Sunday school, and our children will drift into heathenism.

Mr. Hubert Holmes, of Senatobia, Miss., collects money for his Sunday school literature and expenses by personal request from people in town. Each Sunday he has not only all the data in regard to the attendance of his school placed on the blackboard, but one of the church's needs—as missions, superannuates, etc., is emphasized. Beforehand, he has selected some class member who is prepared to, in a simple and direct way, explain to the school the benevolence of that special day and why a liberal donation should be secured. Mr. Holmes is a very progressive superintendent and has developed his school most successfully along the line of the Church's benevolences. Children and grown-ups, as well, really need a liberal amount of instruction along this line.

The rural Sunday school asks help of the town and specialists in regard to its problems, but they will never be solved until the rural community sets a premium on punctuality and preparation. Thirty people met in such a good community not long since. The older folk read carelessly and by verse a chapter in the New Testament, and the young people giggled and talked on the back seats; and then a superintendent wonders why he can't hold and establish a good Sunday school. Write Smith &

Lamar and secure samples of literature; order what you need, and select teachers ahead of time to fill possible vacancies, and use your literature, good songs and prepared teachers. One country Sunday school superintendent said his trouble was "nobody thought they could do such work well enough to try." Possibly not. But ignorance can be easily and speedily remedied in this day of books, periodicals and telephones; and the honest and ambitious country worker has as vast and wealthy a continent to discover as had Columbus.

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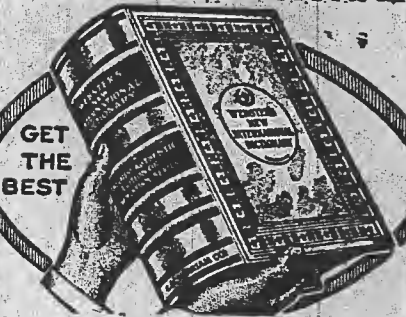
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REPORT ON MISSIONS.

(Adopted by the Lafayette District Conference at its session which met at Lake Arthur on May 23.)

Your committee on missions desire to submit the following report:

We are gratified that this Conference has gone so laboriously and patiently into the missionary problems of the foreign and home fields.

The spirit of prayer and great faith has characterized this work in the past. Our prayer is that this Conference and our Church will continue in this devout and prophetic mind until this field, covering eleven parishes, in whole or in part, with a population of 300,000 souls, has been evangelized and become contributory to the needs of others at home and abroad.

The missionary obligation is supreme. Vast missionary fields in the Lafayette District are ready for the harvest. In some the voice of the reapers is triumphant; from other reapers comes the request for a better support. Other portions are neglected for want of men and means. "Pray ye the Lord of the harvest that he will send forth laborers into his harvest."

With twenty-one charges, our Church occupies the best vantage in these fields. Some of our mission works are strategic and should be maintained. Perhaps others are of questionable importance. Other denominations are doing good work in this district. So pressing is the need of fields utterly neglected, that we should avoid entering into contests with other denominations whose work prospers.

Therefore, we make the following recommendations:

(1) We endorse every reasonable and practical effort looking to unity of the Master's forces here.

(2) We urge every organized congregation of Southern Methodists, individually and collectively, to undertake a more systematic study of the subject of missions, at home and abroad. Missions is one. Scanning every corner of the home field, let our people not rest until they have seen the needs of the heathen world—a lost world pressing upon the broken heart of Christ, and by his resurrection raised to the possibility of a world redeemed. Brethren, the world is one. We of South Louisiana are one with Korea in bondage, with China in famine, with India in sloth, with Japan in spiritual stagnation.

(3) We invoke God's continued blessing upon the Laymen's Missionary Movement. We thank Brother Fulton for his instructive and inspiring talks. We urge every congregation to install the duplex system of collections for all purposes. Let every Methodist contribute every week to the support of the ministry, and, at the same time, to the support of missions and other benevolences. Let the aim of all be (the smallest aim consistent with loyalty to Christ) more for others than for self.

Last year this district paid for a gospel for self \$32,143, and for others \$5,637. This disparity is appalling. Let us learn to think upon others' needs, supporting them with our prayers and gifts. The per capita contributions to foreign missions in this district ranged last year from one-tenth of a cent in one charge to 45 cents in another, the average being 16 cents. Two charges gave nothing. Let not the most liberal charge think itself to have attained the goal, but press forward and upward: Let the sluggards awake that Christ may shine upon them, for the unmissionary church is a dead church.

(4) We call the particular attention of pastors and people to these important paragraphs of the discipline: Nos. 384, 52, 79, 90, 94, 381.

(5) The wider circulation of missionary literature, leaflets, books and papers is very desirable. Let our pastors diligently use these means. We urge them to correspond with representatives of the Laymen's Missionary Movement at 810 Broadway, Nashville, Tenn., and No. 1 Madison Ave., New York.

(7) To facilitate the work of the Board of Missions and save interest, we urge that collections for missions be taken and the money forwarded as soon as possible.

(8) We heartily approve the suggestion of our presiding elder, that a District Mission and Church Extension Society be formed. We endorse the work of the Church Extension Boards, and urge early collections in full for this cause. In the case of Church Extension as well as missions, this district has received more from the Board than it has paid in to its treasury. Yet the need is great. Churches are needed at Belle City, Houma, Mermentau and Esther; and also new churches at Eunice and Crowley.

As to Crowley, we desire to offer Brother Atkinson our heartiest god-speed in his great undertaking to erect a new \$30,000 church, and to endorse his application to the Conference Board of Church Extension for a donation of \$500.

(9) We highly endorse the work of the American Bible Society in this district.

(10) We call attention to the important work being done for missions by our women, and urge them to organize societies wherever none exist, under the latest provisions of the discipline.

(11) We want to lay anew upon the hearts of our Sunday schools and Leagues the needs of our French Mission field, with a view to securing monthly contributions from every such organization.

(12) We call upon every one of our pastors to hold at least one meeting and give the proceeds, above expenses, to the Mission Board to assist in the support of our Conference Evangelist, Brother Turner.

(13) We recommend to the Board of Missions for generous support the charges of Belle City, Vermilion Circuit, and Grand Chenier. Let them be cared for first. If possible, appropriations should be made for Sulphur, St. Martinville, Armandville, and Jennings.

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Users of tea, coffee, cocoa and Coca-Cola will be interested to learn that these beverages, all of which owe their refreshing qualities to the presence of caffeine, are not only not injurious to health, but are positively beneficial. Aside from the delightful flavor and the nourishing qualities of these drinks, it is now demonstrated that the caffeine contained in them has the physiological effect of preventing injury from mental and muscular fatigue. "It is worry that kills," according to the teachings of the Medical Authorities and it has now been demonstrated that caffeine draws the sting from fatigue and worry. It is shown that exercise of the mind and the muscles is beneficial, but when that exercise is carried to the extreme and becomes exhausting labor, the effect is injurious. It is at this point that the caffeine-containing beverages come to our assistance and prevent the evil effects of wear and tear.

A similar condition obtains in reference to the exhausting effects of extreme heat, which are counteracted by the refreshing qualities of a cool glass of Coca-Cola or iced tea.

The annual consumption of caffeine in the form of tea, coffee, and cocoa, is given as follows: For the United States 16,248,221 pounds or 3.5 grains per capita per day; Great Britain, 8,059,123 pounds or 3.7 grains per capita per day; Germany 6,650,338 pounds or 2.85 grains per capita per day. As infants, children, and some adults are not consumers, it is safe to say that the average user of these beverages consumes approximately five grains per day. As practically every adult takes caffeine in one or other of the various forms, coffee, tea, cocoa, or Coca-Cola, and suffers no injury, as it were, we are inclined to regard the decision of the scientists as simply confirming what we already knew from actual experience.—Advertisement.

RESOLUTIONS OF RESPECT.

(Adopted by the Methodist Church at Calie, Miss.)

Whereas, God in his wisdom has seen fit to remove from our midst, Brother W. O. Jones, who was a faithful member of our church; and, whereas, by his death the community has lost a valuable citizen; we hereby Resolve:

(1) That we express our appreciation of his faithfulness as a member of our church and as a loyal citizen.

(2) That we extend our heartfelt sympathy to the members of the bereft family.

(3) That these resolutions be spread on the minutes, published in the church and county papers, and a copy presented to the family.

Signed, MABEL COOK BYRD.

I. W. SHEPHERD.

Committee.

MEMORIAL RESOLUTIONS.

(Adopted by Methodist Church at Calie, Miss.)

Whereas, God in his wisdom has seen fit to remove from our midst Mrs. M. C. Dunn, and whereas, for many years she was a faithful member of our church, ever ready to help forward the work of both church and community; therefore be it Resolved:

(1) That, while we mourn our loss, we rejoice in her gain and we bow in humble submission to the will of God.

(2) That we extend to the bereaved ones our heartfelt sympathy.

(3) That these resolutions be spread on the minutes and published in our county and church papers.

Signed, MABEL COOK BYRD.

I. W. SHEPHERD.

Committee.

RUSTON DISTRICT CONFERENCE.

Rev. E. K. Means, of Minden, will preach the opening sermon of the Ruston District Conference at Gibsland on Tuesday night of July 16. Let all the delegates try to get in Tuesday evening, as we want to begin business Wednesday morning at 9 a. m.

R. W. TUCKER, P. E.

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IN DEFENSE OF LODI CIRCUIT.

Dear Dr. Meek: Will you allow me the privilege of answering Rev. R. A. Burroughs' letter concerning the Lodi Circuit. Fortunately all of the people of that charge are not dead; some of us still live and have many happy remembrances of the past, while we were members of that church.

If my memory serves me right, the people were not pleased with the changes that the Conference had made, but, as loyal Methodists, we accepted what was done and tried to do our duty. Brother Burroughs and family were warmly received by the community and an old-fashioned hospitality was extended them. Every Methodist family vied with each other in entertaining them. Lodi was a small village, and, no house being vacant, the stewards secured a farm home, close enough to walk to and from. The ladies were enthusiastic, and an Aid Society was organized, which did valuable work. The men were equally pleased; soon a building committee was formed, and a more pleasant year could not be imagined. The preacher and family were everywhere welcome. All was love and harmony; no one thought of trouble.

I heard Brother B. preach his farewell sermon. I am sorry to say he gave us a scolding instead of a sermon. I do not pretend to say that every one paid according to his or her ability, but I am sure the preacher erred by not always filling his regular appointment, and by showing at his other churches a lack of appreciation of the people at Lodi. We have been glad that Brother Burroughs has been so highly honored in the Texas Conference, and so far as my knowledge extends, the Lodi church has thought lovingly of him. We are sorry that those years he spent with us occupy an unpleasant place in his memory. We have no apology to make, for as we see it, we did our full duty.

MRS. FRANK CAMPBELL.
Winona, Miss.

LAKE, MISS.

Brother Dan Kelly held a sixteen days' meeting here in June. All the night meetings except on Sunday were held in the little schoolhouse at Merrill's Mill, one mile from town. The good people at the Mill appreciated the extra efforts of our going so far and the house was full every night. Brother Kelly is not well and gave of his strength to its limit, and God gave him power. Many souls were uplifted. Fifty-one in all have joined the Church; forty the Methodist Church and eleven the other Churches.

On Sunday, June 16th, the men at the Mill made the big plainer shed ready by seating it comfortably, carrying the organ over and otherwise preparing for the big crowd which attended both the morning and night services. It was estimated that over seven-hundred were seated under the big shed, where there were plenty of ice water and a most refreshing breeze. A splendid dinner was served on long tables, and the inspiring afternoon service was as well attended as the morning service. Brother Kelly won us all as his loving friends, as he wins all wherever he goes. Our earnest prayers go with him in his life-work of winning souls.

A MEMBER.

SMITH'S "CHARACTER TALKS" is a breezy little book, just off the press, and will be sent FREE (to advertise our school) while they last. Send a Postal to-day for your copy. Address, Ruskin Cave College, Ruskin, Tenn.

What indeed does not that word "cheerfulness" imply? It means a contented spirit; it means a pure heart; it means a kind, loving disposition; it means humility and charity; it means a generous appreciation of others and a modest opinion of self.—Thackeray.

SEMI-ANNUAL STATEMENT

WHITNEY-CENTRAL NATIONAL BANK

OF NEW ORLEANS

At the Close of Business, Saturday, June 29, 1912

RESOURCES		LIABILITIES	
Loans and Discounts	\$11,953,611.50	Capital Stock	\$2,500,000.00
United States Bonds to secure circulation	1,510,000.00	Surplus Fund	1,500,000.00
United States Bonds to secure United States Deposits	250,000.00	Undivided Profits	100,000.00
Premiums on United States Bonds		Quarterly Dividend of 3-1-2 per cent now declared	87,500.00
Other Bonds and Securities	2,848,372.92	Circulation	1,506,300.00
Banking House, Furniture and Fixtures	1,945,979.23	Deposits	17,496,000.17
Due from Banks and United States Treasurer	\$2,433,910.85	Special Bonds Deposits	946,400.00
Cash	3,194,325.67		
Total	\$24,136,200.17	Total	\$24,136,200.17

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STATEMENT

WHITNEY-CENTRAL TRUST AND SAVINGS BANK

NEW ORLEANS

At the Close of Business, Saturday, June 29, 1912

RESOURCES		LIABILITIES	
Loans and Discounts	\$2,928,142.63	Capital Stock	\$200,000.00
Bonds, Stocks, Securities, etc.	1,020,125.51	Surplus Earned (now Increased \$25,000)	50,000.00
Real Estate, Furniture and Fixtures	130,488.21	Undivided Profits	39,262.36
Cash on hand and with banks	1,074,330.84	Deposits	4,863,824.83
Total	\$5,153,087.19	Total	\$5,153,087.19

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Total Deposits	\$22,359,825.00

NEW ORLEANS CHRISTIAN ADVOCATE

VOL. 55—No. 29.

"Prove All Things: Hold Fast That Which is Good."

WHOLE No. 2944.

ROBERT A. MEEK, Editor.

NEW ORLEANS, LA., THURSDAY, JULY 18, 1912

CHAS. O. CHALMERS, Publisher.

Editorial

The Presbyterian of the South calls attention to the fact that Gov. Woodrow Wilson and Gov. Thomas R. Marshall, the Democratic nominees for the Presidency and Vice Presidency are both Presbyterians. After next November we shall be able to tell whether they belong to the class of the "elect" or "non-elect."

The International Bible Students' Conference, held a few days since in Washington, is reported to have adopted a resolution declaring that "there is no such place, state, or condition as a hell of fire and brimstone for the torment of the wicked." Possibly these speculators may some day be taught to think differently in the FIERY school of experience.

Every calling has its peculiar temptations. One of those to which pastors are especially liable is to visit and form their friendships among the well-to-do people in whose homes they find comfort and congeniality, to the neglect of the poorer classes. In many of our pastoral charges between those struggling for a livelihood and the Church there exists a great gulf that sympathy and love alone can remove. In the blessed work of obliterating it the preacher should lead. Our Lord lounged not in the palaces of the rich, but his ministry was chiefly to the stricken and the needy. And well may his representatives on earth follow in his shining footsteps.

The Hon. W. S. Howard, of Georgia, has introduced in Congress a bill to stop all work on the Sabbath in the District of Columbia, except that which is considered positively necessary. He affirms that Washington is setting the rest of the country a bad example, and that the Government is one of the chief violators of the day of rest. If Mr. Howard could procure the adoption of this measure and the various States in the Union would pass a similar law, such action would accomplish more toward safeguarding the welfare of the Republic than the carrying out of all that is proposed in our high-sounding political platforms. The problems that will most affect the future of the Nation are moral problems.

"Earth's children cleave to earth" (to life), but that is not the only thing to which they cling. Far too many of them hold with tenacious grip to various forms of evil. One would think that when a custom or business has wrought wreck and ruin and no good in the world for decades or centuries, that men would rise up and put it down; but not so. Though it is evil, and only evil, and that continually, and though it has left behind it in all lands and ages a trail of blood and sorrow, the saloon yet has many advocates. Thousands vote for it, fight for it, and insist that it would be a calamity to destroy it. Truly, it is from THEMSELVES that many people must be saved.

CHRISTIANITY'S BETTER OUTLOOK.

Human life brings with it perplexing problems from which there is no escape. To live is a tremendous responsibility. Every man must have relations with his fellow-beings, and in the course of nature these ties must be severed, bringing sorrow and heart-ache. Some of every circle must pass away before others, leaving those who remain lonely and grief-stricken. Nowhere can one be found who is not bound to the unseen realm by the sacred and enduring cords of love. Into its shadows have passed forms and faces that we long to see again, and we wonder if we shall overtake them when our days on earth are ended and we follow them into the grave and what lies beyond. Incapable of thought must be he who never fronts the unknown future and in his heart cries out for tidings of those who were with us here and who, after winning our love, went from us, but from whom has come no word to tell us of their fate. A pathetic instance of a bereft and solitary old man standing on eternity's brink and peering out into its darkness, craving to know its mighty secrets, is seen in the case of United States Senator Shelby M. Cullom, of Illinois, who has been much longer in the upper branch of Congress than any other member of that distinguished body. In the concluding chapter of his recently issued book, "Fifty Years in the Public Service," appears the following touching outburst of feeling:

"I have survived both of my wives and all of my children. As I think of it now, I do not know where I obtained the strength to survive all these sorrows. I have no great fear of death, except the natural dread of the physical pain which usually accompanies it. I certainly wish, beyond any words I have power to express, that I could have greater assurance that there will be a reuniting with those we love and those who loved us in some future world; but, from my reading of Scripture, and even admitting that there is a hereafter, I cannot find any satisfactory evidence to warrant such a belief. Could I believe that I should meet the loved ones who have gone before, I do not know but that I should look forward with pleasure to the 'passing across.' Not having this belief, I am quite content to stay where I am as long as I can; and finally, when old Charon appears to row me over the river Styx, I shall be ready to go."

The only cure for such harassing doubts and anxieties as these expressed by Senator Cullom is a full acceptance of the teachings of the Holy Scriptures and an experimental knowledge of the risen Christ. The intellect alone can bring no relief. The human reason can find intimations of immortality—nothing more. It is the Bible alone that speaks in clear and authoritative tones of the future. To be sure, the light that it sheds upon it is not as full as we should like, but it is enough to quiet the anxious soul and to awaken within it a sweet trust and a buoyant hope. We may safely assume that God has revealed in his blessed Word all that we need to know, and perhaps all that it is best for us to know.

It is the assurance that it gives of a future life and the comfort that it thus furnishes at times

when we most need it, that makes the divine revelation so indispensable to mankind. Take it from us, and we have practically nothing left to sustain us when our loved ones pass away or when we ourselves stand facing death and the grave. Contrast, for instance, the uncertain and mournful words of Senator Cullom concerning his dead and the hereafter with the confident and triumphant utterances of St. Paul: "But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even them also which sleep in Jesus will God bring with him. For this we say unto you by the word of the Lord, that we which are alive and remain until the coming of the Lord, shall not precede them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and the trump of God; and the dead in Christ shall rise first. Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord." And again, "I am now ready to be offered and the time of my departure is at hand: I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day; and not to me only, but unto all them also that love his appearing."

Undoubtedly, humanity's most valuable possession is the Christian religion. Compared to its revealed and Spirit-attested truths, the boasted discoveries of man are insignificant. Without them the race would be orphaned, impoverished, ruined. How unsatisfactory and dreary, even when taken at its best, must be a life of unbelief!

"Alas for him who never sees
The stars shine through his cypress trees;
Who hopeless lays his dead away,
Nor looks to see the breaking day
Above the mournful marbles play;
Who has not learned in hours of faith
The truth, to flesh and sense unknown,
That Life is ever Lord of death
And Love can never lose its own."

THE ERA A MONTHLY.

After August 1 the Epworth Era will be issued as a monthly. The proposal to make it such is said to be meeting with very general approval. Referring to the change, Dr. S. A. Steel, its first editor, says: "The change of the paper from a weekly to a monthly seems to be a wise move. It will not only prove an advantage to the financial side of the problem, but will also enable the editors to make a journal better adapted in some important respects to the work it serves." The price of the new monthly, in clubs of ten or more, sent to one address, will be 50 cents; the price of individual subscriptions will be 75 cents. The editors are offering a choice list of prizes for the best contributions of certain kinds. This should have the effect of stimulating literary activity among the young people of the Church. We wish for the new Epworth Era a large circulation and a widening sphere of usefulness.

THE CLOSED CHURCH.

Many of the churches in every city throughout the country will soon be closed for the summer vacation season. While it is true that a large number, perhaps a majority, of the worshipers who frequent these churches are out of town for a time, it is deplorable that any church should be closed for any part of the year.

So far as has been discovered, there is no passage in Holy Writ which authorizes the closing of a church at any time of the year. It is not only proper, but necessary, that every minister of the gospel should have a rest from the work of his office at least once a year, for this work, if properly and conscientiously performed, is arduous and fatiguing.

The work which the pastor of a church does is not his own work, but God's. When it is necessary for a pastor to be away, some one should be provided to take his place. It is keeping everlastingly at it that brings success in all things, and there should be no cessation at any time in the carrying on of the religious work in any community.

Those who attend church regularly have already been reached, and are within the sphere of religious influence. There is always somebody who does not go regularly to church, some one who gives no thought to his or her spiritual welfare, and the effort to reach these should be unremitting for three hundred and sixty-five days in the year, and every year on the calendar of time.—Albany Argus.

BIRTH-REGENERATION AGAIN.

By T. H. Lipscomb, B. D.

Since Dr. Featherstun insists on again "correcting the erroneous teaching" of his young brother, Rev. T. H. Lipscomb, "concerning infant salvation," that same young brother likewise insists that in so doing Dr. Featherstun should regard two principles, the correctness of which he will doubtless concede:

1. To avoid all misrepresentation of my position by use of language which is ambiguous and misleading.
2. To agree upon the subject for discussion, and then stick to the subject fairly and squarely, without jumping to another or evading the issue by a return to ambiguities.

Neither of these principles has Dr. Featherstun hitherto regarded in taking issue with me; and it is neither pleasant nor fair to be misrepresented and evaded, and then advised to read up on the subject of "the salvation of infants."

I beg to remind Dr. Featherstun, as he very well knows, that never in my life have I questioned the salvation of infants. In discussing this subject with him two years ago, I specifically stated: "Now, we are all agreed that infants are born under a dispensation of grace equivalent to a justified state; free by the grace of God from the condemnation which the sin of humanity has brought upon us all as a race;" and, further, that "Children dying in infancy are sanctified, as well as saved, through Christ's atonement." Is it not then an evasion of the subject at issue and a wilful return to misleading ambiguities for him to entitle an article "Infant Salvation," and state the express purpose of it as being to "correct the erroneous teaching" of Rev. T. H. Lipscomb "concerning infant salvation?"

The question between us is plainly this: Are children born regenerate? I answer, no; he answers, yes. The further question, now immediately before us is, Does Methodism teach that children are born regenerate? Again he answers, yes; and again I emphatically answer, no. Neither Methodism nor any other Christian Church in any age has ever taught this doctrine of birth-regeneration, or pre-natal regeneration, as he now says it may be. With somewhat more of research than he gives me credit for, I have studied not only Methodist authorities but also histories of Christian Doctrine and of the Chris-

tian Church, and this being born-again-when-you-are-born, or before-you-are-born theory, has no mention, much less support, anywhere. Because the common sense of men, until of late, has ever recognized that when Christ said, "Ye must be born again," he referred to a birth subsequent to physical birth, and of a spiritual nature. One exception we must make, however, to this statement; for we find one F. G. Hibbard (the identity of whom three encyclopaedias reveal not) credited with teaching this doctrine, and refuted by Ralston in his "Elements of Divinity." It seems, then, that Dr. Featherstun is a Hibbardite, instead of a Methodist, in his teaching on this subject.

As for the teaching of Methodism, Watson specifically states: "They are not born regenerate." (Institutes, Vol. II, 57-60) Ralston refutes the doctrine of birth-regeneration, as taught by Hibbard, and states that children "are born in a state of pollution and legal guilt, but that, through the Atonement of Christ, all who die in infancy will infallibly be saved." Of the six principal theories which he names as having been advocated as to the state of infants, not one is that of birth-regeneration. Fletcher denies even that the Episcopal Church taught baptismal regeneration in infancy, except conditionally, and exclaims: "If by nature we are really and truly born in sin, our regeneration cannot be a mere metaphor or a vain ceremony; our spiritual birth must be real and positive." "How dreadful the error of those who imagine that all those whose faces have been typically washed with the material water in baptism are now effectually 'born again of living water and of the Holy Spirit.'" The characteristic Methodist attitude on this subject is well illustrated by Whedon, who cites from the life of the eloquent Methodist preacher, Sumnerfield, the following incident: "During one of his illnesses he was visited by two highly respectable clergymen, one of whom inquired, 'How old are you?' The suffering saint replied, 'I was born in Preston, in England in 1798, and born again at Dublin, in Ireland, in 1817.' On his visitors expressing surprise at his answer, he rejoined, in the language of Jesus to Nicodemus, 'Art thou a master in Israel and knowest not these things?'"

As for Wesley's teaching on this subject, to which Dr. Featherstun appeals, John Wesley makes impossible by direct utterance any claim that he believed that children are born regenerate. We read (Vol. I, p. 401): "Every one descended from Adam comes into the world spiritually dead, dead to God,—void of the image of God, of all that righteousness and holiness wherein Adam was created. * * * This, then, is the foundation of the new birth,—the entire corruption of our nature. Hence it is, that being born in sin, we must be 'born again.'" Again, in a series of morning and evening prayers for children, Wesley (Vol. VI, p. 423) teaches children to pray thus: "O Lord my God, I am taught by thy word that I am by nature born in sin and a child of wrath; and that except I am born again I cannot see the kingdom of God. O Lord, do thou teach me the meaning of the new birth, that I a child of wrath may become a child of grace." Do such utterances even remotely suggest that Mr. Wesley believed that children are born regenerate? Are they not on the other hand, if possible, extreme in their insistence on the need of a change of heart in later years?"

But coming to the words quoted by Dr. Featherstun, "It is certain that our Church supposes that all who are baptized in their infancy are at the same time born again," Dr. Featherstun does not even claim (no intelligent man would) that by "our Church" Wesley meant Methodism. It is simply an admission, such as Fletcher might have made also, that the Episcopal church to which Wesley belonged teaches baptismal regeneration in infancy, nor does it at all support the doctrine of birth-regeneration. It denies, indeed, that children are born regenerate through its very insistence that the re-birth takes place when the child is baptized.

Methodists have always denied the Anglican, Catholic, and Lutheran doctrine of baptismal regeneration in infancy, as Dr. Featherstun will admit; and surely he needs not to be informed that the distinction between Evangelical and Non-Evangelical Churches has largely hinged upon whether the doctrine of baptismal regeneration in infancy has been taught or denied, the form of their religious activities being directed accordingly along different lines. If children have already been born again when they were baptized (or born, as Dr. Featherstun holds), why then they need not to be taught to seek and obtain this through faith in Christ, but only to be instructed in the articles of religion and confirmed, as 'is the custom in non-evangelical churches. That Methodism has ever occupied a very different position is surely too well known to need emphasis. So we maintain that not only specific Methodist authorities, but the whole evangelical history of Methodism proves conclusively our statement: "Methodists have never taught regeneration in infancy (either at birth or in baptism), but that regeneration in the full Christian sense takes place only as, in conscious need, the soul cleaves unto Christ as a personal Savior."

As for the change in our Ritual for the Baptism of Infants, to which Dr. Featherstun again appeals, we have already discussed this at length in our article, "Are Children Born Regenerate?" in the Advocate of Oct. 27, 1910. However, a word further.

The language of the old Ritual, as Dr. Alexander states in his Introduction to the New Ritual, was thought by some to "squat at the Romish doctrine of baptismal regeneration," and because of it it has sometimes been charged that we teach baptismal regeneration in infancy. (We have never even been suspected of teaching birth-regeneration.) So the change was made, and we find the new Ritual, while asserting "Forasmuch as all men, though fallen in Adam, are born into this world in Christ the Redeemer;"—under a dispensation of grace as we have always held—omits the old allusions to and prayers for regeneration. Later, in the forms for Adult Baptism, the passage from John 3:1-3 is read in which Christ affirms to Nicodemus, "Ye must be born again; that which is born of the flesh is flesh," etc., and the congregation is besought to "call upon God the Father, through our Lord Jesus Christ, that of his bounteous mercy he will grant to these persons now to be baptized with water, that which by nature they cannot have; that they may be baptized with the Holy Ghost, received into Christ's holy Church, and be made lively members of the same." Again, prayer is offered that "these persons may enjoy the everlasting benediction of thy heavenly washing."

If to eliminate language concerning regeneration as inappropriate and misleading in the order for the baptism of Infants, and then to read Scripture commanding regeneration, and to pray for regeneration in the order for the baptism of such as have come to years of accountability is to teach that we are born regenerate, why, then, we may despair of making anything clear. To a child, it seems, it would make plain that Methodists do not teach infant regeneration in any form; but rather that the birth from above comes when the heart is surrendered to God in faith.

Concerning Presbyterian teaching, it might be well for Dr. Featherstun to follow his own advice as to reading up a little before writing; for the clause which he quotes as indicating a recent change of sentiment in that Church concerning infant regeneration is identical, so far as reference to regeneration is concerned, with the statement of the Westminster Confession of Faith. The only change is concerning election; the old reading, "Elect infants, dying in infancy," etc.; the new, "Being elect, all infants dying in infancy are saved and regenerated through the Spirit of Christ." This is almost identical with my statement, to which Dr. Featherstun took exception at the beginning of this controversy: "We believe that children dying in infancy are

sanctified, as well as, saved, through Christ's atonement." How Dr. Featherstun can approve the one and object to the other statement I cannot see. I am glad to find, indeed, such strong support for my position. Dr. Featherstun's thunderbolt turns against him.

One further difficulty removed and we are done. Dr. Featherstun represents Methodists as pitifully blind and undiscerning by stating, "Methodists cannot see the justice of regenerating dying infants and leave living infants unregenerate." He has evidently not read on this subject McClintock and Strong, the greatest religious Encyclopedia ever compiled by Methodists; for it says (Vol. VIII, p. 1017): "In the case of children dying in infancy, they, of course, need regeneration to fit them for the eternal world. And there can be no difficulty in conceiving that they are regenerated by the Holy Spirit, in virtue of Christ's death." We ourselves also, in a former article, sought humbly to enlighten Dr. Featherstun on this point. He asked, "Has a dead child more claim on God's love and grace than a living one?" We answered, "No, though one needs a different expression of God's grace from that which the other needs. The dead child cannot be led into regeneration and sanctification, as God will surely seek to lead the living one; so he must be lifted into such a state, and the transformation wrought without his volition, for it can exercise none."

Having sought again to give a reason for the faith that is in us, and "to banish and drive away erroneous and strange doctrines contrary to God's Word," we shall in conclusion refer Dr. Featherstun to a solemn paragraph from one of our Methodist fathers, with whom he thinks me unfamiliar. To it we pray that he may give heed; for we are convinced that this Hibbardite doctrine of birth-regeneration is destructive of the very foundations of evangelical Christianity; dismissing the command, "Ye must be born again," with the answer, "I was born again when I was born," without even honoring the Church and its sacraments, as do, at least, those Churches which erroneously teach baptismal regeneration.

Our quotation is from Ralston (Elements of Divinity, p. 417): "Regeneration is the grand focal point, occupying a central position in theology. Here all the important doctrines of the gospel meet; and any radical error in the theories of men may generally be detected. For it may well be said, that whoever is sound in his entire view of the doctrine of regeneration cannot be seriously erroneous in any essential doctrine of salvation; but, on the other hand, a radical error in this doctrine will not only extend its influence to almost every leading doctrine of Christianity, but it will endanger the salvation of the soul. * * But he that not only fatally errs on this subject, but 'teaches men' to follow him—it were better for him that a millstone were hanged about his neck, and that he were drowned in the midst of the sea.' May the Spirit of truth enlighten our understandings, that on this important subject we may have correct thoughts and speak right words."

Lexington, Miss.

SHOULD STICK TO THE GOSPEL.

In this day it is not unusual for ministers bring politics into the pulpit. Not only are some clergymen taking the stump for the candidate of their choice for presidential honors, but they make bold to speak out at regular church services. This is not only a lowering of the dignity of the pulpit, but the loss of a great opportunity. A minister is an ambassador of Christ, commissioned to preach the good news of Salvation. The opportunities to proclaim Christ from the pulpit are none too many. In these days when so many Christians attend only one service a week and many others much less frequently, the hour of public worship is filled with solemn meaning for the preacher. In view also of the fact that at every service there are those needing salvation and many more hunger-

ing for comfort and guidance, how tragic it is that a pastor should face his people with a political speech or an ethical essay or any dissertation without the distinct note of the Gospel. We are perfectly aware that the Gospel is to be preached in its application to present-day needs, but this can best be accomplished by ministering to the needs of the soul. A man must be right with God first of all before the other interests of his life will be connected with lofty motives. Small wonder that congregations are small if the husks of political harangue and social clap-trap are dealt out instead of the true bread of life. They have a great deal to answer for who so pervert their high commission as to make it a means of airing their pet theories of political and social amelioration.—Christian Intelligencer.

THE WASHINGTON CITY CHURCH.

Mr. Editor:

A transaction of moment to the Methodists of the Mississippi Conference took place towards the close of the Commencement of Millsaps College. The Representative Church, Washington, D. C., was discussed by the Commission selected at Meridian during the Annual Conference. This committee met at the Edwards House, becoming guests at a luncheon presided over by Mr. J. L. Dantzler. Rev. George S. Sexton, D.D., the general manager of this enterprise, was with us, charged with his measure of fine humor and intelligent enthusiasm in his work.

With responses from the Conferences, what they have been before the Doctor's onset of eloquence and practical sense and fine humor, what would he have not accomplished from a hand-to-hand, house-to-house campaign? Saint John's Cathedral, N. Y., "a toy would appear."

Organization round the table at this luncheon resulted in the election of the writer for Chairman, and M. L. Burton, Secretary and Treasurer. Inquiring for business to be undertaken, the proposition and pledge of the Mississippi Conference of \$5,000, payable in 4 years, as our share in this project was laid before us. Dividing this sum gave the Conference \$1250 to be obtained this year. Mr. Dantzler promptly pledged his district for half the amount. Six districts remained to distribute the balance of the first installment among. A manager was appointed for each of these districts, with a request that he proceed at once to gather up what was allotted to his district. These managers are as follows: Meridian, G. S. Harmon; Hattiesburg, John A. McLeod; Brookhaven, Robert Selby; Jackson, T. B. Clifford; Port Gibson, E. J. Bomer; Newton,

Literature suitable to inspire interest and make the plan to have this Representative Church at Washington appear desirable to our people was promised by Dr. Sexton, and has just been received. You were to be requested to give us space in the Advocate for a proper presentation of this cause.

Our object will be gained as soon as the project is made plain to the Methodists of the Mississippi Conference. Very small sums will be required from our charges—none will be hurt—and we will have pleasure in discharging our subscription towards a property that will cost a quarter of a million dollars, and proclaim to the world the amplitude of that hospitality which has its springs only in the Southland, and which must be at its best where we open a church for the world's worship.

W. H. HUNTLEY.

Port Gibson, Miss.

THE GREENVILLE DISTRICT CONFERENCE.

The Greenville District of the North Mississippi Conference opened its forty-second session in the Methodist Church in Greenville, Miss., June 26, 1912, with the reading by Presiding Elder Woolard of a lesson from the third chapter of Romans, beginning with the nineteenth verse, which was followed by a very helpful discourse on "Man's Guilt of Sin and His Need of a Regenerated Heart."

After the devotional service, Judge Percy Bell, on behalf of the local church, extended in a most happy manner a cordial welcome to the Conference. In the course of his remarks, Judge Bell reviewed some of the hardships of the early itinerants and also some of the difficulties under which our present preachers have to labor. He emphasized the fact that nothing but the Spirit of God could induce a true man to turn away from secular pursuits to become a minister in things sacred.

For the first time in a number of years all the pastors of the district were present. There are four new men in the Greenville District: T. M. Brownlee, E. N. Broyles, E. R. Smoot, and D. R. Wasson. This is their first year in the Delta, and the first year in the Conference for Smoot and Wasson. Brownlee and Smoot have suffered from overflow conditions, but their homes have been out of the water district. Wasson was at the head of the water; his entire charge was overflowed, and in some places to the extent of ten feet in depth. Broyles was in the center of the current; he could not get away from his home unless he went by boat. These pastors have uttered no words of discouragement to their people, but have at all times been examples of hope and good cheer. We feel really proud of these young fellows because they have behaved like veterans.

Quite a number of our laymen were present. We noticed that our laymen took a more active part in the deliberations of the Conference than they have been doing on former occasions. That is as it ought to be. Our laymen are capable of doing great things in the work, and we are glad to see them turn their hands to it. Mr. J. T. Mathis spoke to us on missions; Prof. Brinson and Mr. Dunn on the Sunday school work, and Mr. J. H. Sherard on hospital and orphanage work. All of their speeches were not only interesting, but helpful. Mr. J. H. Johnson of Clarksdale and Mr. H. R. Park of Merigold presented to the Conference very interesting papers on the financial condition of the district. Other laymen added much to the interest and success of the Conference by their presence and counsel.

The reports of the pastors showed that the whole district has been to a greater or less extent demoralized because of the recent high water. It is true, not all of the district has been flooded, but all the district lies close up to the levee. The people could not tell before the break where the crevasse would be, if there should be a break. They had to make preparations to take care of themselves, their stock, and their other possessions. They had to do all of this before the water came, because after the water overflows the country it is too late to make preparations, as some few found out to their great loss. Then, after the preparations have been made, there is the suspense that has to be endured before one finds out whether he will be in the overflow or out of it. The overflow does not depend so much on high or low land as it does on the place where the levee breaks. Thus, if the levee had broken a few miles north or south of the place where it did break, a different section of the Delta would have been overflowed. This knowledge of overflow conditions kept the whole district in suspense for quite a while before the levee broke. The pastors, however, stayed at their posts as Methodist preachers have always done when dangers have threatened their people. Rev. L. A. McKeown, of Cleveland, has half of his Conference collections in hand. He stands at the head of the district in that line. Brothers Garner and Young are doing well and lead in the circulation of our Conference organ, one of the most important duties of our preachers. Coleman, Ward, T. M. Bradley and J. T. Lewis reported progress in their respective charges; Stormont at Shelby has just finished one of the most complete little brick churches in all the Delta; Rev. J. H. Smith gave a good account of his Boyle people; Rev. J. J. Brooks, now the veteran of our district, is as genial and as faithful in the service as ever; and Rev. W. S. La-

grone made a good report of the work of the Greenville church.

Dr. A. F. Watkins, our new President of Millsaps College, was with us and made a fine impression on the Conference; Rev. J. R. Countiss made us feel, while he was speaking that every girl in the district ought to be in Grenada College; Miss Elizabeth Kilpatrick brought us one of her most helpful Sunday school addresses, and Rev. W. L. Duren gave us an eloquent missionary speech that was unique in its subject matter. Brother Duren is the new President of our Conference Board of Missions.

The Conference granted license to preach to Mr. Oscar Wynn of Shelby and Mr. L. P. Wasson of Tunica. Both of these young men have had more than ordinary preparation for the work. Brother Wasson was recommended to our Annual Conference for admission on trial.

The preaching at the Conference was done by Rev. E. Nash Broyles, Dr. A. F. Watkins, Rev. J. R. Countiss, and Rev. L. P. Wasson. Their sermons were above the ordinary, and this scribe felt that if they preached that way all the time they were entitled to a seat among the mighty.

The Conference passed into history at high noon on Friday 28, with every member feeling that Rev. W. W. Woollard had presided over and directed the business of the Conference with all the grace and facility of a Bishop, and that Rev. W. S. Lagrone and his Greenville people were ideal Conference hosts.

JAS. T. McCAFFERTY,
Secretary.

OUR WOMAN'S WORK.

Items from the Holly Springs District.

The mid-week prayer-meeting hour of the Wood Street Church was turned over to the ladies of the Foreign Missionary Society on June 26. The president, Mrs. W. H. Hartwell, presided and made a very interesting talk. Others who took part in the exercises were Miss Lillie Hartwell, Mrs. T. J. Binford, Mrs. A. C. Yeager and Mrs. J. Mauldin. The pastor, Rev. T. H. Dorsey, closed the service with an appropriate talk, and called for an offering, which met with a favorable response. The talks were interspersed with beautiful music. Altogether, it was a most helpful and pleasant hour.

Mrs. J. R. Binford, the District Missionary Secretary, attended the recent session of the Holly Springs District Conference at Taylor, Miss., and addressed the body in the interest of the woman's work. She received offers of help from many of the pastors, and was much encouraged by their promises of assistance. Comparatively few of them, however, reported woman's missionary societies in their charges. Mrs. Binford will do her best to enlarge their number and increase the activity of those already in existence during the year.

MRS. A. C. YEAGER.

Water Valley, Miss.

TREASURER'S REPORT.

The treasurer's report of the Mississippi Conference Board of Missions for the second quarter, including July 8th, is as follows:

Brookhaven District.	F. M.	H. M.
Brookhaven	\$	\$ 25.00
Bogue Chitto and Nfd.		10.00
Crystal Springs	27.50	
Centenary, McComb	17.56	
Meadville	10.00	15.00
Monticello	12.50	12.50
Osyka	15.00	15.00
Total	\$ 82.56	\$ 77.50

Hattiesburg District.

Collins	\$ 2.22	\$
Ellisville	12.50	15.00
Estabuchie	5.00	5.00
Court Street		51.57
Lucedale	33.25	38.36
New Augusta	10.00	20.00

Richton	20.00	
Oloh	5.00	5.00
Prentiss	5.00	5.00
Seminary	20.00	30.00
Sumrall		25.00
Taylorville	20.00	

Total

Jackson District.		
Benton	\$ 10.00	\$ 10.00
Brandon	47.34	33.00
Canton	50.00	50.00
Faunin		10.00
Florence	10.00	10.00
Flora	20.00	23.75
First Church		150.00
Rankin Street	8.75	11.27
Lintonia	5.00	5.00
Satartia	5.00	
Yazoo City		90.00

Total

Meridian District.		
Bucatanua	\$	\$ 10.00
Daleville		15.00
Matherville		6.83
Central, Meridian	53.91	
South Side		12.50
Poplar Springs	27.00	28.00
Seventh Avenue		8.00
Shubuta and Quitman	50.00	55.00
Vlmville		13.50
Waynesboro Circuit		5.50

Total

Newton District.		
Forest	\$ 16.00	\$ 16.00
First Church, Laurel	36.50	
Montrose	1.40	2.10
Neshoba	15.00	15.00
Newton		20.00
Philadelphia	30.00	27.50
Walnut Grove		12.00

Total

Port Gibson District.		
Hariston	\$	\$ 7.50
Hermanville	5.00	15.00
Jefferson Street		60.67
Pearl Street, Natchez		10.00
Oak Ridge		10.00
Port Gibson		48.50
Rocky Springs		15.00
Utica		9.45
Crawford Street	18.46	4.00
Washington Circuit	9.00	4.50
Woodville	50.00	37.00
Amite	7.00	10.00

Total

Seashore District.		
Biloxi	\$ 9.41	
Carriere & McNell		5.00
29th Street, Gulfport	5.00	5.00
Logtown	40.00	60.00
Longbeach	10.00	10.00
Moss Point		109.00
Poplarville	25.00	25.00
Vimville	5.00	5.00

Total

Grand Total	\$ 735.35	\$ 1,363.58
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CHAS. W. CRISLER,
Treasurer.

Vicksburg, Miss., July 8, 1912.

THE MERIDIAN DISTRICT CONFERENCE.

The Meridian District Conference was held at Waynesboro, Miss., June 10-13. The consensus of opinion was that it was the most spiritual and one of the most helpful conferences ever held in the district.

The attendance was unusually good. There were present all the active clerical members except two—Brothers C. M. Martin and R. H. Kleiser, who were detained by the death of relatives. Nine local preachers and forty-eight laymen, besides seven participating visitors, were present.

Despite the bad weather at the beginning of the year, and the consequent late start in many charges, the reports of the pastors were good; all were cheerful, and the indications are hopeful. Financially, and in several other respects, the district is ahead of this time last year.

The presiding elder followed the order of the Discipline in the program; hence every interest of the Church was given attention, with special emphasis on missions and Sunday school work.

The matter of ministerial supply was also emphasized, and each preacher was asked to report prospective candidates. It was discovered that a number of capable young men contemplated entering the ministry.

Three young men were licensed to preach: John Edward Robinson, from the Enterprise and Stonewall charge; Charles Bethel Roberts, of Moscow, and Hugh Robert McKee, of De Kalb.

Four were recommended to the Annual Conference for admission on trial: Albert Sidney Byrd, supplying Vinville; Algernon Sidney Oliver, supplying Matherville; Hugh R. McKee, of De Kalb, and Obed B. Matheny, of Matherville. William L. Spinks was recommended for recognition of elder's orders.

The following local preachers were passed in character and had their licenses renewed: A. S. Oliver, A. W. O'Bryant, H. J. Marshall, W. W. Moore, J. T. Griffith, O. B. Matheny, Alex Trotter, M. G. Matheny, J. R. Sasnett, Lowry Smith, Wm. Haywood, D. P. Yaeger, H. E. Raley, J. M. Robertson, J. T. Daws, L. B. Moore, and W. L. Spinks.

Those in orders who were passed in character were: A. S. Byrd, E. C. Sterns, A. C. Flowers, J. N. Broadway, J. N. Tucker, C. W. Campbell, R. B. Chisholm, and J. R. Zachary.

The lay delegation to the Annual Conference is L. P. Brown, D. S. Harmon, T. H. Nailor, and J. R. Huggins. Alternates: J. W. Beeson, T. G. Bennett, W. D. Hawkins, and W. E. Lathrum. W. E. Lathrum, of Waynesboro, was elected district lay leader. The licensing committee is composed of W. H. LaPrade, G. S. Harmon, C. N. Guice, John Paul, and the presiding elder.

The amount assigned to the district for the Washington City Church, \$110, was readily taken up by subscription.

Rev. W. J. Dawson, Secretary of the Board of Church Extension; Robert Selby, Conference Secretary of Education; W. M. Williams, Manager of the Orphans' Home; John L. Green, Mississippi Children's Home Society; H. A. Gatlin and J. T. Leggett, representing Whitworth College, and Miss Daisy Magee, of the Sunday School Board, addressed the Conference concerning special work. The Woman's Missionary Society was represented by Mrs. W. H. LaPrade, Conference Corresponding Secretary, and Mrs. R. M. Hand, District Secretary.

Resolutions were passed expressing the gratification of the Conference over the election of Rev. A. F. Watkins, D.D., to the presidency of Millsaps College, and the re-election of Rev. W. M. Williams as manager of the Orphans' Home.

In proof of the abiding affection in which he is held, resolutions of appreciation of Rev. W. H. Lewis, the faithful, zealous and capable presiding elder, were passed, and a committee appointed to secure a more substantial token of regard.

The preaching was evangelistic, and gracious services were held, marked by the Spirit's presence and power. The pulpit was occupied by W. F. Baggett, B. W. Lewis, R. S. Stuart, W. H. LaPrade, G. S. Harmon, C. N. Guice and B. F. Jones in the order named.

The hospitality of Waynesboro was royally given, and the attentions of the pastor, Rev. W. G. Forsythe, and his committee of laymen, unremitting.

The next Conference goes to Quitman.

G. S. HARMON, Secretary.

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Church News

The New York Observer, which was one of the oldest Presbyterian weeklies in the United States, will be no longer issued.

Mrs. Mary Du Pre, an esteemed member of the Tulip Street M. E. Church, South, of Nashville, Tenn., who recently died, bequeathed that congregation a valuable house and lot for a parsonage.

The Methodists of Toronto, Canada, have a portable church which will seat 130 persons, and which has two Sunday school class rooms. It is said to be accomplishing much good in that great Methodist city.

It is stated that the recent Vanderbilt Biblical Institute was attended by nearly 250 preachers, who came from thirty or more Conferences. The exercises from beginning to end are reported to have been of an unusually high order.

A new Y. M. C. A. building has recently been completed in Birmingham, Ala., at a cost of \$200,000. The structure is nine stories high and is equipped with every convenience for the carrying forward of the various branches of the Association's work.

The old Centenary College property at Jackson, La., which was formerly owned by the Methodists, has been acquired by the Baptists, who will establish a school there. The new institution will be known as Jackson University, and will open its doors for work next October.

The Methodist Church of Canada has declared its opposition not only to the use of tobacco, but also to the cultivation of the plant. We have long regarded the tobacco habit as a far greater evil than the present generation realizes, and we have no doubt that the opposition to it will increase with the passing years.

Mr. N. A. Clifford, of Lindsay, Cal., has given our church two lots and a house in Tulare, which will be sold and invested in a home for superannuates somewhere in the Fresno District. With this one, the Pacific Conference will have four such residences for veterans who have retired from the active service.

A Southern Methodist church was recently erected in a single rainy day at Dixieland, Fla., a suburb of Lakeland. The first nail was driven by Bishop H. C. Morrison, who also was announced to conduct the first service at the 8 o'clock p. m. the same day that the building was constructed. Truly, this is a fast-moving age.

The Publishers of the Missionary Review of the World have announced that the September number of that periodical will contain a sketch of the late Dr. Young Y. Allen, who as one of our missionaries in China achieved a world-wide fame. It will be from the pen of Dr. W. E. Griffiths, and will be profusely illustrated.

Along with the increase of endowment and other improvements at Trinity College, at Durham, N. C., there is talk of the establishment of a Woman's Annex, with first-class equipment and a curriculum unsurpassed in the South. A meeting in the interest of this enterprise was recently held by the citizens of Durham, and much interest and enthusiasm were manifested.

The New York Independent of July 11 contains the following in its "Literary Notes": "The Rev. James W. Lee writes a goodly sized volume to show that Christianity is The Religion of Science (Revel, \$1.50), and so must be the faith of the coming man. The arguments are often fresh and original if not strictly scientific, and the style makes the book readable."

Miss Jessie Woodrow Wilson, the second daughter of the Democratic nominee for the Presidency, is a graduate of the Woman's College of Baltimore. It is said that she has contributed much toward making the church settlement in Philadelphia, called "The Light House," a success. She also has lately been chosen a member of the Board of the National Y. W. C. A.

From the Pacific Methodist Advocate of July 4, we take the following: "Rev. J. W. Byrd, who served the Hamilton (Montana) charge last year, and who since has been a student at Vanderbilt, has been placed in charge of our Church at Stockton, Cal., in place of Rev. I. D. Borders, the former pastor, who resigned." We are uninformally as to the circumstances that influenced Brother Borders to ask to be relieved of his work.

Since Dr. J. M. Buckley's retirement, the dean

of Northern Methodist editors is Dr. Levi Gilbert, who for twelve years has occupied the tripod of the Western Christian Advocate, which is published at Cincinnati. He is a vigorous thinker and writer, and his paper ranks with the best religious weeklies issued in the United States. Dr. E. R. Zaring, the newly elected editor of the Northwestern Christian Advocate, was formerly Dr. Gilbert's assistant and received his journalistic training under him.

Dr. W. L. Wilson, of Ottawa, Kan., has been chosen Professor of Biology in Mississippi College, at Clinton, Miss. He is a native of Tennessee, but for a number of years has held a chair in the Ottawa University. At present he is on Puget Sound, collecting a fauna for his department. The campaign which is being conducted by the authorities of the Mississippi College to secure pupils for the next session is a vigorous one. An interesting feature of it will be a sixty-days tour of the State by the college quartet.

Dr. H. M. Hamill, the distinguished Superintendent of the Sunday School Training Work of the Southern Methodist Church, has the sympathy of friends all over the connection in his solicitude for his beloved wife, who has been seriously ill and who has had to undergo a surgical operation. Mrs. Hamill is a woman of beautiful Christian Character and a Sunday school specialist of national note. We trust that she will soon recover, and that both these capable workers may be able to resume their "loved employ" at an early date.

Dr. H. F. Sproles, one of the most widely known and best loved Baptist ministers in Mississippi, died at his home at Clinton on July 10, after an illness lasting about two weeks. He was born in Holmes County about sixty-eight years ago. He was a gallant Confederate soldier, and served through the whole four years of the Civil War. He attended the Baptist Theological Seminary at Greenville, S. C., and his ministerial career was a notably successful one. His first charge was at Carrollton, and afterwards he served with great efficiency the Baptist churches at Jackson and Vicksburg. At the time of his demise he was the teacher of the Bible and Homiletics in Mississippi College. For nearly a half century he had been an important factor in every moral and religious movement in his State. Dr. Sproles' gifts were solid rather than showy; though he did not possess the power of eloquence, he was a most interesting and helpful preacher. The greatest thing about him was his exalted and stainless character, which commanded universal respect. His obsequies were conducted in the college chapel at Clinton, and his remains were interred in the Cedarlawn Cemetery at Jackson.

Secular News and Comment

By Rev. A. J. Gearheard.

Fort McHenry, near Baltimore, Md., has been abandoned as a fort, but will be preserved as an historic relic. It was the bombardment of this fort on Sept. 21, 1814, that inspired Francis Scott Key to write "The Star Spangled Banner." It is a worthy patriotic sentiment that thus preserves such a place for the observance of future generations.

A German merchant recently died and left his entire estate to the men working in his various factories. He based the distribution on the first annual wage of each employe multiplied by the number of years he had been with the firm. Thus, the laborers who had been faithful in service were raised to a position of ease by this good man's beneficence.

The amount of money now in the United States is \$3,640,407,621. All of this is in circulation except \$363,621,008, which is held in the treasury vaults as an asset of the United States Government. If all this money were pro rated, each person in the nation would have \$34.26. Thus it may be easily seen how rapidly money must circulate in order to satisfy all the needs of mankind.

At its recent meeting, the school board of St. Tammany Parish voted to levy a special tax in order to pay the school children who live three miles or more from a schoolhouse and who reside in the second ward of that parish, twelve and a half cents per day for every day they attend school. This may be in the interest of education, but when it becomes necessary to hire parents to send their children to school, it is time to investigate the quality of the parents and possibly take legal action against them. We believe this act of the St. Tammany Board to be a very bad precedent.

Nearly two hundred cases of beer were spilled into the gutters in Greenville, Miss., last week. The liquor had been confiscated by the authorities while making a raid on "blind tigers." It is a good thing to destroy the foul stuff, but it seems like a shame to demoralize the tadpoles, crayfish, and other inhabitants of the gutters by a flood of such nasty stuff as beer.

On July 14 the National House of Representatives, by a vote of 222 to 1, adopted articles of impeachment against Judge Robert W. Archbald of the United States Commerce Court. Judge Archbald is alleged to have served his own interests while on the Federal bench to the jeopardizing of the interests of the United States. His case will now be tried before the United States Senate.

At a meeting in New York recently General Daniel E. Sickles, while speaking for the new Progressive party, gave as his reason for opposing the Democratic nominee is that he was a Southerner, and that no man born under "rebel" surroundings is fit to sit in the White House. If such a sentiment should in any way permeate the new party, its speedy ending would be a blessing.

Senator Hoke Smith, of Georgia, while recently defending a young man who had been arrested by a negro policeman, declared himself as against the employment of colored policemen in Washington, D. C., on account of it being necessary for so many Southerners to make their homes in Washington, and to most of them a negro officer is a source of annoyance. We concur with the Senator in this view.

The State Legislature of Louisiana, just adjourned, passed 258 measures and appropriated \$9,341,983.70, which is \$400,000 more than was appropriated by the most expensive session of the Sanders' administration. Some may look upon this as a sign of extravagance, but on the contrary, it is a sign that Louisiana is a growing State, and has a need of more money to meet the needs of its ever growing institutions.

Prof. Robert T. Sharp, A. M., Ph. D., dean of the graduate department and Professor of English at Tulane University, has been chosen acting president to fill the place recently made vacant by the resignation of President Craighead. Dr. Sharp is a graduate of Randolph-Macon College, and is in point of service and ability in every way worthy of the new honor thus conferred upon him. The election of a permanent president has been indefinitely postponed.

On July 1, the Minimum Wage Law creating a Minimum Wage Commission, went into effect in Massachusetts. The Commission's duties include the fixing of minimum wages for employes whenever it is found that laborers are being underpaid. Its greatest opportunity is that of making public annually the exact wages paid to the laborers in all the factories and public works of the State. If it proves to be a successful law, there will doubtless be created in every State in the Union Minimum Wage Commissions with similar duties.

It has been decided to establish a branch of the Juvenile Court in Baton Rouge. The cause of this decision is the fact that two lads under sixteen years of age are being detained in the jail there. It is claimed that the Reform School at Monroe has been unable because of a want of means to take care of all the boys who should be sent there; but the recent appropriation made by the Legislature has relieved that condition, and it is the desire of Superintendent Agnew to see all fit subjects for this reformatory sent to Monroe at once.

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IMPORTANT REPORT OF THE BOARD OF MISSIONS.

W. W. Pinson, General Secretary.

The constant financial aim of the Missionary Secretaries during the present quadrennium has been to maintain our missionary enterprise and at the same time reduce the indebtedness under which the Board found itself at the beginning of the quadrennium. It was apparent to them from the very beginning that, in order to realize this aim, it would be necessary to radically change the methods of the Board's financial administration. The most important change found to be necessary was that of directing the entire income of the Board to the support of a prescribed budget of annual expenditures. Heretofore, the Board had been operating under what was practically two distinct budgets. One of these was the appropriations based on the income from assessment; the other was made up of an indefinite number of independent specials authorized by the Board to be raised outside the regular income and having no direct connection with the support of the regular budget of appropriations. At the first called meeting of the Board in this quadrennium the General Secretary recommended that all items for which appeals were to be made during the year should hereafter be included in the list of appropriations and that no independent specials should be authorized. Such specials as were desired by individuals and churches were to be selected from the regular list of appropriations. There were several reasons for this recommendation:

The independent specials, it was found, had entailed a constantly accumulating deficit since, in many if not most cases, the entire amount of these specials was not raised and the balance was left to be paid out of the regular income, which was already taxed to its limit with the necessary and constant demands. Not only so, but these independent specials being a popular source of appeal multiplied missionary enterprises, while the regular income available for their support was almost at a standstill. This created a sort of financial fatty degeneration. In other words, it was a policy that the more successful it was, the more ruinous it became in the end. In the next place, this method, by the emphasis it required on the specials authorized, tended to divert attention from the regular needs and so leave them in the background. Then the freedom with which these specials were inaugurated brought about such a multiplication of them as worked confusion and mutual defeat.

Perhaps one of the greatest objections to that method was its failure to reach the rank and file of the Church, being essentially based upon special interest or unusual enlightenment, or some incidental relationship. Its educational value was for the few and not for the many.

The proposal of the Secretaries to provide for a united budget and so turn the entire income of the Board into the regular channels of support, naturally met a certain degree of skepticism as to its practicability. However, the one year that we have had to test this policy has not confirmed the fears of the skeptical. The very gratifying income of the Board during the past year has clearly indicated the favor with which this policy has been received by the Church. The number of specials has not been diminished. They have been correlated as a regular feature of our plan, and made to contribute to the orderly progress of the cause. The fact also that the Board was able to materially reduce its indebtedness, while at the same time supporting its enterprises, further justifies this first year's experiment on the new line.

At the session of the Board in May, 1911, a committee was appointed to consider and recommend a suitable and satisfactory financial policy for the Board to pursue. This committee reported at the recent session of the Board, as follows:

"We have considered Section 5 of the General Secretary's report, referring to the financial policy of the Board, and our report is as follows:

"A study of the facts convinces us that ultimate success in the missionary training and development of the Church, as well as the highest interests of our Missions and missionaries, are dependent on an orderly and well-regulated financial policy. Such a policy must set the whole missionary obligation before the whole Church and not rest its claims on temporary interest or enthusiasm for detached enterprises; nor should it rest its success on sporadic or independent appeals whose conditions and interests are temporary and special, rather than essential and permanent. If this great task is ever done it will be only when the Church as a whole is brought to realize its united obligation to the cause as a whole, and is brought to deliver its entire strength on definite and prescribed lines of advance. We, therefore, earnestly recommend:

"1. That this Board adhere steadfastly to its policy of a unified annual budget in which shall be included the objects to which the Church is to be asked to contribute each year, and that special objects outside this budget shall be undertaken only in cases of emergency, and then only after they have been considered and voted on by the Board in annual session.

"2. That all the departments of this Board and all those who represent the Board before the Church be required to limit their appeals to objects as above prescribed, and are earnestly urged to combine their efforts to insure the raising of the annual budget in full with as large a surplus as possible, that a steady and orderly advance may be maintained without the danger of incurring debt or of developing one field or enterprise at the expense of others equally worthy.

"3. That when special objects outside the annual appropriations are undertaken, under the authorization of the Board, the appeals therefor should be as far as possible limited to a prescribed section of the Church, in order that the confusion of multiplied and apparently rival appeals may be avoided and that attention may not be too widely drawn from the budget, and the total needs of the cause.

"4. We cannot too earnestly appeal to all our pastors, churches and members to co-operate with the Board in its policy, and that they concentrate their missionary giving on those objects and enterprises adopted and fostered by the Board, in order that the resources of the Church may be commanded for the task which the Church has in hand, and that they shall not allow new and spectacular missionary appeals from any source whatever to divert their attention from the authorized budget. The only constituency and source of support this Board has is the membership of the Church, and when the Board assumes a given amount of financial responsibility for that constituency it does so on the natural and necessary assumption that it can command the resources of the Church for that purpose. If by any influence these resources are diverted to other missionary enterprises and into other missionary channels, however worthy, not only confusion but ultimate injury must be the result. Our laymen everywhere are therefore earnestly requested to combine their energies and concentrate their liberality, not only on the cause but on the cause as represented by the whole Church through this Board, and through its authorized agencies and according to its prescribed methods.

"5. As a method of securing this desired unification of effort and of securing the larger liberality of the Church, we cannot too strongly recommend the 'Financial Method for Methodists,' and we would urge the adoption of this method in every congregation, believing that when this is properly done the problem of financial support will be solved and the desired unity and regularity will be secured."

Signed by A. B. Ransom, Mrs. H. R. Steele, E. E. Hess, W. R. Cole, W. W. Pinson, O. E. Brown.

This report was adopted by the Board without a dissenting voice. We believe its adoption marks a new era in our missionary finances and that it puts us on a basis not only of financial security and safety, but also one that is commending itself

and will still more commend itself to the vast body of laymen in our Church and win their increasing support.

TAKES A DIFFERENT VIEW.

Dear Brother Meek:

Referring to the article in your issue of June 27th, in which you criticize the presentation of "Joan of Arc" by the students of the Mississippi Industrial Institute and College, I wish, with your permission, to call for additional discussion of this subject by yourself and by others, especially by the clergy. It is my opinion that such an extreme position will defeat the very purpose that you have in discussing the subject. It is, furthermore, my opinion that this great school for young women deserves high praise for the presentation of so elevating a drama. I know that President Whitfield is as true and zealous a Christian as is the president of any school in our State, whether denominational or not; and I am sure that the influences for Christianity at the I. I. and C. are unusually strong. It seems to me that there is a possibility that there are many who will not agree with your extreme views.

If you are right, I am wrong, and so are probably all schools of our two States, not excepting Church schools, for probably all present some sort of drama at times. I was at one Church school recently where preparations were being made to present a play. Here in Stanton College, in the study of Shakespeare the classes often dramatize parts of plays, and we have, in part, dramatized the Book of Job; and we consider this a highly effective method of teaching. The students of French often present dramas in French. Our seniors this year presented a beautiful Greek drama, "Endymion." If the I. I. & C. is wrong, we are wrong. If we are wrong, we ought to discontinue such practices. If we are not wrong, then we have been put in a false light before our students, and there is at any rate a confusion of standards.

Do not misunderstand me. If you had stated that a Christian should not attend the theatre, I should not be writing this communication. But I think that the presentation of "Joan of Arc" at a girls' school is a very different matter; and I think that the logic of your argument would forbid any teaching of the drama whatever in the schools.

H. P. TODD.

Natchez, Miss., June 29, 1912.

Whitworth College,

BROOKHAVEN, MISS.

Miss Rowan is one of the most prominent educators of Mississippi. Read carefully her testimonial. Parents who are interested in the education of their daughters should write for catalogue; :

"It is a well-known fact that Whitworth College occupies a most conspicuous and important position in the educational advancement of South Mississippi.

"During the session of 1911-1912 I had occasion to observe the management of this institution and to note the training which the students receive. I have been forcibly and favorably impressed, not only with the thoroughness of the course of study, but also with the care which is expressed in guiding young ladies into avenues of usefulness and refinement. Especially do I commend the attention to the health of the students and the kind and sympathetic treatment shown them, along this line. Moreover, the painstaking care which is exercised toward bringing out all that is good within the young women who attend this College is a most praiseworthy feature.

"The harmony prevailing between faculty and student-body is a feature indicative of progress and advancement, under which Whitworth can but grow in usefulness.

"I cannot praise too highly the noble Christian spirit that permeates the atmosphere of this school, and to any young lady contemplating a college course, I unhesitatingly say that she will be amply repaid for all time and money which she might spend at Whitworth.

Respectfully,

"JEANIE ROWAN.

"Jan. 27, 1912."

The Home Circle

THEY DIDN'T THINK.

Once a trap was baited
With a piece of cheese;
It tickled so a little mouse
It almost made him sneeze;
And old rat said, "There's danger,
Be careful where you go!"
"Nonsense!" said the other,
"I don't think you know!"
So he walked in boldly—
Nobody in sight;
First he took a nibble,
Then he took a bite;
Close the trap together
Went as quick as wink,
Catching mousey fast there,
'Cause he did not think.

Once there was a robin
Lived outside the door,
Who wanted to go inside
And hop upon the floor.
"No, no," said its mother,
"You must stay with me;
Little birds are safest
Sitting in a tree."
"I don't care," said robin,
And gave his tail a fling,
"I don't think the old folks
Know quite everything."
Down he flew and kltty caught him
Before he had time to blink;
"Oh, he cried, "I'm sorry,
But I didn't think."

—Southern Churchman.

A DOG STORY.

Some one has written a pretty tale about a dog, which we are told is a true story. One day when the famous poet Whittier was celebrating his birthday, he was visited by a lady who was a fine singer. On being asked to sing, this lady seated herself at the piano and began the beautiful song called "Robin Adair." While she was singing Mr. Whittier's pet dog came into the room, and, seating himself by the lady's side, he listened with unusual attention to her song. When she had finished, he came and put his paw very gently into her hand and licked her cheek. "Robin has taken that as a tribute to himself," said Mr. Whittier, "for his name is also 'Robin Adair.'"

The dog having heard his own name in the song seemed to think that it was all for his benefit. From that moment during the lady's visit, he was her devoted attendant. He kept at her side while she was indoors, and when she went away he carried her satchel in his mouth with every evidence of distress.—Apples of Gold.

RIDDLES.

Mabel went into the kitchen one day and asked, "Katy, do you know any new riddle or conundrum? They are all the fashion at school, and I want a new one."

"I know just one, and that is not a new one. I heard it in good old Ireland a long time ago."

"Well, I guess it is so old that it will be new to all of us, so will you teach it to me?"

"A question I will ask of thee,
Come, answer, if you please.
Tell in what chapter there's a verse
With three and fifty t's?"

When Mabel had learned the rhyme she asked Katy the answer.

"That's the hard part for me to remember. It's in the Bible sure but I forget where. I remember that the name of the book it is in is a girl's name."

Mabel went to her mother and found the answer to be Esther, the eighth chapter and ninth verse. Mabel's mother assured her the riddle was old

enough to be new at school, and perhaps at many other places.—The Christian Intelligencer.

FROM SHOEBLACK TO SCHOOLMASTER.

There! you can see your face in that shoe! Now for the other one. It shall be ditto. No dingy, half-bright boots for me," soliloquized Ralph, the new errand boy at the hall lodge, as he brushed away at his master's boots, whistling an old school song.

"If I were a tinker I'd make it my pride
The best of all tinkers to be."

When Ralph went three weeks previous to this place, his mother, though badly needing wages, was distressed that her clever lad, who had passed the seventh standard, and was well grounded in the Latin grammar, should be nothing but what she called "a mere shoeblack."

The schoolmaster, too, was sorry to part with his promising pupil, but Ralph was firm. He knew what hard work his mother (who was a widow) had to find food for his little brother and sister, and he determined not to be dependent any longer, but to take the first place that offered.

He would naturally have liked to find some place where his good education might have been of more use than seemed likely in his present situation, where he had only to clean boots and knives and do odd jobs for the cook; but no other place offered, so he gladly accepted this place, and told his mother "it was only the bottom rung of the ladder; he meant to mount to the top before had done."

The opportunity came sooner than Ralph had dared to hope. One morning, as he was carrying the coal-box into the school room, he was surprised to find little Master Harry sobbing bitterly, with his head hidden in his elbow. Ralph put down the box, then said, respectfully, "What is it, Master Harry? Have you hurt yourself?"

Harry lifted a miserable little tear-stained face. "It's my Latin, Ralph. I can't learn it, and father says I may not go skating till it is perfect; and the ice bears, and Tommy Grenville has come for me, and I shall never get there." And Harry put down his head and burst out crying anew. Ralph took up the dog-eared Latin grammar and looked at the place.

"Oh, Master Harry, you'll soon learn this! It is really easy. If you like I can teach it you. I used to teach the boys at school sometimes."

"Oh, Ralph, could you? Do teach it me. I do so want to go skating." And Harry thrust his books again into Ralph's hand, and sat up with a more hopeful look on his face. Ralph really had a good method in teaching, and took great pains with his pupil, and Harry, little dunce that he was, tried his very best to learn that he might go to the skating. So, in a short time the lesson was learnt, successfully repeated to Harry's father, and the boy, to his great delight, was free to spend the rest of the day on the ice.

That evening Ralph was called to his master's study, and the result of the interview was that the errand boy had his wages raised, and was engaged to help Master Harry every morning with his Latin. It was one rung up the ladder, but others quickly followed, and now, if you were to visit our large national school at Farley village you would find the headmaster to be our old friend Ralph, once the "mere shoeblack," but now one of the most respected men in the parish.—Scottish American.

REV. JOHN MACON JOHNSTON.—AN APPRECIATION.

The subject of this sketch was born in Clark County, Ala., Jan. 20, 1825, and died at the home of his granddaughter, Mrs. Znella Johnston, in Alexandria, La., March 19, 1912.

His parents were Charles and Elizabeth Macon Johnston. They moved from North Carolina to Alabama in 1818. Both parents died the same day.

He was the youngest of the family, and united with the Church in 1837. The teachings of pious parents were deeply impressed upon his young mind, and he recalled with great pleasure the visits of Ebenezer Hearn and Granberry Garrett and their talks around his father's fireside. Thus there were implanted in his young mind the seeds of truth that, later, developed into the strong spiritual character of his ministry and manhood.

In 1850, he was married to Miss Elizabeth Moore, a most happy union, to which one son was born, Dr. Julius A. Johnston, who died in 1898. He was licensed to preach in 1860; was admitted to the Alabama Conference in 1864, and served appointments in that Conference for ten years. During those ten years his ministry was greatly blessed, over eight hundred being received into the Church in that time. He was transferred to the Louisiana Conference in 1875, and was an active and successful pastor for about twenty-five years. And even after failing strength forced him to rest, he was ever ready to preach or labor for the master to the limit of his strength.

Brother Johnston was a man of deep convictions, strong will, and indomitable courage. His son died of yellow fever, and in the absence of other preachers, he conducted the funeral service over that boy whom he loved almost to idolatry.

His loving wife died several years ago, and there seemed to fall over him a shadow that never lifted. His mind seemed to sympathize and suffer with the failing body. He suffered dislocation of his hip from a fall on April 11, 1911, and never walked afterwards. He was almost continually in bed for eleven months—till death brought release to the weary sufferer, and his freed spirit went to join the loved ones in the "land where there is no death."

Brother Johnston preached the funeral sermon of the father of this writer in 1882, having traveled thirty miles to do so, and after these years, by his request made years ago, I have prepared this tribute to his memory. How appropriate here are the words of the Seer of Patmos:

"Blessed are the dead which die in the Lord; for they rest from their labors, and their works do follow them!"

J. D. HARPER.

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Editorial.

SOME CHURCH STATISTICS.

A correspondent asks us to give the relative strength of the several religious denominations in Mississippi. This cannot be done with exactness up to the present date because late figures for all the Churches are not available. The best we can do is to take as a basis the Government statistics collected in 1906 and issued from Washington in 1909. They show that there were then in the State of Mississippi a total church membership of 657,831; of these 358,078, considerably more than half, were colored. The strength of the leading denominations was set down as follows: Baptist, 371,518; Methodist, 212,105; Presbyterian (including Cumberland), 22,471; Disciples (Campbellites), 9,864; Protestant Episcopal, 5,704; Roman Catholic, 28,576. Of the 371,518 Baptists, 240,392 were negroes, and 130,626 were whites. Of the Methodists approximately half were negroes, leaving a white membership of about 106,000. The white membership of the other leading Churches amounted to 63,127, the total in the State, barring the Baptists, being slightly less than 170,000, and including them, slightly less than 300,000. Two-thirds of the colored church members were in the Baptist fold, and it was to them chiefly that the Baptists owed their large lead.

The number of white Baptists and Methodists in Mississippi is probably not far from equal. The two white Conferences of the Southern Church in the State show an actually enumerated membership of about 110,000; to this must be added the whites in the Methodist Protestant, the Congregational Methodist, and the Methodist Episcopal Churches. The Baptist claims as to numerical strength are larger than are those of the Methodists, but because of their better facilities for gathering them, the statistics of the latter are considered more reliable. No Methodist Church is ever without a pastor and its membership roll is gone carefully over every year and an accurate report made as to any changes that have taken place. But Baptist congregations are frequently unshepherded and their system does not make it possible for them to obtain authentic reports so easily. Statisticians have frequently complimented the Methodist bodies upon the fullness and up-to-dateness of their statistical tables. No mean test of the relative strength of the two denominations is that furnished by the State colleges, where fully as many Methodist as Baptist students can nearly always be found, and often more.

In the United States the Methodist denomination easily stands first among the Protestant bodies, both in numbers and resources. All the reputable authorities unite in crediting it with the largest membership. The Government Bulletin, from which we have been quoting, shows that in 1906 the Baptists owned in the United States property to the amount of \$139,842,656, and the Methodists to the amount of \$229,450,996; that the seating capacity of the Baptist churches was 15,702,712, and that of the Methodist churches 17,053,392; that the Baptists had in their Sunday schools 2,898,914, and the Methodists 4,472,930.

We give these figures not because of any disposition to parade the great strength of our denomination, but because we have been asked to do so in view of extravagant statements made by others. In our judgment, numbers and material possessions are not the things most to be prized and relied upon by a branch of the Church of Christ. Far more important is it that it should hold and teach the truth in its purity and faithfully illustrate the spirit of our ascended Lord. Better a Gideon's band with the Holy Ghost in their hearts and their hands busy in unselfish service, than a vast multitude dominated by worldly sentiments and Christians only in name.

THE QUESTION OF COLLEGE THEATRICALS.

In a courteous communication, published in this issue of the Advocate, Mr. H. P. Todd, president of Stanton College at Natchez, Miss., expresses dissent from our recent editorial, entitled, "No Place for Theatricals." To the best of our ability, we have weighed the statements of our correspondent, and after doing so, we do not feel the least inclined to recede from the position that we have taken on this question, nor to modify to the slightest extent a single sentence that he has written concerning it. On the contrary, we reaffirm our conviction that public theatricals in our colleges are unwise and hurtful in their tendency, and we have no hesitancy in giving the reasons why we think so.

We are opposed to them, in the first place, because of the possible injury that may result to the students participating in them. As we see it, when young ladies and young men have been trained to engage in such public exhibitions, they are prone to form a fondness for them and to have their appetites whetted for the professional theatre. The dramatic instinct, when aroused and cultivated, is apt to continue to assert itself and demand gratification. Having themselves tried to impersonate characters, the young people are disposed to want to see how it is done by those who are considered masters of that difficult art. And in the case of those who find that they possess histrionic talent and who have heard the sweet notes of public applause, there is the additional danger of their becoming stage-struck and trying to embark upon a theatrical career. Instances of this are by no means rare. It requires a constant sacrifice of beautiful young women to keep the theatres going in our towns and cities, and we do not think that our institutions of learning should even remotely contribute their influence to so pernicious a cause. Few things dazzle and fascinate the young like the theatre. They need no encouragement in that direction. We make this affirmation after having had considerable opportunity to observe young ladies visiting in New Orleans, some of whom were students in Mississippi colleges.

Our second objection to public theatricals, such as that given at the I. I. & C. at Columbus, is that their educative influence upon the people who attend them is harmful. They tend to awaken among them a theatre-going spirit. The majority of the people are not philosophers; but few of them have the faculty of wise discrimination. Having seen "Joan of Arc" played under the auspices of a reputable college, when a traveling troupe comes along to play something that sounds inviting, they are more apt to take it in than perhaps they would otherwise have been.

Prof. Todd says that a high-class play at a girls' school is a very different thing from a performance given by professionals in an opera-house. To be sure, there is likely to be a difference in the characters of the performers, but otherwise the exhibitions are much alike. The one we referred to in our editorial was given before a large and promiscuous outside audience. Say what you will, the amateur theatrical tends to lead up to the professional theatrical, just as the private dance tends to lead to the public dance. It may be said that only young ladies take part in these college theatricals; that no gentlemen participate in them. That may lessen their power for evil, but it lacks much of doing entirely away with it. We have known teachers to argue that there is no harm in allowing young ladies to dance with one another while in college, and even to go further and contend that the exercise was wholesome and tended to develop grace and elegance of manner. But the trouble is, that when young ladies have learned to dance among themselves, they are pretty certain to find an opportunity to dance with young men. Far the safer course is never to teach them the vulgar Terpsichorean art.

Our correspondent suggests that the college theatrical is necessary to the proper teaching of the drama. A sufficient answer to that is that many of the greatest Shakespearean scholars—those who have been the best interpreters and expounders of his writings—have not been actors or men unusually closely connected with the theatre, but those who in the quiet of their libraries communed with the mighty Bard of Avon until they caught his spirit and could follow his imperial genius in its many windings and transcendent flights. And the same thing is true of those who have written most luminously concerning the productions of other dramatists. Moreover, in this connection, it is pertinent to ask when would Prof. Todd have the study of the drama to cease? Surely not at graduation. If therefore, theatricals are essential to the successful study of the drama in college, they must continue to be necessary to such study if kept up in after life. Such logic would go a long way toward justifying students of the drama in becoming lifelong devotees of the theatre.

We entertain a very high opinion of the Christian character of Brother Todd, and we are

sorry to note that he has been having theatricals in his school. If by dramatizing the Book of Job, he means that he has been placing it on the college stage, as "Joan of Arc" was at the I. I. & C., we think that he has made a regrettable mistake. So far as our observation extends, all attempts to dramatize parts of the Bible and present them from the stage have resulted injuriously. Only last year Madam Bernhardt was in New Orleans to take the leading part in the presentation of Rostand's "La Samaritaine," and at the instance of the Christian people of this city the performance was forbidden. Even the "Passion Play," over which so many unthinking people raved, is now being presented in a professional theatre in Vienna, and doubtless we will soon have it on the stage all over the United States, unless Christian sentiment should exclude it. The proper study of the Bible demands a reverence and dependence upon the Holy Spirit such as are incompatible with a dramatic performance. It is only to the serious and prayerful mind that the Holy Scriptures yield their priceless treasures.

Prof. Todd declares that President Whitfield is "as true and zealous a Christian as is the president of any school in the State." We take no issue with him on this point. Nothing that we have said would imply that we think to the contrary. But it does not follow because Mr. Whitfield is a Christian gentleman that his judgment is infallible as to what is best for our young ladies. Often college presidents are so busy with the general management of the institutions under their care, that they leave the work of each department very largely to the teachers who have been placed in control of it. Perhaps it would be more pertinent for Prof. Todd to tell us something of the church affiliations and views as to the professional theatre of the elocution teachers and the other instructors who have been most active in promoting these theatricals. Possibly a little light turned on at this point might clarify the situation somewhat.

We are told that our "extreme position may defeat the very purpose we have in view in discussing this subject." We should be pleased to have it pointed out how it is likely to do this. It is quite the fashion nowadays for those who plead for a more liberal policy toward questionable things to talk about the harmful results of being extreme. In our opinion, one cannot be too extreme in letting alone practices that are calculated to exert a hurtful influence. We have never been a disciple of the philosophy that the way to overcome evil is by compromising with it. We think it is wise to watch the tendencies of things, and to remember "that a step too much toward a wrong course is the first step." Paul was an extremist when he exhorted the Thessalonians to "abstain from all appearance of evil, and when in writing to the Corinthians he said, "If meat make my brother to offend, I will eat no flesh while the world standeth." We have little fear of going far astray so long as we keep company with the great Apostle to the Gentiles.

OUR METHODIST SCHOOLS.

The Methodists of Louisiana and Mississippi have every reason to be pleased with their schools. A list of them with their places of location is as follows: Mansfield Female College, Mansfield, La.; Centenary College, Shreveport, La.; Whitworth College, Brookhaven, Miss.; Port Gibson Female College, Port Gibson, Miss.; Grenada Female College, Grenada, Miss.; Millsaps College, Jackson, Miss.; Mississippi Conference Training School, Montrose, Miss.; Seashore Campground School, Biloxi, Miss.

There is not one of these institutions that is not equipped to do well the work that it undertakes. Our people will make no mistake in patronizing any one of them. We have no hesitancy in saying that there is no better place for Methodist boys and girls anywhere than can be found within their walls. Methodist parents need especially to beware of two classes; educational "poachers," and educational "cheap Johns." When a school has to seek students far away from where it is located, usually it lacks standing at home; and instruction that is unreasonably cheap is apt to be of a very inferior quality.

PERSONAL AND OTHER NOTES.

Rev. O. W. Bradley, of Winona, Miss., is assisting Rev. John Ritchie in a meeting at Valden, Miss., this week.

The Jackson Daily News reports that Rev. J. M. Morse, pastor of the Capitol Street Church, of Jackson, Miss., visited his son at Seoba, Miss., last week.

Miss Belle Kearney, of Mississippi, who is one of the forceful advocates of the temperance cause in the United States, will spend the months of October and November lecturing in Missouri.

Rev. E. S. Lewis has lately spent ten days at

Senatobia, Miss., assisting in a series of revival services. He reports that Brother Duncan, our pastor there, is in high favor with the people.

Rev. W. H. Lane, Harrisville, Miss., will soon start upon his round of revival meetings. The first one will be held at Braxton, where he will have the assistance of Rev. D. E. Kelley.

Dr. A. F. Watkins, the new President of Millsaps College, moved his family from Hattiesburg to Jackson last Friday. Those wishing to correspond with him may now address him at the latter city.

Rev. G. W. Bachman, the Colporteur for the Mississippi Conference, is attending the Aberdeen District Conference, at Houston, Miss. From there he will go to Aberdeen and Macon for a few days.

We make grateful acknowledgment to Rev. J. W. Dawson, our capable pastor at Morton, Miss., for several renewals sent in on July 8. No interest of the Church is allowed to suffer in the hands of this faithful worker.

Rev. E. H. Rook reports a fine meeting at Lambert, in which he had the efficient aid of Rev. S. L. Pope, of Itta Bena. There were thirteen additions to the Church. Brother Rook's account of this season of refreshing will appear in the next week's Advocate.

The press dispatches report the death of Mrs. Reuben W. Millsaps at her home in Hazlehurst on Saturday, July 13. The obsequies were conducted in the Methodist Church at that place last Sunday afternoon. We extend our deepest sympathy to the bereaved.

Rev. C. D. Atkinson, of Crowley, La., who has been spending some time at the Seashore Camp Ground, occupied the pulpit of the Twenty-Fifth Avenue Church of Gulfport, Miss., last Sunday. The popular shepherd of this flock is the Rev. M. L. Burton, who excels both in his pulpit and pastoral work.

Rev. A. M. Broadfoot, of Forest, Miss., calls our attention to the fact that in the account of the splendid revival recently held at that place, which appeared in the Advocate of July 4, it was stated that a free-will offering of \$130 was taken for Rev. D. E. Kelley. It should have been \$230. We take pleasure in making this correction.

On August 1, the Woman's City Mission Board of New Orleans will open the Keener Cottage at the Seashore Camp Ground for the entertainment of working women and children of the city whose lives are such as to make a brief season of rest needful and helpful. Such work is calculated to do great good, and deserves hearty commendation.

Miss Daisy Magee, the faithful Sunday school worker of the Mississippi Conference, will have the sympathy and prayers of a host of friends in the loss of her beloved mother, whose death is announced elsewhere in this issue. This is indeed a great bereavement. When one's mother goes away, the world loses much of its beauty and brightness.

Mrs. Mary L. Hargrove, of the Scarritt Bible and Training School, has gone to England, where she will spend the remainder of the summer. Sister Hargrove easily takes rank with the most brilliant and useful women in Southern Methodism. We wish her a delightful stay in the historic Mother Country, and in due time a safe return to the States.

A telegram from Dr. J. W. Price, our pastor at Tutwiler, Miss., which was received last Tuesday morning, reads as follows: "The Lord is saving this town. Evangelist L. W. Cain is leading the services. He is great both in his pulpit and altar work." This is indeed good news. We hope to have a fuller account of this gracious awakening for our next issue.

Our latest news from Brother J. D. Barbee was that he was still improving. The physician was expecting him to be able to sit up some in a day or two and take solid food. Such was the report of his condition several days ago. As soon as he is well enough, he will leave Rochester and go to Waynesville, N. C., where he and Sister Barbee will spend the remaining hot months.

The Midland Methodist of July 3 says: "Prof. H. B. Carre spent last Sunday in McMinnville, Tenn. He preached in the Methodist Church at 11 a.m., and addressed a men's meeting at the Courthouse on 'Civic Righteousness' in the afternoon. This brilliant young Louisianian is making his influence strongly felt for moral reform in the Volunteer State, as well as in other ways.

Rev. R. A. Clark, the energetic pastor of the Second Methodist Church of Memphis, is having gratifying success in his work. He is also contributing largely to the progress of the Epworth League cause throughout the Memphis Conference. North Mississippians feel an interest and pride in the career of this gifted young pastor, who was born, reared, and educated among them.

We are pleased to state that Sister Snelling, the wife of Rev. J. G. Snelling, pastor of the Carrollton Avenue Church of this city, who under-

went an operation at the Presbyterian Hospital last week, is doing well, and that the indications point to a prompt recovery. This will be gratifying news to the many friends of Brother and Sister Snelling throughout the Louisiana Conference.

Rev. George D. Booth, who for the past two years has been the pastor of the Napoleon Avenue Presbyterian Church of New Orleans, preached his farewell sermon last Sunday. He has accepted a call to Laurel, Miss. Brother Booth was highly esteemed by the Protestant pastors and people of this city, and was one of the most active and progressive Sunday school workers in Louisiana.

We regret to be informed that our gifted young pastor at Lexington, Miss., Rev. T. H. Lipscomb, has lately been physically indisposed, but we judge from the vigor exhibited in his discussion of the state of infants in this issue of the Advocate that he must be quite himself again. Brother Lipscomb is a graduate of Drew Theological Seminary, and is one of the most accomplished young theologians in the Church.

From Carrollton, Miss., under date of the 11th inst., Brother J. R. Bingham writes as follows: "In sending you the notice of Dr. Lin's election to the Chair of History in Millsaps College, I should have said that he is a graduate of Emory College and Vanderbilt University, and that he has just taken a Ph.D. degree at Cornell University. Having taught in several of our large towns, Dr. Linn is no stranger in Mississippi.

In a note to the editor, written from Jackson, Miss., on July 15, Bishop Murrah says: "It is my plan to leave here for San Francisco on July 23. From that port we will sail on August 3 for Japan. I cannot tell just how long I shall be away—as long, however, as the demands of the work may seem to require." It is our information that Mrs. Murrah will accompany the Bishop. We pray that they may have journeying mercies and a safe voyage.

Mrs. E. J. Legrand, of Meridian, Miss., in renewing her subscription to the Advocate, takes time to write a few words commendatory of it. She has been a subscriber since 1861, and feels that she could not well do without it. We feel a special interest in the long-time readers of our paper—those who have given their patronage and stood loyally by it through successive administrations. May the Heavenly Father richly bless them every one.

From a recent issue of the Texas Christian Advocate, we clip the following: "Rev. A. F. Watkins, D. D., has been elected president of Millsaps College. Dr. Watkins is known through the Church as an able and scholarly man, having filled leading places of responsibility in Mississippi. He has also been prominent in the General Conferences of the Church, and his election to this place of trust is a compliment to him and an honor to the institution."

Mrs. Jennie Gunn, of Collierville, Tenn., in remitting for her subscription, adds a dollar for our "Help Fund." This will send the Advocate for twelve months into some needy home into which otherwise it would not find its way. Who can tell how much others may be blessed by this kindly act? Such a sowing of good seed may result in a far richer harvest than any one dreams of. The power of religious truth, whether spoken or written, no finite mind can measure.

In a business letter to this office, Rev. W. J. Woods, of Potts Camp, Miss., gives the following news items from his charge: "We held our third quarterly conference on the 9th inst. Rev. R. A. Tucker, our presiding elder, was with us and preached an excellent sermon. We will start our revival campaign on the third Sunday in this month, beginning at Potts Camp. We ask the brethren to pray that we may be instrumental in winning many precious souls for the Master."

The new President of Drew Theological Seminary is Dr. Ezra Squier Tipple, who has been Professor of Practical Theology in that institution since 1905. Not the least of his qualifications for the place is his experience in the pastorate, in which he served for fourteen years. A lectureship on "Ecclesiastical Law and the Philosophy of Christianity" has lately been established at Drew. It will be filled by Dr. J. M. Buckley, formerly editor of the New York Christian Advocate.

Dr. and Mrs. E. H. Moulner, of Rolling Fork, are both at present in Memphis, Tenn., where the former has recently had a cataract removed from one of his eyes by Dr. E. C. Ellett. The operation was a success, and the indications are that Dr. Moulner's sight will be much improved thereby. Sister Moulner has lately been suffering from malarial troubles at her home in the Delta, and seems to have been much benefitted by her stay in the Bluff City, where she has been for about a month.

Rev. H. Mellard, our wide-awake pastor at Logtown, Miss., favored us with some renewals from his charge last week, remitting in full for

them and charging no commission. It is needless to say that we highly appreciate his kindness and generosity. Referring to his work, he says: "Logtown is a fine place. It is the domicile of the H. Weston Lumber Company, and the members of the firm are constantly extending kindnesses to us and the local church." We have observed that lumbermen are usually possessed of big hearts and delight to do helpful things.

From Washington, Miss., on July 15, Rev. L. E. Wicht writes: "We are now in the midst of our meeting here at Washington and the prospects are good. Brother W. H. Saunders delivered two very strong sermons yesterday and the trumpet gave no uncertain sound. He put the mark of a Christian and a disciple of the Lord very high. We had the largest attendance at both services that we have ever had here, according to the opinion of those in a position to know. We will have a children's service sometime during the meeting, and are hopeful of successful results in this, as well as the other services. Will tell you more about the meeting after the close. Pray for us."

Rev. W. C. Carlisle, who never fails to give a good account of himself in any field, forwarded us a list of twelve subscribers last week, with a check to correspond. We take off our hat to our good friend, and make to him our best bow. Of his work, he says: "We have had many drawbacks, but everything is now in pretty good shape. We have received 42 members since Conference, and we hope to make a creditable report at Greenwood next December. Rev. A. P. Leech is in his usual health. He taught his Adult Bible Class and assisted me in the administration of the Lord's Supper last Sunday. He is a great help to me. I shall soon be engaged in our summer revivals, and I hope that you will pray that our efforts may be crowned with success."

In a business note, received a few days since, which brought us some names for our subscription files, Rev. E. M. Allen, of Escatawpa, Miss., gave the following account of his work: "I have held three meetings, and yet have one to hold. We had Rev. J. L. Neill, of Hattiesburg, with us at Orange Grove. He did some fine work. We had several conversions and one joined the Church. Our meeting at Escatawpa was good. Brother P. H. Howse, of Seminary, did the preaching, and did it well. There were twelve additions as a result of the services. Brother Ulmer, of Hub, was with us at Caswell Springs, and gave us some strong sermons. The church was wonderfully revived, and much good was done. Pray that we may have a successful year in every respect."

AN APPEAL TO THE PREACHERS OF SOUTHERN METHODISM.

In view of the fact that a vast area of the richest and most prosperous section of the Louisiana Conference has been devastated by the recent floods, rendering thousands homeless and destitute, and that this disaster has been followed by the "army worm," destroying vegetation in such localities as could be cultivated, thereby making it impossible for the people to give adequate support to the Church and its pastors; and in view of the fact that our preachers, without a single exception, have loyally and heroically remained with their afflicted people, suffering with them in their misfortunes and rendering every possible aid; and because they can look for no adequate support for their families during the period of rehabilitation, which will, in all probability, extend over two or three years; and in view of the fact that the Methodist Church is the only Protestant Church offering the gospel to the people in most of the affected territory, and that we cannot afford to abandon the field in the face of such a calamity; therefore be it Resolved:

1. That the members of the Monroe District Conference, in session at Calhoun, La., which represents the territory most seriously affected, do hereby issue an urgent appeal to the preachers in the great Southern Methodist Church to take collections in their congregations for the relief of the pastors in the affected districts of the Louisiana Conference, some of whom are now in great need of assistance.

2. That we join the Bishop and presiding elders in their appeal and urge the congregations unaffected by the overflow to take collections for our unfortunate brethren.

3. That all collections thus taken be sent to Mr. S. H. Meyer, 116 St. Charles Street, New Orleans, La., treasurer of the Board of Missions of the Louisiana Conference, and be distributed by the Board to those pastors in need.

4. That these resolutions and this appeal be published in the Nashville Christian Advocate, the New Orleans Christian Advocate, and other papers of our Church.

Signed: A. F. Vaughan, George Fox, D. C. Barr, Committee; Wm. Schuhle, Presiding Elder. Calhoun, La., July 13, 1912.

Obituaries.

Obituaries not over two hundred words in length will be published free of charge. All over two hundred words will be charged at the rate of 1 cent a word. Count the words and send the amount necessary with the obituary. That will save trouble all around.

As the darkness calmly, yet surely fades away at dawn, so on June 24, 1912, little RAPP OSBORN calmly and peacefully, and with no tremor of fear fell on sleep, to awaken from this dream of mortality to a new sense of life where light alone holds sway. He was loved by all who knew him. He was eight years, two months and twelve days old. He united with the Church last summer and was a devoted worker in the Sunday school. Weep not, dear parents, for Rapp is not necessarily lost to you. He has been transplanted to a better world and is safe in the arms of Jesus. That the good Lord cheer and comfort the hearts of the sorrowing loved ones, the dear parents, and the little brother, is my prayer.

GRANDMA.

JOHN F. MOULDS was born in Jasper County, Miss., January 31, 1850, and died May 18, 1912. Brother Moulds united with the M. E. Church, South, at Pleasant Grove, when quite young, and for many years before his death lived a consecrated life. He was married twice: in 1869, to Miss W. A. Sandies, who was the mother of six children, three boys and three girls, and who died in 1885; and in 1887 to Mrs. W. A. Ulmer. His second marriage was blessed with one son. He is survived by his wife and six children. May the loved ones all so live that they will be acceptable to the Heavenly Father and meet their departed relative in the sweet beyond.

D. D. VICKERS.

On June 12, the venerable J. O. HOWELL peacefully passed away at Slaughter, La., aged eighty years. He was one of our oldest members and was widely known. He had known and loved many of the older preachers and they had often found rest and cheer in his home. He had a clear, active mind, and his mental powers seemed strong almost to the last. He loved his Bible, and the many passages marked all through its pages told how he "delighted in the law." He lost his eyesight sometime before his death, but he quietly sat in the shadow and talked of the time when to him, "there should be no night." He loved the grand old songs of the Church, and often asked to have them sung, but the one he enjoyed most was "The Unclouded Day." As we sang it, his soul seemed to thrill with the thought of his friends by the tree of life, and his greeting with "the King in his beauty there." His aged companion, son and three daughters survive him. May his mantle rest on them.

His pastor, J. D. HARPER.

MRS. MARTHA PARKER (nee Harris) was born Feb. 26, 1860, and was married to Mr. E. C. Parker, Dec. 27, 1878. To them fourteen children were born; three of the fourteen preceded their mother to their eternal rest. On July 5, 1912, Sister Parker realized that her work on earth would be done before the setting of that day's sun and that her last conversation with her companion and children was soon to be ended. She called them and the many friends that were present and bade them all adieu. She then willingly committed her spirit to the God who gave it. Sister Parker was a patient sufferer for months. She gave her life to God and the M. E. Church, South, in childhood. She lived and walked in the true spirit and at last fell asleep in the arms of Jesus. May the Giver of all good and

perfect gifts sustain the lonely husband and children, and help them to live as true disciples of the Lord Jesus Christ.

Her Pastor, W. H. LANE.

IN MEMORIAM.

"There is no Death. The stars go down,
To rise upon some fairer shore,
And bright in heaven's jeweled down
They shine forever more."

On the beautiful spring morning of May 18, 1912, the Angel of Death obeyed the summons of the Divine Master and wafted the sweet spirit of Mary Belle Henley to the beautiful land of heaven. Death is sad when it comes in the even-tide of life. How inexpressibly sad it is for us to see our loved ones leave us just as the day of a useful life has begun!

Mary Bell had only passed the thirty-sixth milestone of a gentle and unselfish life—a life given almost wholly for others. Her work on earth is finished and God has called her to a broader field of labor. He had other work for her to do, and only translated her from his earthly vineyard to heavenly fields.

Born in Egypt, Miss., Sept. 12, 1876, she spent the greater part of her early life there. Uniting with the Baptist Church at that place, she lived a consistent Christian life, ever ready to do the work of her Master. In later years she moved to Buena Vista, Miss., where she married Michael W. Freeman, Jr., with whom she lived a devoted, happy life until his death, Feb. 4, 1907.

Her home life was beautiful, being characterized by every virtue of noble womanhood. It was the writer's sweet privilege to have been closely associated with her during these years, and I have never known a more loyal and consecrated Christian. She was ever ready and waiting to lend a helping hand to any who were in need of a friend. It seems that her mission in life has been beautifully rendered—that of loyalty to the Master's cause. In her death, I have sustained a personal loss, and it is difficult to write of her and not allow the personal element to intrude.

In 1909 she was again married to Mr. W. F. Henley, of Prairie, Mississippi. Two children blessed this union, one of whom preceded her to the heavenly home a year ago.

We pray God's richest blessings on the sorrowing husband and bereaved family. While our hearts are bowed in grief, we do not question God's will. We can only bow in humble submission, for we know, "He doeth all things well."

Sometime, but not today—

"And you shall shortly know that lengthened breath
Is not the sweetest gift God sends his friends,
And that some-time the sable pall of death
Conceals the fairest boon his love can send.

"Sometime, when all life's lessons have been learned,
And sun and stars forever more have set,
The things which our weak judgments here have spurned,
The things o'er which we grieve with lashes wet,

"Will flash before us out of life's dark night,
As stars shine most in deepest tints of blue;
And we shall see how all God's plans were right,
And how what seemed reproof was love most true.

"And if through patient toil we reach the land
Where tired feet with sandals loose may rest,
Then we shall clearly see and understand—
I think that we shall say, 'God knew the best.'"

Buena Vista, Miss.

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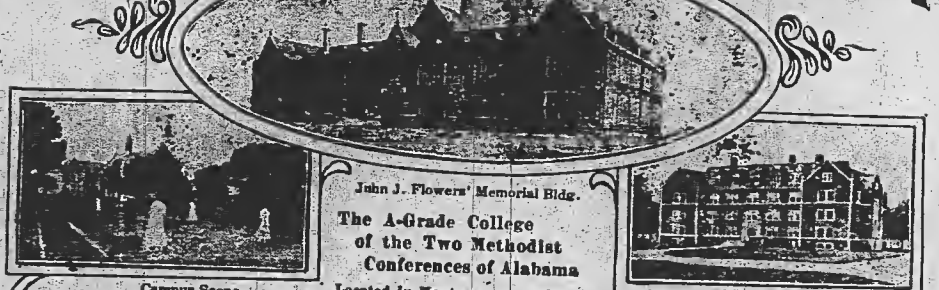
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Tidings From the Field

Gainesville, Miss.

We recently held a series of services in the historic town of Gainesville, Miss., which resulted in four accessions to the church and the baptism of five children. I was entertained in the home of Mr. Jesse Lot and cannot speak too highly of the kindness of this estimable family. The daughter, Miss Amelia Lot, was one of the members to unite with the church. I am also indebted to Rev. J. F. Miller, pastor of the Baptist Church, and his flock, for appreciated courtesies during the meeting.

H. MELLARD.

Bayou Pierre Ct. (Miss. Conference).

Our Children's Day service was held at Pleasant Valley Church on June 30. It was a marked success, which was largely due to the faithful work of the pastor's wife, Mrs. J. L. Smith. The regular program was remarkably well rendered, and the children reflected credit on their trainers. The decorations were tasteful and beautiful. Owing to the threatening weather, the congregation was not as large as it would otherwise have been, and the collection suffered somewhat in consequence. Sister Smith in the work of preparation was ably assisted by the young people of the church.

J. G. AINSWORTH,
Superintendent.

Vancleave, Miss.

This is my third year on this work and I believe it is the best. The congregations are much larger than before, and the people are more spiritual. We held our annual Children's Day service at Mt. Pleasant Church on the third Sunday in June, and it was the best and most spiritual I ever attended. The superintendent and his helpers deserve great credit for the work they did in getting up the program. We began our meeting with the Children's Day service and continued until Thursday night. The meeting was a success, bringing the people of the church closer together than they have been in many years. We hope to be able to put the Advocate in every home in our charge, and have a young lady working to that end now.

JAS. M. LEWIS.

Poplarville, Miss.

I want to let the Conference know of some good work that has recently been done by our Sunday school and its workers. The school observed Children's Day on June 30th, and never has a better rendered program been presented in our town than on that day. The children were drilled by Miss Sophronia A. Hyde, assisted materially by Mrs. Robert F. Nimocks and Miss Iva Provost and others. There is not a more earnest and strenuous worker in the Conference than Miss Hyde. She superintended the Children's Day exercises last year, and it is now looked forward to, not only by our church members, but the town realizes that when she is successful success is sure to be the result. Yesterday afternoon a Mission Circle was organized with twelve members, and though the circle is small, we believe they will grow and hope to report soon from them soon. Miss Norwood was chosen President, Miss Young, Secretary, and Miss Holmes is doing the work.

Shuqualak (North Miss.)

Dear Dr. Meek:

The Methodist Church at Shuqualak has just been finished inside with the finest paper, and the plan is to place new lights at an early time, and to repaint the church. Sixty people were added to the churches of this charge last year, and to date of this, 1912; twenty-five of the sixty joined in Shuqualak. The town is one of the oldest on the M. & O. R. R., and a good rival of Macon, the next place north. The Methodist Church here gains as the years pass, and takes one-half of the pastor's time. There are five Sunday schools, four of which report Children's Day services. The church debts are paid and the property value is \$10,000, with the parsonage valued at \$2,000. The Methodist people appear to lead the Christian forces of this territory, though the Baptists have a good church at Shuqualak, and the same is true of the Presbyterians. Our very greatest distress is the non-helping church element. Of this we have a somewhat unhandy per cent.

The Artesia church of this very fine Columbus District classes first on church support, so said the lay leaders. One hundred per cent of that membership pay on church expenses. Such conditions at Shuqualak would make it at once a great pastoral charge, the splendid Christian worker and true church supporter being already well represented, and the salary this year raised to \$1,000. The previous deficits have very much weakened the "holding power" and "drawing strength" of these churches. Small payments on church expenses are sometimes interpreted in the "cabinet" as a bid for small men in the pulpit, and even prominent Christian denominations are in position ordinarily to meet such a demand.

Our third quarterly meeting has just passed, Rev. J. E. Thomas, presiding elder of the district, discoursed from the words, "Be of good courage," on Saturday; on Sunday morning he discussed on "The beasts of Revelation," and mentioned also "The white horse," and "the angel" and "having the everlasting Gospel to preach."

The Cooksville people entertained the occasion. They dispensed a charming hospitality, and do eminently a work of excellence as a church.

A. H. WILLIAMS.

Shuqualak, Miss., July 9, 1912.

A CORRECTION.

Dear Dr. Meek:

I have just returned from a most delightful session of the Hattiesburg District Conference which convened at Sumrall, July 9. Our presiding elder invited me to give a talk concerning the Woman's organized work in the Hattiesburg District. In doing so I stated that since the Woman's Home Mission Society was organized in the Mississippi Conference, eighteen years ago, that 66 parsonages had been helped, and that \$4,343 had been donated for this purpose. This was a great mistake. The W. H. M. Society has helped 66 parsonages and donated \$6,343.80 since May 28, 1893.

Sincerely,

MRS. J. R. ELLIS,
District Secretary, Hattiesburg Dist.
Mt. Olive, Miss., July 12.

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STATE EPWORTH LEAGUE CONFERENCE.

The Louisiana State Epworth League Conference was given a warm welcome by the young people of the Lake Charles Chapter, whose guests we were from June 18th to 21st. About twenty-five delegates were present—a good attendance considering the flooded conditions of a large section of our State.

The principal addresses of the Conference were made by Dr. F. S. Parker, General Secretary, whose strong personality and Christian character, as well as his depth and range of information, make his presence a blessing to any assembly.

Rev. A. J. Gearheard, of the "Advocate", and Mrs. Sudie J. Lingle, who has given to us such loving and faithful service as Field Secretary, and many of our ministers who attended the Conference added much to the pleasure and profit of the meeting by their helpful talks. Rev. H. W. Jamieson, who has been the efficient President of the State League for a number of years, asked to be relieved of this responsibility, owing to his many duties as pastor of the Queensboro Church, Shreveport, and as a student in Centenary College. Mr. Robert A. Steele of Ruston, former Vice President, was elected in his stead. The following is a list of the newly elected officers:

President, Mr. R. A. Steele, Ruston; 1st V. P., Mr. J. A. Stockwell, Lake Charles; 2nd V. P., Miss Crissie Dyer, Lake Arthur; 3rd V. P., Miss Miriam Atkins, Shreveport; 4th V. P., Miss Horne, New Orleans; Recording Sec., Mr. L. P. Hoffpauir, Rayne; Treasurer, Mr. E. P. Griffin, Mansfield; Junior Supt., Miss Nellie Cunningham, Rayne; Era Agent, Mr. H. C. Shepherd, Leesville; Corresponding and Field Secretary, Mrs. Crow Girard, Lafayette.

MRS. CROW GIRARD,
Lafayette, La. Secretary.

DISTRICT CONFERENCE RESOLUTIONS.

(By request we print below some resolutions adopted by the Meridian District Conference, held at Waynesboro, Miss., June 10-14, 1912.)

Dr. Watkins' Election.

Whereas, Rev. A. F. Watkins, D. D., has been elected President of Millsaps College; be it resolved by the Meridian District Conference, in session at Waynesboro, Miss., June 13, 1912:

1. That we are highly gratified that a member of the Mississippi Conference has been honored with the presidency of Millsaps College.

2. That we congratulate the Board of Trustees upon their wise choice, feeling assured that Dr. Watkins will render valuable service to the Institution.

3. That we pledge to Dr. Watkins our hearty co-operation and earnest prayers in the administration of the office committed to him.

Commending Rev. W. M. Williams.

Resolved, that we do hereby express our sincere gratification at the action of the Board of Directors of our Orphans' Home in continuing our Brother, W. M. Williams, as the manager of the Home, and we do hereby pledge him our hearty endorsement and support.

In Appreciation of Rev. W. H. Lewis.

Whereas, this is, by the time limit of our Church, the last year that Brother W. H. Lewis can serve the Meridian District as Presiding Elder, therefore, be it resolved:

1. That his preaching has been sound, spiritual and instructive.

2. That his presidency in our quarterly and district conferences has been impartial, courteous and encouraging.

3. That his general administration of the affairs of the District has been wise and faithful.

4. That his personal influence has been spiritual, strong and Christian.

5. That we place on record our respect for him as a man and our love for him as a Christian, with the assurance that our prayers shall follow him to his future fields of labor.

DISTRICT LEAGUE CONFERENCE.

The Annual Conference of the Lafayette District League was held at Lake Arthur, La., on June 21, 22, 23, immediately following the State Conference at Lake Charles. Nine leagues out of the eleven in the district were represented. Many of the delegates who had been to Lake Charles, and others along the main line of the railroad, stopped at Mermentau, where they were met with boats by a delegation from the Lake Arthur League. After a delightful ride down the Mermentau River, the Leaguers arrived at the picturesque little city of Lake Arthur, situated by the lake. Here the delegates were made to feel welcome in the homes of their hosts.

A very interesting program was carried out from day to day along the lines of work taken up by the League. Many helpful and inspiring talks were made by Dr. F. S. Parker, General Secretary of the Epworth League, who was present on this occasion, and by others who stand at the head of the various departments.

The third vice president of the local chapter and his committee showed their efficiency by their excellent entertainment of the visiting Leaguers. A reception was tendered them on the night of their arrival at the Lake Arthur Country Club, which proved a most enjoyable affair. Music was rendered by the local members, which added much to the pleasure of the evening.

After a brief session on Saturday evening, the Leaguers adjourned to the public wharf, where a boat was awaiting them, for a ride on the lake. The closing sessions of the Conference on Sunday were largely attended. A special missionary program was arranged for Sunday afternoon. At this time over \$100 was pledged by the Leagues represented for the French mission cause. After a powerful sermon and reconsecration service on Sunday night, the Conference adjourned and each one in attendance went home with the determination to make this the banner year in the history of the Lafayette District League.

The officers elected for the next year are as follows:

President, E. A. Hoffpauir, Lake Arthur; first vice president, L. W. Hayden, Crowley; second vice president, John Trotter, New Iberia; third vice president, Miss Kate Robinson, Lafayette; fourth vice president, E. J. Hoffpauir, Estherwood; secretary, Miss Quintilla Morgan, Lafayette; treasurer, Miss Ruth Coles, Estherwood; Era agent, Lloyd Crandler, Rayne; junior superintendent, Miss Alice Grant, Lake Charles.

MISSISSIPPI CONFERENCE SUNDAY SCHOOL NOTES.

By Rev. B. F. Lewis.

Interesting replies are coming to our Elementary Superintendent from the letters recently sent our pastors relative to the Elementary work of the Sunday schools. Next week we will give a summary up to date.

A letter from the presiding elder of the Meridian District says that the churches in Meridian have raised more money for Children's Day this year than the entire district did last year. He stated further that EVERY church in the district will observe the day.

The revival season is on us. It would be interesting and good history to observe the conversions and additions to the Church. How many of these come from the Sunday school? It would not be amiss to poll the congregation some time and find out how many received their first religious im-

pressions from the Sunday school teacher.

The following news item has reached the office of the Sunday School Board—though from the writer's own school, we are sure it will be read with interest and profit: "The Elementary Department of our school entertained at a mothers' meeting the other afternoon. In spite of a hard rain, over fifty persons were present. The program was rendered by the young ladies of the Intermediate Department, and the members of the Young Ladies' Organized Class. Dainty refreshments were served by the teachers of the Elementary Department. The occasion was interesting and profitable."

We are sure the Sunday school workers of the Mississippi Conference will join us in prayers and expressions of sympathy for our efficient Elementary Superintendent, Miss Daisy Magee, who has been called to mourn the death of her mother. The sad event occurred Wednesday, July 10, at 2 a.m. Miss Magee was absent on Sunday school work when her mother was taken ill, but reached her before the end came.

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QUARTERLY CONFERENCES.

NORTH MISSISSIPPI CONFERENCE.

Sardis District—Third Round.

Longtown	July 13
Sledge	July 13, 14
Pleasant Hill	July 20, 21
Cockrum	July 21, 22
Courtland	July 27, 28
Arkabutla	Aug. 3, 4
Senatobia	Aug. 4, 5
Sardis Circuit	Aug. 9
Batesville	Aug. 10, 11
Wall Hill	Aug. 17, 18
Tyro	Aug. 19
Eureka	Aug. 20

J. W. DORMAN, P. E.

Corinth Dist.—Third Round.

Ripley, at Forkner	July 14, 15
Sherman, at Bethel	July 19
Moorsville	July 20, 21
Booneville Ct.	July 26
Kirkville, at Palestine	July 27, 28

Ripley Ct., at Blackjack	Aug. 2
Chalybeate, at Ebenezer	Aug. 3, 4
Hatchie Mission, at Ebenezer	Aug. 3
Corinth Ct., at Boxer Chapel	Aug. 7
Guntown and B., at Pleasant Ridge	Aug. 9
Wheeler, at Tchuermo	Aug. 10, 11
Mantachie, at Shiloh	Aug. 17, 18
Kossuth, at Wesleys Chp.	Aug. 23
Rienzi, at Pisgah	Aug. 24, 25
Corinth, South Side	Aug. 25, 26
Tishomingo, at Paradise	Aug. 30
Belmont, at Belmont	31, Sept. 1
Luka Ct., at Spg. Hill	Sept. 7

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Our Tour Contest Still Open

Preparation for the World's Sunday School Convention in Zurich, Switzerland, in July, 1913, is going steadily on. Beginning in London in 1889, these conventions have thus far been held: In St. Louis, 1893; London, 1898, Jerusalem in 1904; Rome in 1907, and Washington in 1910. They have all been great gatherings, but the next one promises to be by far the greatest. Among the speakers already engaged for the occasion are Rev. F. B. Meyer of London, Gypsy Smith, the Evangelist; Bishop John H. Vincent of Chicago, Rev. Carey Bonner, D. D., Secretary of the British Sunday School Union; Rev. Frank Johnson, D. D., editor of the Sunday School Chronicle of London; Marion Lawrance of Chicago, and others. It is expected that Bishop Burt of Buffalo, N. Y., Bishop Hartzell of Africa, and Bishop Nuelson of Zurich, the Bishop for Europe, will be present.

It will mark an epoch in one's life to be present at this great meeting. Would you like to go? The opportunity is before you. The Advocate is offering, free of cost, a trip to the lady in Louisiana (single or married) who secures the most votes in the con-

test. A number have already entered the field, but there is yet room for more. Send in your name at once and go after this grand prize. It is certainly well worth striving for.

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Candidates are urged to begin at once, by writing letters to their friends soliciting them to get busy and help them. Don't forget that while you are working for these grand prizes you are doing untold good by circulating your Church paper.

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I hereby enter the name of

..... as a candidate in the New Orleans Christian Advocate's Contest, subject to the rules and regulations of said Contest as published by said paper dated May 30, 1912.

Name

Address

QUARTERLY CONFERENCES.

LOUISIANA CONFERENCE.

Monroe Dist.—Third Round.

West Monroe July 14,
Farmerville, at Greenville July 20, 21
Rayville, at Oak Ridge July 27, 28
Bastrop July 30,
Bonita, at Bartholomew July 31,
Waterproof, at W. Chapel Aug. 3, 4
Brooklyn, at Hickory Spgs. Aug. 7,
Winnsboro, at Bouef Prairie Aug. 10, 11
Gilbert, at Wisner Aug. 12,
Mer Rouge a.m. Aug. 18,
Monroe p.m. Aug. 18,
Tallulah Aug. 24, 25
Lake Providence Sept. 1,
Eros, at Indian Village Sept. 4,
Mangham Sept. 8,
Florence, at T. Chapel Sept. 15,
Oak Grove, at Floyd Sept. 22, 23
Calhoun, at Willhite Sept. 28, 29

WM. SCHUHLE, P. E.

Ruston District.—Third Round.

Hanesville July 23,
Hanesville Mission, at
Athens July 23,
Vernon, at Wesley July 31,
Arcadia (11 a. m.) Aug. 3, 4
Ruston (8 p. m.) Aug. 4,
Bernice, at Summerfield Aug. 10-11
Winfield Aug. 12,
Jonesboro, at Hodge Aug. 17, 18
Plaindealing, at Plain Deal-
ing Aug. 24, 25
Blenville, at Bear Creek Sep. 1, 2
Simsboro, at Pine Grove Sep. 4,
Boyd Mission, at Bethel Sep. 5,
Houghton, at Alberta Sept. 7, 8
Ringgold, at Rocky Mt. Sep. 11,
Lanesville, at Pine Grove Sep. 21,
Minden (11 a. m.) Sep. 22,
Cotton Valley, at Spring Hill
(8 p. m.) Sep. 22.

R. W. TUCKER, P. E.

Lafayette District—Third Round.
Moss School House July 20, 21
Pecan Island July 23, 30
Morgan City August 3, 4
Houma August 5, 6

Prudhomme August 10, 11
Vinton August 17, 18
Jeanerette August 24, 25
Patterson August 25, 26
Estherwood August 31, Sept. 1
Lake Charles September 7, 8
Bell City September 9, 10
Abbeville September 14, 15
Vermilion September 16, 17
Indian Bayou September 18, 19
Eunice September 21, 22
Lake Arthur September 28, 29

R. H. WYNN, P. E.

Alexandria Dist.—Third Round.

Colfax, at Atlanta July 20, 21
Campbl, at Clarence July 22,
Pollock, at Liberty Chap. July 27, 28
Alexandria July 29,
Jena Aug. 3, 4
Trout Aug. 3, 4
Boyce, at Hemphill Aug. 10, 11
Marksville, at Bay Hills Aug. 17, 18
Bunkie Aug. 18, 19
Elizabeth Aug. 21,
Glenmora, at Melda Aug. 23,
Washington Aug. 24, 25
Opelousas Aug. 25, 26
Harrisonburg Aug. 31, Sept. 1
Melville, at Woodside Sept. 7, 8

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The Sunday School.

LOUISIANA NOTES.

By Rev. P. O. Lowrey.

At Trout the attendance is 95 per cent of the Sunday school enrollment, and a teacher-training class meets at the prayer-meeting hour on Wednesday night.

Prof. A. B. Peters, late president of the Mansfield Female College, was the president of the Liverman Bible Class. He goes to his wife's farm near Nashville, Tenn., to spend a year recuperating.

Mrs. Barnett Wright, widow of the eloquent Barnett Wright, who died some two years ago in Arkansas, and was for several years a member of our Conference, is spending the summer with her sister, Mrs. Frank Bolton of Alexandria, and is teaching a class of young ladies in the First Methodist Sunday school.

We are under obligations to Bro. A. I. Townsley for the following notes (We would appreciate a similar kindness from any pastor or Sunday school workers):

The Doctor Scales Bible Class of First Church, Shreveport, is using "Hamill's Outlines of Gospels and Acts" as supplementary studies at the class hour. This is appropriate, since our lessons are from the Synoptic Gospels. At the suggestion of Dr. Pinson the class is also spending \$100 to publish Chinese medical literature.

The Murrah Men's Bible Class of Arcadia has been honored by a request for the class photo for an Adult Magazine, by the First Baptist Church of Boston, Mass. Boston may be styled the "Hub of America," but the hub seems to be asking the "fellies" (the part that moves the fastest) for some oil to prevent friction.

The Wesley Adult Bible Class of Noel Memorial, Shreveport, recently had a record-breaking attendance of ninety-four. A. Inman Townsley, of Arcadia, addressed the class on the "Biggest End of the Sunday School." This growing class also observed its first anniversary with a moonlight picnic and trolley ride.

The Balrd Bible Class of First Church, Shreveport, is the largest Bible class in the Methodist Church in Louisiana. The enrollment is something over 200, and the attendance on a recent Sunday was 161. In addition to many other works of charity, this class supports a child in our orphanage at Ruston.

The total attendance, composed of all the denominations in the city of Shreveport on a recent Sunday, there was 2961; the four Methodist churches furnishing 1634 of this number. Methodism still believes in training her young for Christ.

NEWS AND NOTES.

By Miss Elizabeth Kilpatrick.

Rev. J. D. Simpson, of Pickens, writes of having an interesting Children's Day with splendid results. He is also preparing other services of great interest along Sunday school lines.

Pastors are utilizing the great opportunities of mill communities, and are helping the operators and being helped themselves. An Adult Wesley Class, well organized, would work wonders among mill men.

Specific work is being done to prepare every Sunday school in the Conference to be an "Evergreen School" during the coming winter. A good Sunday school insures a good church, and an evergreen Sunday school is the greatest force for moral uplift in the rural community.

If there chances to be a Union Sunday school in any locality and there should be an objection to Children's Day, which cannot be diplomatically and prayerfully surmounted, just announce that a specific collection on a

certain day will be taken up for this purpose and send it in with proper explanation to Brother Gladney.

The Gaines' Chapel Sunday school on the Corinth Circuit had a delightful Children's Day service June 23. Hon. Frank Worsbam, teacher of the Galloway Memorial Class of First Church, Corinth, made the address and it was a splendid one. A bountiful and well prepared dinner was served and a fine spirit of fellowship generated. Mr. Frank Moss is superintendent of this Sunday school, and Mr. Arthur Boone the general "booster."

A large Men's Class has been emphasizing the bringing of Bibles to the class-room. Seven Bibles were counted the first Sunday after the movement was begun and there were twenty on the third. A Bible in every man's pocket before the summer is over, is the definite aim in view. man's pocket before the summer is over, is the definite aim in view.

A GROWING SUNDAY SCHOOL CLASS.

Some of the readers of the Advocate will be glad to hear, I am sure, of the good results of a recent campaign made by the Clisby Adult Bible Class of West Point, Miss. For quite a good many years the good woman for whom this class is named has taught a splendid class of average size in our school. Some time in February of this year it was decided to organize this class and make an effort to increase its membership. A lawyer's office near the church was secured as a place to meet, and afterward exchanged for the Y. M. C. A. Hall, just half a block in the rear of the church. The class set to work to reach one hundred members by the first of July. The growth was gradual, but sure. Last Sunday was a red-letter day with the class. A great effort was made during the previous week. Eighty-two had been enrolled up to the fourth Sunday in June. The class was advertised and every reasonable thing done to get people out. When all were counted it was found that 63 new scholars were present, making a total enrollment of 145. One hundred and twenty-six of these were present and ten others not members of the class, making a total present of 136. The morning offering was \$7.25.

We are greatly encouraged over the good results. Our school now has enrolled in all departments 556, almost equal to the membership of the church. We had present last Sunday

E. S. LEWIS.

West Point, Miss., July 5, 1912.

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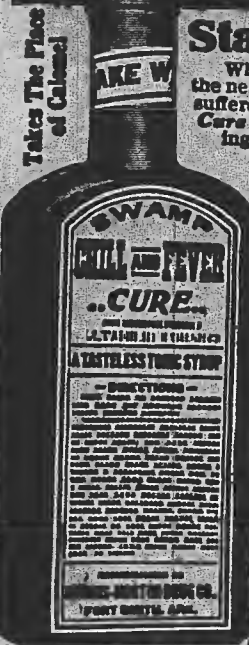
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HOLLY SPRING DISTRICT CONFERENCE.

The Holly Springs District Conference met at Taylor, Miss., Tuesday morning at 9:30 o'clock, June 18, 1912. The attendance was well up, if not better than the average. It was thought that, owing to the condition of the crops, that the attendance of the lay delegates would be small, but such was not the case. We have busy men who will lay down their business and attend to the business of the Church. Some thought that Taylor was too small to entertain the Conference, but she spread herself and no District Conference was better entertained, and no Conference host was ever more equal to the occasion than Rev. A. S. Raper, the popular pastor at Taylor.

The session was harmonious and profitable. The presiding elder, Rev. R. A. Tucker, was a new man in the chair, but his presidency did not indicate it. There was no haste or strain and everything was run on schedule time; he abundantly fulfilled his office as the representative of the Bishop.

The sermons by Rev. R. O. Brown on "Growth in Grace"; Rev. J. R. Countiss, on "The supremacy of the Spiritual"; Rev. W. W. Mitchel, on "Let us not be weary in Well Doing"; and Rev. T. H. Dorsey, on "Discipleship," were strong and helpful.

Every pastor was in attendance except one, and their reports, all, had the ring of progress. Generally speaking, the pastors' salaries are well up, but the benevolent claims are not as well up as usual. The country churches have had a very difficult year up to now. The usual revival season has not opened yet, but more than 150 additions were reported, and many of these were on profession of faith. A large number of the preachers in the district are young men who are taking the regular literary course in either Millsaps College of the State University, and the work in their charges is prospering.

H. B. Miller, Jr., G. C. Gregory, A. M. Odom, and J. L. Brazell were granted licenses to preach. The first three will go to school. J. D. Wroten, W. W. Bruner, and J. M. Carpenter were granted an application for admission on trial into the Annual Conference; all three are supplying works in the district. Rev. W. J. Wood was granted a recommendation for Elder's Orders.

M. G. Bubard, H. T. Smith, R. X. Williams and J. G. McGowan were elected lay delegates to the Annual Conference with M. S. Oswalt and J. B. Williams as alternates. W. W. Mitchel, T. H. Dorsey, W. M. Langley and W. L. Broom were elected as the Licensing Committee.

Quite a number of the Conference connectional men visited the conference in the interest of their several causes. W. S. Lagrone, President of the Conference Board of Church Extension, was there fresh from the meeting of the General Board, with a stirring message. He has some interesting charts for all the pastors, and is afraid that the preachers are not going to ask him for them. W. L. Duren, President of the Conference Board of Missions, was there and he was well loaded. W. M. Williams, Manager of the Orphans' Home; H. M. Ellis, Field Secretary of the Memphis Tri-State Hospital; Dr. J. M. Sullivan, of the Faculty of Millsaps College, and J. R. Countiss, President of Grenada College, represented the works with which they are connected as in a flourishing condition. Miss Elizabeth Kilpatrick, Field Secretary of the Sunday School Board, conducted a Sunday School Institute and Round Table Discussion on Tuesday afternoon. When the report from the Committee on Sunday Schools was brought in the Conference made a subscription of \$100 to the Board to help carry on the work. The district will also pay the expenses of one girl from the Orphans' Home at Grenada College.

In view of the fact that the dormi-

tory at Millsaps College has been given over as a domicile for the Millsaps Training School and that there is now no place where cheap board may be had on the campus, the Millsaps students in the Conference presented a resolution, that was adopted, that the trustees take steps toward building a dormitory.

When the question of where shall the next District Conference be held, was called, Taylor said come back again, and invitations were extended from every side, but the Conference voted to go to Tulsa.

W. M. LANGLEY,
Secretary.

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MARRIAGES.

June 5, 1912, at the M. E. Church, South, Colfax, La., by Rev. E. L. McGill, Mr. PRESTON A. DEAN and Miss ADDIE SWAFFORD, both of Grant Parish.

On July 1, 1912, at the home of the bride's uncle, Mr. James Jones, in Bastrop, La., by Rev. Geo. Fox, Mr. NORMAN HANDY and Miss MINNIE JONES.

On June 12, 1912, at the Methodist Church at Pelican, La., by Rev. S. S. Holladay, Mr. F. N. BRAZEAL and Miss THELMA JOYNER.

On June 23, 1912, at the residence of Mr. Wm. Whitfield, father of the bride, Mr. CHARLES BEYER, of Pearlinton, Miss., and Miss LILLY WHITFIELD, of Logtown, Miss., Rev. H. Mellard officiating.

COMMENDS IT HIGHLY.

Dear Doctor Meek:

I have read with a great deal of interest, pleasure and profit Bishop Candler's book, "Wesley and His Works, or Methodism and Missions." In this book we have ten addresses which were delivered by the Bishop on various important occasions. They are presented in the Bishop's own unique style of pith and power, giving the germ-thought of Wesley and his works. Methodism and her work, especially her duty to missions. It is a very helpful book for any one to read—instructive, inspiring and uplifting. Reading it inspires more love for our Church, more love for those for whom Christ died, and more love to Christ. I trust every Methodist will read it. K. W. DODSON

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I hate a thing done by halves; if it is right, do it boldly; if it is wrong, leave it alone.—Gilpin.

NO. 666.

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FROM SISTER RANDLE.

Dear Advocate: We are in Manchaca, Texas, where we have been assisting our son, Ross, in revival meetings. We close one here last night. The house was crowded with people anxious to hear the "Old Louisiana War Horse," as they call my husband. He held up well until we received a letter announcing the death of my brother, R. R. Ross, who died in New Orleans on June 22. He was buried in Monroe; the funeral was held from the home of our sister, Mrs. S. J. Newton. While attending Conference last year he took us, together with the late Dr. S. S. Keener and wife and Mrs. McHenry of Monroe, La., to the Grunewald Cave Restaurant. Little did we think that it was to be our last time together on this earth. Dear Brother Keener has gone to the great District above, and my own dear brother, Tobe (Richmond Randal Ross), is now in that glory world. Pray for us. Our dear brother was so kind to his family and stood by us so nobly when we needed help. He has gone, but, thank God, we can say, "Thy will be done." God bless his dear children, who miss him so much.

There are but four of our family now living. There were ten of us once, and but three girls and one brother remains. We have had so many sad letters this year. We received one to-day saying that our little friend, Rapp Osborne, from the Magnolia Sunday school, had died. We will see him again. Mrs. Hicks another friend from Gilbert, La., and my brother-in-law's sister have each been called away.

We like Texas; the people are so kind to us, and our sick ones are so much improved. We expect to stay in Texas, but our hearts often sigh for the dear friends of our home State. We raised 75 crates of onions. There is no sale for them here. If I had the money to pay the freight on them, I would send them to our friends in Louisiana. Pray for us, that we may find the means to finish paying for our home. We had expected the onions to help us in this way, but the poor market blighted that hope. However, we enjoyed gathering them—the experience was a new one. We know the Lord will provide, so we have trusted our financial affairs to him. We are now within the bounds of the West Texas Conference, just ten miles south of Austin, where our son, a local preacher, is supplying a charge. I still want all my sons and grandsons to be preachers, and my daughters and granddaughters to marry preachers.

MRS. T. T. RANDLE.

"DESTROYING THE DESTROYER WITH TWO WEAPONS."

The above is the title to a little book of 100 pages, which the prohibitionists have published and are proposing to put into general circulation to counteract the tons and tons of liquor literature which the mails convey into Mississippi. The liquor trade claims to have the name and address of every voter in this State.

This little book contains the very choicest gems from the brains of Congressman R. H. Hobson, Bishop C. B. Galloway, Dr. J. B. Gambrell, and H. W. Grady touching the liquor traffic, some jurists on the bench concerning its work in this State, a chapter on scientific temperance, and strong prohibition expressions from the Catholic clergy. It also contains an excerpt of the principal anti-liquor laws of Mississippi in brief form.

Some Christian young ladies and young men are distributing the books, and thereby doing good for the cause, and at the same time making their way through college. They are endeavoring to put this book into every white home in the State. The good people will doubtless both appreciate the book and the efforts of the brave girls and boys to obtain an education. It is laudable in them, and the people appreciate their pluck. It is a lively book from beginning to end, and will do worlds of good. It is

intended to counteract the liquor literature, and it will do it. The Anti-Saloon League Board hopes that all Christian people in the State will aid in every way possible in giving this book to the people during July and August.

It seems to us that it would be a good plan for B. Y. P. U., Epworth League and Christian societies to take hold of the book, push its sale and put the commission into their treasuries. The pastors are anxious for its distribution. We believe it will largely solve the problem now in Missis-

siippi. It would be a good thing for pastors and others who know of persons who would handle the book to write to the Anti-Saloon League, Jackson, Miss.—G. W. Eichelberger.

RESOLUTIONS OF SYMPATHY.

(Resolutions adopted by the Prentiss Miss. Quarterly Conference.)

Whereas, Brother L. M. Applewhite, who has been an official member of this charge for forty years, is very

ill at this time, therefore be it, by the members of the quarterly conference, Resolved:

(1) That we extend to him and his family our heartfelt sympathy in this hour of affliction, and point them to Him who is able to comfort and sustain them, and assure them that we remember them in our prayers.

(2) That a copy of these resolutions be sent to the New Orleans Advocate for publication, a copy sent to the family, and that they be spread on the minutes of this quarterly conference.

Old Folks

Young or Old

No matter whether you are a man or a woman, twenty years old or seventy, all you need do is send the coupon with your full name and address and it will be sent to you without a penny from you. Age is no barrier to health and this offer is open to all Old People, as well as middle-aged and young men and women. We want to send every elderly person a full-sized one dollar box of Bodi-Tone on twenty-five days' trial, the same as we send it to the young and middle-aged, all at our own risk and expense, to prove how Bodi-Tone acts in ailments of the old as well as the young, to prove what it does for persons suffering from bodily weaknesses and ailments, from age or otherwise. Thousands of persons, old and young, have sent for Bodi-Tone on trial, without paying a penny, and found it put new flesh on their bones, new vigor in their minds, new vim in their muscles, and new vitality into every vital function, and we want you to try it, to see if it will do so much for you.

All you need do is tell us you will try it and a dollar box will be handed to you.

It makes no difference who, where or what you are. Bodi-Tone takes all the risks, and asks no pay if it does not benefit. You don't need to write a long letter, don't need to fill out any elaborate blanks, don't need to send money or stamps. All you need do is clip the coupon, which tells us you want to try Bodi-Tone, fill in your name and address, and we will send Bodi-Tone to you. This is how Bodi-Tone wants to be tried by old and young, this is how it wants to prove its curative powers. We are glad to send it to you without a penny, glad to give you a chance to try it, to learn about this medicine which has brought new health and vigor to so many sick, suffering and feeble persons, old and young, glad to show you how health can be created at all ages with the right medicine, made from the right ingredients. If Bodi-Tone benefits you as it has thousands, pay us a dollar for it. If not, don't pay a penny.

Bodi-Tone

does just what its name means—cures disease by toning all the body, and we want you to try a box at our risk and see what it will do for your body. Bodi-Tone is a small, round tablet, that is taken three times every day. Each box contains seventy-five of these tablets, enough for twenty-five days' use, and we send you the full box without a penny in advance, so that you can try it and learn what it is, so you can learn how it works in the body, how it cures stubborn diseases by helping nature to tone every organ of the body. Tono is a little word, but it means a great deal, everything in health. When all the organs are doing their part, when each is acting in a perfectly natural way, when all the functions are healthy and performed with natural vigor, when the energy, strength and power of resistance to disease are all at a natural point, then the body is in proper tone. When disease has attacked any part, the tone of the entire physical body should be raised to the highest point, to make all the body help to cure. This is the power which Bodi-Tone offers you to help you get new health.

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Bodi-Tone is not a patent medicine, for its ingredients are not a secret. It contains Iron Phosphate, Gentian, Lithia, Chinese Rhubarb, Peruvian Bark, Nux Vomica, Oregon Grape Root, Cascara, Capsicum, Sarsaparilla and Golden Seal. Such valuable ingredients guarantee its merit and power.

When you use Bodi-Tone you know just what you are using, know it is good and safe and know you are taking the kind of medicine to provide real help for the body. It contains no narcotics or habit-forming drugs, nothing that your own family doctor will not endorse and say is a good thing. It does not depend on killing pain with cocaine, opium, morphine, or other dangerous drugs. It does not excite the body with alcohol, but it tones the body and cures its disorders with remedies Nature intended to tone and cure the body when that power was given them. Thus, Iron gives life and energy to the blood, Sarsaparilla drives out its impurities, Phosphate and Nux Vomica create new nerve

energy and force, Lithia aids in the kidneys, Gentian does invaluable work for the stomach and digestive forces, Chinese Rhubarb and Oregon Grape Root promote vigorous liver activity, Peruvian Bark raises the tone of the entire system, Golden Seal soothes the inflamed membrane and checks catarrhal discharges, Cascara gives the bowels new life in a natural way, and Capsicum makes all more valuable by bettering their quick absorption into the blood. A remarkable combination that does wonderful work for the body's health. Each of these ingredients adds a needed element from nature to the body. We claim no credit for discovering the ingredients in Bodi-Tone, each of which has its own well-deserved place in the medical books of most of the civilized world. We simply claim the credit for the successful formula which we invented, for the way in which these valuable ingredients are combined, for the proportions used, for the curative force which thousands of sick have found in Bodi-Tone. Many of its ingredients are regularly prescribed by doctors, either separately or in combination with such drugs as each doctor may favor, for there are wide differences of opinion among the doctors of various schools. The exact combination used in Bodi-Tone is what makes Bodi-Tone cure where doctors have failed and gives Bodi-Tone the curative and restorative power that makes possible the remarkable cures experienced by Bodi-Tone users.

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If you are tired of ceaseless doctor bills and wearied of continual dosing without results, you need Bodi-Tone right now. If your local doctor is doing you no real good, if you have given him a chance to do what he can and the ordinary medicinal combinations he used have failed, give this modern, scientific combination of special remedies a chance to show and prove what it can do for you. Its greatest triumphs have been among men and women with chronic ailments who had good physicians without lasting benefit, and for this reason all chronic sufferers are invited to try a box at our risk.

Bodi-Tone offers its valuable services to you right now, if you are sick, if you need medicinal help, if your bodily organs are not acting as they should. If your body is not in right, natural and normal tone, this is what Bodi-Tone is for, to help Nature restore tone to the body, to restore health, vigor, vitality and strength.

If there is anything wrong with your kidneys, Bodi-Tone helps to restore tone to the kidneys, helps to set them right. If there is anything wrong with your stomach, Bodi-Tone helps to tone the stomach, helps to set the wrong right. If there is anything wrong with your nerves, your blood, your liver, your bowels or your general system, the health-making ingredients in Bodi-Tone go right to work and keep on working day after day, producing results of the kind sufferers appreciate. If you have Rheumatism, Bodi-Tone helps to eliminate the Uric Acid from the system while it restores tone to the kidneys, stomach and blood, thereby preventing a continuance of Rheumatic poison and putting new activity into muscles, nerves and joints. Bodi-Tone should be used by all women suffering from any Female Ailment, for its splendid toning properties have been found of special value in such ailments.

We Risk All

Why delay another day, when a trial of this proven medicine is yours for the asking? Why keep on suffering, when by clipping the coupon, filling in your name and address and mailing it to us, you can get a twenty-five days' treatment of this great remedy which has already restored thousands to health, which thousands everywhere are talking about? It just costs a stamp and you don't pay a penny unless it benefits. The powers of Bodi-Tone have been amply proven by three years of glorious cures. It has been tested by thousands, in a great variety of ailments in both sexes at all ages. Persons suffering from Rheumatism, Stomach Trouble, Kidney, Liver and Bladder Ailments, Uric Acid Diseases, Female Troubles, Bowel, Blood and Skin Affections, Dropsy, Piles, Catarrh, Anaemia, Sleeplessness, La Grippe, Pains, General Weakness and Nervous Breakdown, have tested Bodi-Tone and fully proven its remedial value in such disorders. Read the reports, send for a box and try it.

Your Own Opinion Decides! When you use Bodi-Tone on this trial offer you take absolutely no obligations to pay one penny unless it satisfies, nor to buy any medicine at any time. We leave it all to you—your opinion decides it. You will know if you feel better, if you are stronger, more vigorous and active, if your limbs and back do not pain you, if your stomach or kidneys do not trouble you, if your heart or liver does not bother you. You will surely know if your organs are acting better than they did before using Bodi-Tone, and if health is returning. If you are not sure, don't pay.

Read These Reports

CARLETS, GA.—I had been diseased for fifteen years with what the doctors called Systemic Catarrh. I had pains all through my body, in my bowels, stomach and back, and my heart would flutter and smother so it appeared that I could not live. I had indigestion and constipation, with blind spells. Everything I ate soured on my stomach. It seemed I could not stand it much longer. I tried all the doctors in my settlement and three specialists of Atlanta, Ga., and most of the patent medicines I heard of, without any relief, until I got Bodi-Tone. By the time I had taken a treatment of Bodi-Tone I could eat anything I wanted, and there was not a pain in my body. Bodi-Tone did more for me than all the doctors. I am seventy-five years old. J. F. PERRY.

LANFANA, TENN.—I had Rheumatism for twenty-five years from my Neck to my Ankle, Catarrh of the Head for about twenty years and a bad Stomach. I had

a terrible swimming in my head, and last Winter I took a terrible cough and spit up quantities of mucus, which the doctors said was Bronchial Asthma. They doctored me all winter with but little benefit. I saw Bodi-Tone advertised, sent for a trial box, and I got my cure from this medicine. I am stouter this Winter than I have been in thirty years and seem to be entirely cured of all my troubles. I have gained thirty-two pounds since taking Bodi-Tone, and can walk ten miles in a day. I am sixty years old. I owe all my good health to Bodi-Tone and believe it saved my life. MRS. EMILY DRIVER.

WATSON, OHIO.—Bodi-Tone has done wonders for me. Last Fall I was so run down that I could hardly get up and down. I doctored and received only temporary relief. I tried everything and had about made up my mind that there was no help. I could not eat and didn't seem to crave anything. Everyone thought I would not live through the winter, and I really thought so myself. My kidneys and bladder were so bad, and my stomach also. I had such weak spells with my heart that it was not safe for me to start out to walk, as I could not stand on my feet a little while. My head was dizzy. I saw the Bodi-Tone offer and decided to try once more. I have not felt so well for years as I do since I used Bodi-Tone. I am in my seventy-second year and can do a day's work. Everyone is surprised to see me as well as I am now. A. SAMS.

Trial Coupon

Clipped from New Orleans Christian Advocate

Bodi-Tone Company,
Hoynes and North Aves., Chicago

I have read your trial offer and want a dollar box of Bodi-Tone on trial. I promise to give it a fair trial and to pay \$1.00 for this box if I am benefited at the end of 25 days. If it does not help me I will not pay one penny and will owe you nothing.

Name _____
Town _____
State _____
Str. or R.F.D. _____

Husband and Wife Trial Offer: When this trial offer is read in a home where husband and wife are both ailing and need Bodi-Tone, we will send TWO BOXES on trial, with the understanding each will use a box and pay us \$1.00 each if benefited. In such cases Coupon should be signed with the husband's name, followed by the words "and wife."

NEW ORLEANS CHRISTIAN ADVOCATE

VOL. 59—No. 30.

"Prove All Things: Hold Fast That Which is Good."

WHOLE No. 2945.

ROBERT A. MEEK, Editor.

NEW ORLEANS, LA., THURSDAY, JULY 25, 1912

CHAS. O. CHALMERS, Publisher.

Editorial

A writer observes that our high officials in this day are not men of power. He is mistaken. Some of them seem to be showing quite an excess of PARDONING power.

The easy way in life is to let things alone and move along the lines of least resistance; the heroic way is to grapple with existing wrongs and strive to make the world better.

The New York Independent has pledged its support to Mr. Taft for re-election to the presidency. Perhaps this is because, being a Unitarian, he is religiously the least orthodox of any of the candidates. The Independent's penchant for heterodoxy is one of its most marked characteristics.

The Roman Catholics of New Orleans have an organization known as the "Militia of Christ." We much prefer the designation "Soldiers of Christ;" however, there may be some that the new name will fit better, since militia are expected to render only light and temporary service. There are far too many in our Churches who seem adequate only to an occasional public parade.

Senator Heyburn, of Idaho, is now endeavoring to depreciate the statesmanship of Thomas Jefferson. In the Senate a few days ago he declared that Jefferson did not write the Declaration of Independence, and that the Government ought not to purchase and preserve his home at Monticello. It occurs to us that Mr. Heyburn has missed his calling. He ought to have been a preacher and a "higher critic," so that his iconoclasm could have a wider field for its exercise. It is a pity that such talent as he exhibits for shattering the traditions and vagaries of the past should be restricted to so narrow a sphere as that furnished by the American House of Lords.

It is said that Dr. George R. Parkin, the organizing representative of the Cecil Rhodes Scholarship trust, is seeking to induce Mr. J. Pierpont Morgan, Andrew Carnegie, and other wealthy Americans to duplicate the Rhodes scholarship scheme in such a way that English students could be sent to American universities, as students from this country are now sent to Oxford. It strikes us that such a reciprocity would be most admirable. Doubtless it would prove highly beneficial to Great Britain to have some of her bright young men come into touch with our democratic institutions and catch the American spirit of independence. There is scarcely a nation on the earth from which other countries may not learn valuable lessons. An interchange of thought among the various peoples of the globe is the world's most profitable commerce, and whatever aids in extending it contributes to the welfare of the human race.

UNSEEING CHRISTIANS.

The need of many Christians is the seeing eye. The Master on one occasion, noting the lack of perception on the part of his disciples, propounded to them the question, "Having eyes, see ye not?" They had taken no bread with them on the ship in which they were crossing the Sea of Galilee, and when he warned them against the "leaven of the Pharisees (their doctrines)," they thought he was calling attention to their lack of food and began to be troubled about having none. Observing this, he chided them for their lack of discernment, reminding them of how he had taken five loaves and fed five thousand persons, and seven loaves and fed four thousand, and how in each instance after all had eaten there was a considerable overplus. Though walking daily with Jesus, they were strangely blind to the real meaning of his utterances and the great outstanding truth of his deity. They were under the domination of material things; they needed a clearer and stronger spiritual vision.

And the followers of Christ in this day are not unlike them in this respect. There are yet those among them who have only a faint and murky apprehension of the things that God would have them know. In nothing do Christians differ more than in their capacity to see the spiritual. One finds the hidden manna in the Divine Word and feeds upon it and grows strong, where another discovers nothing but dry and unhelpful husks. In events where some see only the remorseless sweep of inexorable chance, the man of vision sees the Heavenly Father moving in "a mysterious way his wonders to perform." Blessings, rich and full, abound on every side for the sons and daughters of the Lord Almighty, if they would but discern and appropriate them. O that our eyes were opened to behold the wondrous things that the Lord hath prepared for those that love him!

But it is not our own privileges and opportunities alone that many of us fail to see. With equal blindness, we overlook the open doors of service that invite us. The measure of the worth of every Christian life is its helpfulness to others. In all that has been written concerning him, no more beautiful eulogy has ever been pronounced upon the earthly career of our Lord than that set forth in the brief and simple words of St. Peter: "He went about doing good." "She doeth little kindnesses," wrote Dr. Oliver Wendell Holmes in his touching appreciation of his beloved wife. And so might we all, if we had the quick sight to discover the opportunities as in succession they present themselves and pass speedily away. Nor are these commonplace and unheralded acts trivial and unimportant. To carry sunshine into darkened homes, to lighten the heavy burdens borne by tired and aching shoulders, and to smooth the rough road for worn and weary feet are tasks fit for angels. Such a ministry of blessing is possible to every one who has a heart to love, eyes to see, and even a

small capacity to plan. A practical illustration of what a little thought and tact may do toward brightening the sad and dreary lives around us is given in the following clipping from a recent issue of the Times-Democrat:

"Among the devices for helping a shut-in this seems one of the cleverest. One of the wealthy girls in a large town invited twenty of her girl friends to an afternoon tea and proposed a plan which went right to their hearts. She knew of an elderly lady, a bright, cheerful woman, who had dearly loved her kind and was interested in the outside world, and who had been shut up in her room through an injury to her hip. What a blessing a telephone would be to her, and it might be put in her room if each one of the girls would pledge ten cents a month. Of course it was done without delay. The phone was on a table at the invalid's elbow, and the girls called her up and talked to her a little while each day, and told her the news, and she called up old friends who had almost forgotten her. And so it was like perpetual fresh air and sunshine in that dull little room. And it was so easily done. One did not have to be wealthy to do it—one only had to think, or to be told."

THE DEMOCRACY NEEDED.

One of the most important truths that Jesus taught was that of the value of a human being. Nothing on earth is truly great but man, who is akin to God in his nature and immortal. The worth of all other creatures and things is measured by the service that they render humanity. In helping the masses of the people, governments, colleges and churches have their only opportunity to perform a noble and enduring work. If they concern themselves with the few, to the neglect of the many, they have turned aside from the path to lofty achievement. Satan ever seeks to thus lead the world's workers astray. As Christ's representatives, our mission is to all mankind. We have no right to restrict it. The possibilities of the weakest and most ignorant of the race are beyond the highest conceptions of the finite mind. Perhaps our most urgent need to-day is the democratization of our institutions, both secular and religious—so to shape them that they will reach and help the needy multitudes. It is not democracy of government that is most important—that is not always best; it is for democracy in service that we plead.

What an inestimable privilege is prayer! It dignifies the Christian life and lifts it immeasurably above that of the ungodly man. To be able to go to the Heavenly Father in the morning and have him fill the soul with a strange, sweet peace; to ask for his guidance through the day and to feel assured that it is given; to bend the knee in fervent devotion at nightfall and realize that the great Protector still is near and that his sleepless eye will watch over one's couch through the hours of darkness—these are blessings rich beyond the world's most valued treasures. The person who has found the way by which his spirit may enter the Divine Presence and become strengthened, ennobled and inspired, has learned the secret of true happiness and lofty living. Not to pray is to turn away from the open door that leads to God and all that is highest and best in time and in eternity.

Our Monthly Sermon

THE DIVINE PROPRIETORSHIP.

By Rev. E. S. Lewis.

Text: The earth is the Lord's, and the fulness thereof; the world, and they that dwell therein. —Psalm 24:1.

The fact of God's lordship over the world is a self-evident proposition. Holy Writ contains no doctrine that is more conclusive. It is as well authenticated as that Caesar crossed the Rubicon, or that Luther went to the Diet at Worms. It is not an inference drawn from nature, or from providence, or from the course of history, but it is a truth declared in God's word.

"The earth is the Lord's." Many things would be just as true if the Bible did not contain them, but for our sake God has given us a revelation. When Jesus came to the hour of his glorification he lifted up his eyes to heaven and prayed, "Father, glorify thy name." Then there came a voice from heaven saying, "I have both glorified it and will glorify it again." Some of the people who stood by said it thundered; others said, "An angel spoke to him." Jesus answered and said, "This voice came not because of me, but for your sakes." God does not propose to talk to men in signs and symbols, and then refuse them light enough to understand what those symbols mean. Revelation—God's way of making known Divine truth to men—declares that the Lord is the proprietor of all things. "This book—this holy book, on every line marked with the seal of high divinity, on every leaf hedged with drops of love divine, and with the eternal heraldry and signature of God Almighty stamped from first to last"—this book declares that the whole earth with all that belongs to it is God's.

I.

It is a sovereignty of law. God reigns in the material world by the laws which he has made for its government. The sun shines because that is the law of its life. The flower blossoms in obedience to the same law. The stars twinkle in the far-away heavens because God has set them at their appointed tasks and they cannot do otherwise. God only can suspend these laws. Nobody ever heard of the sun refusing to shine, or of a star which was displeased with its task. These laws are greater than those things which obey them. There are, therefore, no discords, no broken harmonies in the heavens, no strikes, no "shut-outs." The stars repeat but one chorus—

"Forever singing as they shine,
The band that made us is divine."

I love to think that in the heart of all matter is God; that he is in the dewdrop and in the ocean wave; that he is in the lowly violet and is King of the vast realms above us. He reigns everywhere and the Lord our God is one Lord. Some men have the idea that God made this world and set it to going, gave it certain laws for its guidance and then withdrew, and left it to run its own course. Jesus assures us of God's profound concern for the world and its welfare by asking if two sparrows were not sometimes sold for a farthing—about one-half of a cent in our money—and yet he declares that no sparrow ever falls to the ground without the Father's notice. The argument is that if God would concern himself about so valueless a thing as a sparrow—worth only one-fourth of a cent—does it not follow that he would not be indifferent to those made in his own likeness and image? If he watches the blooming lily and gives to it a garment more royal than that which Solomon wore, is it reasonable to think that God has left this world to be preyed upon by blind fate and hopeless chance?

The law by which God reigns in the material world is not the law of caprice or fate, but it is the law of wisdom, goodness and love. The material universe is the expression of what God is in terms of material things, and little by little

we are learning to spell out the great alphabet of the world's wonders. Kepler, as he learned the secret of the stars and gazed into their bright faces, exclaimed, "O God, I am thinking thy thoughts after thee!" Some one has said that when God thinks in terms of matter he thinks in planets. When God thought of man's need of light the solar system sprang into being to meet that need. As we learn more and more of God's heavens, the moon and the stars which he has ordained, we are constrained to cry out with deeper and yet more adoring accents, "Great and marvelous are thy works, O Lord!" David sang in his day of God's glory as revealed in the stars, but with what new rapture of adoration would he have sung if he had known that the few stars which he could see were but a handful as compared with the unseen army of stars far away in the heavens! How he would have shouted if he could have known the depth and glory of the Milky Way, that great river of stars. Some writer has said: "The material universe is only the outer court of the great temple of God; the spiritual realm is the Holy of Holies." So it is.

II.

It is a sovereignty of grace. God's sovereignty may be said to be based upon his ownership. "The earth is the Lord's." He made it. He redeemed it, the whole of it, the wayside weed, the pagan pine, the gentle oak, and man with all that man holds dear. The earth wholly is redeemed. God gave it laws and fixed upon it certain limitations. Whatever we may think of the world as to its purpose and value, we cannot forget the Divine Proprietor. He is our Father.

"This is my Father's world:
He shines in all that's fair;
In the rustling grass I hear him pass,
He speaks to me everywhere.

"This is my Father's world:
From his eternal throne,
He watch doth keep when I'm asleep,
And I am not alone.

"This is my Father's world,
Now closer to heaven bound;
For dear to God is the earth Christ trod,
No place but is holy ground."

The sense of ownership is one of the strongest sentiments of the human heart. Ownership carries with it the idea of concern for the thing owned. It not only suggests love and interest in the thing owned, but it creates interest. Witness the girl with her first doll; the boy with his first dog or gun. In all kingdoms and under all skies this is true—that ownership carries with it the idea of concern for the well-being of the object owned. Our God is not only rich in houses and lands, but the world is the Lord's, according to the Psalmist, and they that dwell therein. Man is the center of God's creation and represents the highest expression of his skill. He was made only a little lower than the angels, or as otherwise translated, he was made to come only a little short of God. God's estimate of man's value is suggested by the question, "For what is a man advantaged, if he gain the whole world and lose himself?" Man represents the real riches of the world. God's thoughts are said to sleep in rocks, crawl in serpents and stand upright in man. Some one criticized Wellington by saying that he was a very little man, but a British private made the triumphant reply that he was biggest at the top. Man is not only the biggest thing in God's world, but he is highest at the top. However, man's highest value is not the physical, for the Scriptures tell us that God takes no pleasure in the legs of a man. Neither is the intellectual nature the highest. Mind is not the greatest thing in man, unless it includes the immortal part of him. Then we may conclude that the highest value is found in man's moral nature, in his affections, his judgment, his will. One of the greatest arguments in behalf of the Christian religion I know is the fact that religion appeals to what is highest in man—his af-

fections, his reason, his judgment, his will; while sin attacks him in the lowest and weakest elements of his nature—his passions and appetite. Then if man is God's masterpiece, what must be the love with which God broods over him! The grace which came by Jesus Christ has provided richly for all human wants, and the providence that operates in this kingdom is not blind nor heartless. "Nothing with God can be accidental."

God is the most potential force in our world. Where God and man work together there is no power on earth or in heaven that can defeat them. So many people leave God out when they write the equation of life. They write it: John Smith, plus fate, equals destiny. How much truer is the conception of the man who feels that if God be for him, who can be against him? God has shown by providence and by miracle that he is interested in man's welfare. When man fell, God gave his Son to redeem and restore him. He had no richer gift to offer. When man wanders now, God sends his Spirit to bring him back. The Spirit takes the things of Christ and shows them unto us. The Athenian orator when he found his audience listless would arouse them by shouting, "Marathon! Marathon!" This was the magic word. It carried them back to the days when Miltiades defeated the Persian hosts at the very gates of Athens and thus saved Greece. A large Persian army had crossed the Aegean and landed at Marathon. Miltiades by a swift movement soon put the Asiatics to rout and achieved a signal victory. The swiftest runner in Greece bore the good news to Athens, twenty-two miles away. He told his story and then fell dead in the street. The name of Marathon never failed to stir the Athenians' pride and arouse their enthusiasm. The name of Jesus is the magic word in all languages and lands. It is the common bond between all peoples and races, and is the hope of the world. At the name of Jesus every knee shall bow, every tongue unloose, every lip praise. He is the Elder Brother, the heir who divides his Father's estate with his younger brethren.

God is at work through his providence carrying into execution his world-wide plans and policies. He makes the wrath of men to praise him. The stars in their courses still fight against Sisera. Victor Hugo said in reference to Napoleon: "Was it possible that Napoleon should win the battle of Waterloo? We answer, No! Because of Wellington? No. Because of Bleucher? No. Because of God. For Bonaparte to conquer at Waterloo was not the law of the nineteenth century. It was time that this vast man should fall. He had been impeached before the Infinite. He had vexed God. Waterloo was not a battle. It was the change of front of the universe." Napoleon declared in explanation of his overthrow at Waterloo that God is on the side of the heaviest battalions, but the testimony of history is against his conclusion. God saves by minorities more frequently than by majorities. Noah and his family were a small minority. The majority went down. Lot and his two daughters were saved, but big, wicked Sodom went down. Elijah won on Carmel and Daniel in the lions' den. Thus it goes on from age to age. "There is no restraint to the Lord, to save by many or by few." It is not by might nor by power but by God's Spirit that victory comes to us. How poor and empty must the life of that man be who has no God to whom he may turn in the time of sorrow, no God for the hour of storm and stress, no Christ to bless and save! Life fails and the heart faints if Christ be not our friend, but if he be given the chief place, then 'tis heaven where Jesus is!

"The night has a thousand eyes
And the day but one;
Yet the light of the whole world dies
With the dying sun.

"The mind has a thousand eyes
And the heart but one;
Yet the light of a whole life dies
When love is done."

THE EDUCATIONAL CONFERENCE.

On June 20-21 the Conference of representatives of Annual Conference Boards of Education was held in Wesley Hall, Vanderbilt University. Twenty or more Annual Conference Boards were represented by delegates, and, in addition, a good number of visitors were present, and were invited to take part in the discussions. Dr. Stonewall Anderson, General Secretary of Education, presided during the sessions of the Conference and Prof. W. E. Hogan was elected Secretary.

The Conference was called for the purpose of considering educational questions of general interest to the Church, and to bring into closer relations the Annual Conference Boards and the General Board of Education. The general topic of the first day was "The Annual Conference Boards of Education," and for the second day "The Development and Correlation of the Agencies for Ministerial Education." Some of the questions discussed were: "The Annual Conference Board's Relation to the Educational Enterprises of the Conference," "The Board's Relation to the General Board of Education," "The Board's Financial Policy," "The Organization of Conference Boards of Education," "The Contribution of the Church College to the Training of the Ministry."

The mind of the Conference concerning certain educational questions was expressed in a number of resolutions adopted, the Conference going on record as declaring "That all these resolutions simply express our views as an unofficial body, and are merely suggestions in the various directions indicated."

Concerning the unwise multiplication of Church educational institutions, the Conference recommended "such change in the organic law of our Church governing our educational work as will forbid the establishment of any school or Annual Conference Preachers' Institute in the future that is not first endorsed by the Annual Conference within whose bounds it is to be established, and is also endorsed by the General Board of Education." Special emphasis on Christian Education at the Annual Conferences was requested of the Bishops, and it is urged that anniversaries or other mass meetings be held at each Conference session. The suggestion that a Department of Sunday School and Christian Work Methods be included in the curriculum of our colleges, wherever possible, was approved.

The resolution passed by the General Board at its last session, that the assessments made by the General Conference and Annual Conference educational assessment be combined as one assessment, and the amount collected divided pro rata between the two boards, was indorsed. The Conference appointed a Commission consisting of Dr. H. N. Snyder, Dr. J. A. Rice and Dr. Stonewall Anderson to formulate a statement as to the present educational policy of the Church and to report the same to the General Board of Education and the Conference for Education in 1913.

It was decided that this Conference of representatives of the Annual Conference Board of Education be held annually in connection with the meetings of the General Board of Education. Each Annual Conference Board of Education was requested to embody in its report to the next session of its Conference the resolution adopted by the Conference of June 20-21, and to report the same to the General Secretary, that something definite may be known regarding the mind of the Church as preliminary to General Conference legislation. A constitution and by-laws for Annual Conference Boards of Education was adopted. This document is, of course, only suggestive, and will be submitted to the Conference Boards for whatever action these bodies may take. The resolutions and constitution adopted will perhaps be published in full in the Church papers, or they will at least be furnished to the Annual Conference Boards of Education.

STONEWALL ANDERSON.

THACKERAY'S "CLERICAL SNOBS."

By Wightman F. Melton, Ph. D.

In *The Book of Snobs*, "By One of Themselves," Thackeray ridicules pretension and vulgarity with caustic but kindly satirical humor. The book ends with a sentence which may well be said to sum up the author's career: "If Fun is good, Truth is still better, and Love best of all."

Thackeray began with fun: burlesque, farce, and parody. Then, with truth, in the form of satire, in *Vanity Fair*, he became famous. Afterwards, with sincere fun, we find him "Speaking the Truth in Love," in *Esmond*, and *The Newcomes*. Finally, as editor of *The Cornhill Magazine*, he produced, "with all the old grace and with new gentleness," in *Roundabout Papers*, good fun; better truth, and best love.

Thackeray defines a snob (Chapter ii) as "He who meanly admires mean things." In chapter xxxii, he says, "To be arrogant is to be a Snob." In the last chapter, "Concluding Observations on Snobs," he says, "I believe such words as Fashionable, Exclusive, Aristocratic, and the like, to be wicked, unchristian epithets, that ought to be banished from honest vocabularies. A Court system that sends men of genius to the second table, I hold to be a Snobbish system. A society that sets up to be polite, and ignores Arts and Letters; I hold to be a Snobbish society. You, who despise your neighbor, are a Snob; you, who forget your own friends, meanly to follow after those of a higher degree, are a Snob; you, who are ashamed of your poverty, and blush for your calling, are a Snob; as are you who boast of your pedigree or are proud of your wealth."

A few examples of Thackeray's keen and, at times, almost merciless satire, will suffice to show that he was fearless when it came to handling a snob. Of the "Snob Royal," he says, "He invented a shoe-buckle (this was in the vigor of his youth)." Of Lady S. de Mogyn's son (before they came to town the name was plain Muggins) it is said that he wrote a little volume of spoony, puny poems, * * * fainted when he kissed the Pope's toe at Rome, * * * and sleeps in white kid gloves. Of the "University Snob," President Crump, of Saint Boniface, serves as a dummy for the rebuke, "He roars out the responses (at Chapel service) as if it were an honor to heaven that the president of Saint Boniface should take a part in the service." Of a certain "Continental Snob," Thackeray says, "The only good action he ever did in his life is the involuntary one of giving an example to be avoided."

If a Methodist preacher were to read of all the other snobs first, reserving Chapters xi, xii, and xiii, especially xi, to the last, he would be sure of merciless caricature, for there is a reference, in Chapter vi, to the place "where Methodist preachers are holding forth to three little children in the green inclosures." In the same chapter is mentioned "a fat steady coachman who is a Methodist." In Chapter xiii, there is a reference to a Dissenter, "an unfortunate gentleman who (on a tub) was preaching an exceedingly desultory discourse to a skeptical audience of omnibus-cads and nurse maids." This "unfortunate gentleman," however, seems to have Thackeray's sympathy, since he is brought into the story for the purpose of showing another side to the snobishness of Mrs. Chuff, who had been taught to honor her Church and her King and cannot bear a Radical or a Dissenter.

Let us see, now, just what the great uproarious, English humorist makes of the "Clerical Snob." He admits, to begin with, that there are some Clerics whose claim to snobishness is undoubted; but that, if there are some stray delinquents who do wrong, straightway there are a thousand newspapers ready to cry, "Fie upon him!" while those same papers take very little notice of the tens of thousands of honest preachers who lead Christian lives, give generously to the poor, rigidly deny themselves, and live and die in the discharge of duty without so much as a news-

paper paragraph in their favor. Thackeray wishes that he and his friends might do the same. And then he whispers his belief that of those eminent philosophers who are loudest in their criticism of the parson, few of them get their knowledge of the church by attending it.

The humorist then remembers the days of his childhood, when he heard the village bell and walked to church on a sunny Sabbath morning. He has seen the parson's wife at the bedside of poor sick folk, and the town clergyman climbing the dirty stairs of foul alleys, going about his sacred business. If one of these, he says, should fall away, do not be one of the yelling mob that howls after him, for any man can yell and howl.

Thackeray then refers, without calling names, to seven or eight Irish bishops, who had recently died, leaving some two hundred thousand pounds apiece. He follows them to the gates of Paradise, sees them with their probates of wills in their hands, and thinks their chance is * * * but he scurries back to earth lest Saint Peter might ask him some awkward questions about his own favorite vices.

The author then advises against the popular prejudice that clergymen are overpaid and live in luxury. He observes that the wage is commonly small, and that the demands upon the dismal income are such as most philosophers would grumble to meet; the parson's wife must dress neatly, he must "look like a gentleman," and the six big hungry boys must be reared.

The next paragraph is a keen two-edged instrument that doubtless smote many a fun-loving reader of *Punch*. It is on the irresistible temptations a preacher has to spend his money. One moralist or philosopher, cannot resist purchasing a box of cigars because they are extra fine; another a fancy clock because it is a great bargain; and another, a box at the Opera because the singers are "divine." Thackeray suggests that these gentlemen fancy how difficult it must be for the parson to resist the temptation to buy food for the hungry, medicine for the sick, or to treat his small boy, "whose breeches are sadly out at elbows," to a suit of corduroys.

Now, let Thackeray's concluding paragraph be given, just as he wrote it for *Punch*:

"But what is this? Instead of 'showing up' the parsons, we are indulging in mandlin praises of this monstrous black-coated race? O saintly Francis, lying at rest under the turf; O Jimmy, and Johnny, and Willy, friends of my youth! O noble and dear old Elias! how should he who knows you not respect you and your calling? May this pen never write another pennyworth again, if it ever casts ridicule upon either."

Pancoast, concluding his sketch of Thackeray, says, "He . . . showed us that beauty of holiness which can

'Redeem nature from the general curse,' that fair flower of simple goodness which, blossoming in tangled and thorny ways, sweetens for us the noisome places of the earth."

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Church News

The Southern Presbyterians now number 292,845. The additions on profession of faith reported last year footed up 14,103.

The Methodist Recorder (London) announces that the leader of the band that played "Nearer My God, to Thee," while the Titanic was sinking, was a Yorkshire Methodist, who had been a member of the Church for twenty years.

Both Gov. Woodrow Wilson and Mrs. Wilson were born in a manse, the father of each being a minister. Should they enter the White House next March, as now seems likely, it will be another triumph for the children of clergymen and Christian home training.

The centennial of the birth of Henry Ward Beecher will be celebrated in the famous Plymouth Church of Brooklyn, in June, 1913. Gutzon Borglum, the noted sculptor, has been engaged to complete a memorial statue of the great preacher by that time.

The new building at Andrew Female College, at Cuthbert, Ga., known as Cuthbert Hall, is going steadily up, the brick work being about finished. This institution is prospering under the administration of Dr. J. W. Malone, its capacity having been taxed to the limit during the last session.

There have been rumors afloat that Dr. J. H. Jowett, the brilliant pastor of the Fifth Avenue Presbyterian Church of New York, would not be averse to returning to England. But the Doctor denied this in England, where he is visiting, a few days since, declaring that his work in New York is proceeding well and realizing his expectations.

It is stated that Dallas Hall, the building which the city of Dallas, Tex., is erecting as its gift to the Southern Methodist University located there, will be the largest single school building in the South. It will cost \$300,000, and a contract for its completion within the next nine months has already been made with the Fred. A. Jones Construction Company.

Dr. H. M. DuBose, the brilliant pastor of St. John's M. E. Church, South, of Augusta, Ga., recently made a trip to Atlanta in the interest of pending temperance legislation in that State. Though decidedly literary in his tastes, Dr. DuBose is a man of practical affairs and may usually be found at the front in every movement that seeks to promote the moral and social betterment of the people.

Dr. G. C. Rankin, the editor of the Texas Christian Advocate, has a volume now on the press entitled "The Story of My Life." Though an autobiography, it touches upon the lives and characteristics of other Methodist celebrities and deals graphically with many events of surpassing interest. Over eight hundred volumes have already been sold. The price is \$1.25. Orders may be sent to the author at Dallas, Texas.

Rev. H. F. Harrigan, a Roman Catholic priest of Greater New York, in a sermon recently characterized the "turkey trot" and some of the other later styles of dancing as "not only immoral, but criminal!" He is by no means the first representative of the Roman Church to take a stand against the modern dance. In fact, it is easy to show that all the Christian denominations have in some of their councils condemned this hurtful form of amusement, which unhappily has long been too common.

Cardinal Gibbons, of Baltimore, celebrated his seventy-eighth birthday on Tuesday, July 23. He is said to be in good health, and when asked to express his opinion concerning Senator J. W. Bailey's statement that if the present trend of things should continue in the United States there

will be a revolution here similar to the famous French revolution within thirty years, he expressed a strong dissent from that view. He said, "I have more confidence in the people of this country than to believe that such a state of affairs will come to pass."

Bishop J. H. McCoy has lately been doing some fine field work in West Virginia, in the course of which he has been pushing his way out to some of the interior localities. A recent issue of the Clendenin Herald thus referred to his visit to the town in which it is published: "Bishop McCoy is the first Bishop of any branch of the Methodist Church to visit this place. Though a young man, he has splendid ability. His sermon was on faith, and was regarded by all who heard it as an able, scholarly discourse. It might be better if all our Churches would oftener use their best talent in the small towns."

Bishop Thomas Bowman, the Senior Bishop of the Methodist Episcopal Church, was ninety-five years old on July 15. It is stated that he still possesses considerable physical and mental vigor, and that he may be seen on the streets of Orange, N. J., almost any day in good weather. He was graduated from Dickinson College in 1837, and has been a licensed preacher for nearly seventy-five years, and a Bishop for nearly forty years. When a small boy he was very frail and delicate, and it is claimed that a daily walk of three miles to school did much toward strengthening him and establishing his health.

The Seventh Day Adventists for the past ten days have been holding a camp meeting at Baton Rouge, La. The press dispatches state that people have been in attendance from New Orleans, Monroe, Alexandria, De Ridder, Lake Arthur, Hammond, Woodlawn, Jennings, Welsh, Jena, Shreveport, and Lake Charles, as well as from the near-by country. The statistics of this denomination were given out in Washington on July 15, and are as follows: Members, 108,975, of which 60 per cent are in the United States; institutions owned, 242; value of the same, \$11,000,000. Of this property, three million dollars' worth is in other countries. The chief characteristic of this sect is its intense opposition to a legal recognition of Sunday as a day of rest and worship, and its propaganda is doing great harm.

Dr. J. R. Miller, one of the best known Presbyterian ministers in the United States and one of the world's foremost writers of devotional literature died at his home in Philadelphia, in the seventy-third year of his age, on July 2. He was a successful pastor, always building up the churches to which he ministered, and for many years had been the editorial superintendent of the Board of Publication and Sabbath-school Work of his denomination. But it was through the deeply spiritual books that he wrote that he wielded the widest influence, and these productions will not soon let his name be forgotten. They have found their way into thousands of homes and libraries, and will be read for decades to come. It may be interesting to those who have been blessed by reading Dr. Miller's helpful writings to know that his favorite hymn was, "O Love that will not let me go."

NOT A DROP.

United States Senator Beveridge says: "I never touched a drop of liquor in all my life, for any reason, and never will. Early in life I faced the question squarely, considered its probable effect on my brain, character and body, saw how it affected others, and then concluded that I couldn't afford, under any consideration, to touch one drop of the product of either distiller or brewer. I have never regretted that step, I can tell you. Later, I began more fully to comprehend the economic and political phases of the traffic, and the result is that I now view it as the most important issue before the American people today."—Methodist Recorder.



REV. L. W. CAIN,

Of Baldwin, Miss., a member of the North Mississippi Conference, and one of its leading evangelists. He has lately been holding some excellent meetings in Mississippi and Alabama.

WILL YOU ASSIST HIM?

We desire to call the attention of our readers to a case of peculiar interest. A young man in Louisiana who is preparing himself for the ministry, has worked his way through school for two years. He has yet two years of study before he will be graduated. On account of the young man's health and the extra work he will have to do during the next two years, it is unwise for him to continue to work his way through school. His mother is a widow without the means to pay his way. In view of the deserving nature of this case we make the following appeal: Let any who may have the means and are willing to assist this young man for the next year, send such amount as they may see fit to the Advocate and it will be properly applied. About \$200 will be needed.

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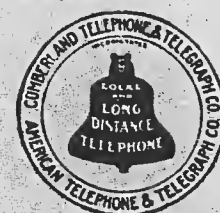
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Secular News and Comment

By Rev. A. J. Gearheard.

It is claimed that the Alaska Indians are fast disappearing, their rapid decrease being due to excessive intemperance.

News reports claim that the Emperor of Japan is critically ill. The Emperor is sixty years of age and the heir apparent to the throne is Prince Yoshihito, who is thirty-three years of age.

The American Institute of Homeopathy has resolved to raise a fund of \$1,000,000 for advertising purposes. When the doctors begin advertising, and the gauntlet is let down to the entire profession, we may expect some sensational and promising literature.

Certain doctors of a leading Southern University claim to have discovered a certain cure for malaria, yellow fever and other tropical diseases. The mere announcement that such a cure has been found is encouraging, but the average suffering "Thomas" is disposed to wait until the doctors have announced that these maladies have yielded to their treatment.

The State Board of Equalization at Baton Rouge reversed the action of the Calcasieu Police Jury, which reduced the assessment of the sulphur interests of that parish from \$10,000,000 to \$2,500,000, and placed the assessment at the original figure, claiming that the volume of business done by the sulphur companies warranted such an assessment.

A twelve-story sky scraper, to be constructed of steel and compressed brick, will be erected on Camp Street, New Orleans, within two blocks of the Advocate office. Camp Street is rapidly becoming one of the most important streets of the Crescent City, and the Church's four-story building, in which the Advocate is published, is becoming more valuable every year.

The first five buildings of the new State Normal College at Hattiesburg, Miss., are now nearing completion and are reported to be among the most thoroughly equipped and finest school buildings in the State. It is said that there is no equipment that would facilitate the cause of education or that would be conducive to the best interests of the pupils that has been omitted.

Des Moines, Iowa, is the first city under the commission form of government to erect a municipal building. The building is notable for two things: It cost \$48,000 less than the amount appropriated for its construction, and its main office room is built like a modern banking house, so that all the city officers are in one big room together. This does away with secret bossdom and facilitates the transacting of the city's business.

According to the interpretation of certain legislators, the sale of fabrics under a false label is as reprehensible as the sale of food under a false label. A bill has been introduced in Congress the purpose of which is to compel all manufacturers to rightly label their goods. Thus, if a piece of cloth is "mixed," it should not be labeled "wool." This law is in the same class as the pure food law, and deserves the support of all legislators.

It is claimed by leading medical authorities that the house cat is the most dangerous of the domestic animals; that next to the wolf it is of all animals the most frequently afflicted with rabies; that it is a frequent sufferer from tuberculosis, and that it is a transmitter of almost every kind of contagious disease. This is rather a severe indictment, but one that deserves the

careful consideration of every person who holds the health of the family dear.

The United States has issued an order prohibiting absinthe from being imported and sold in this country after October 1, on the ground that it is a dangerous and hurtful poison. We are pleased with this order. It is a step in the right direction. If the Pure Food Commission will just issue an order prohibiting the sale of all other hurtful poisons as beverages, it will be time for the Temperance Societies of the country to hold a jubilee, for whiskey and all other alcoholic beverages would fall under such an order.

In Kansas City, Mo., the Street Railway Company has adopted a novel method of preventing men from smoking while on a car. If a man insists on smoking, the conductor stops the car and refuses to proceed until the man has finished his smoke. If any of the passengers are in a hurry, they are permitted to use their influence to cause the smoker to desist. Several lively fist-fights have already resulted. The street car people are justified by the law in their course, and the public will have to suffer the consequences.

Last year 10,594 plants, employing 593,779 men, were affected by strikes. The millions of dollars worth of damage caused by these strikers has not even been estimated, but in most instances the laboring man was successful in his contention. Even if it should be granted that the laboring man is often abused at the hands of capital, and that most strikes have sufficient cause, it would seem that some system might be devised by which labor could receive its just dues without having to jeopardize both the peace and prosperity of the country.

It has been decided that Governor Deneen of Illinois has no right to name a successor to Mr. Lorimer, whose seat in the United States Senate has been declared vacant. The legal ground for such a decision is based on the opinion that if Mr. Lorimer held his seat by fraud, he legally never occupied it; therefore no one has thus far been elected to the Senate to fill the term that he fraudulently attempted to fill. One other question is also of some interest: If Mr. Lorimer has not been a Senator, is it not necessary to purge the Congressional Record of all votes cast by him, and of all the words spoken by him while acting in that capacity? We do not presume to answer this question.

Great Britain has taken a radical stand against the United States allowing vessels engaged in coastwise trade to pass through the Panama Canal without paying toll. In answering the British contention that this country has no right to thus control the canal in favor of American vessels, President Taft very wisely says: "We own the canal. Our money built it. We have the right to charge tolls for its use or to dispense with them at our own pleasure. These tolls must be the same to all nations, but when dealing with our own ships, the practice of many governments of subsidizing their merchant vessels is so well established that a remission of tolls cannot be taken to be a discrimination in the use of the canal."

The postal authorities throughout the Union are taking steps to prevent the postoffice being used as a means of flirtation. Orders have been issued preventing postmasters from renting boxes to young ladies whose parents have boxes or home delivery numbers. Certain postmasters have started a campaign to prevent ladies from securing mail through the general delivery window regularly, who have a daily delivery of mail at their homes. Both of these orders are wise and timely. The use of the United States mail service to promote flirtations has too long contributed to the making of unhappy homes and the blighting of human lives. No woman, with a pure pur-

pose, is ashamed to have her mail delivered at her home.

Chancellor of the Exchequer Lloyd-George, of England, who is the father of the famous Insurance Bill that recently went into effect in Great Britain, which provided for the Government to aid all laborers in securing protection for their families in sickness and in death, thus states his reason for framing this measure: "To make provision for keeping the household from poverty, the worker and his family from pauperism in the dark days of sickness, and to guard against suffering from unemployment for which the workman is not responsible. It will help the mother in an hour of need, and will inaugurate a great national campaign against consumption. Instead of devoting our strength altogether to fighting our neighbors abroad, we are organizing armaments to fight social evils at home." That the practicing physicians of that country have declined to respond to calls from patients who expect treatment under the provisions of this law, is evidence of the need of the law. Doubtless there will be created in England a class of national physicians whose business will be to look after the ills of the laboring classes.

THE MISSISSIPPI CONFERENCE TRAINING SCHOOL.

By H. Walter Featherston, D. D.

Pulpit and platform engagements called me to Montrose on the late commencement occasion of this fine school. I was absolutely charmed with the sylvan shades, the rural quietness and the sweet home-likeness that pervaded everything there. The high religious tone of the community, the strong church-spirit, and the elevated spiritual life are equally favorable to the best school-work. The boy or girl who does not learn at Montrose would not learn anywhere.

Bro. G. H. Galloway, the President, and his co-workers have wrought well. I had known "George" as a successful pastor and presiding elder, but had never thought of him as a school man. It is by no means common to find a first-class pastor and an efficient presiding elder equally at home in the schoolroom. The President of the Training School never wrought better than he is doing now. Other places call loudly for such men; but the Training School at Montrose must not be robbed of Galloway.

He is planning larger things for the coming term. We must rally to him and help with all our might. The man and the cause have strong claims on us. Our prayers, our encouraging and helpful words, our patronage and financial support are due this combination, this fine man and this excellent Training School. Nor must we forget that this institution, now more than a half century old, is ours by a strange providence that put it so long ago into our hands for support and guidance. We shall not be true to the God of that providence if we forget this charge.

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A TIMELY MOVEMENT.

By Rev. Jno. W. Ramsey.

In the Advocate of June 20th, under the above caption, there appeared an article relative to the action of the Brookhaven District Conference in the adoption of a certain preamble and resolutions looking toward the promotion of a revival throughout the bounds of the district.

I desire to say that I approve with all my heart that preamble and every one of those resolutions, especially the fourth one, which says: "That in dealing with erring members of the Church, we will gently and patiently admonish them to refrain from their evil ways, and that in the case of obstreperous offenders who defiantly persist in conduct wholly unbecoming members of the Church, we will call them to account before the proper tribunal of the Church, and expel them from membership in the same."

Now, since it is stated that these resolutions were unanimously adopted, I presume the presiding elder also gave them his endorsement. If so, the above resolution is in line with a suggestion I made through the Advocate some time ago. That suggestion was to the effect that we need a return to the enforcement of discipline. The Church is encumbered with the dead weight of godless members who disregard the rules of the Church, who have no respect for the authority of their pastors, and they have brought reproach upon the cause of Christ till the Church, in some places, stands for nothing in the world.

But one pastor singly and alone cannot exercise discipline. If he attempts it he would be removed, entailing suffering on his innocent wife and children. What then? There must be unanimity of action by all the pastors. But how can this unanimity be secured? Only by taking the district as a unit; for discipline can be enforced only as the presiding elder is back of the movement, giving the pastors the assurance that he will stand by them in the cabinet and elsewhere. To this end, let the presiding elder re-read Book of Discipline, paragraph 117, page 68, where it is stated that one of the duties of the presiding elder is to enquire whether "the preacher in charge enforces moral discipline."

I know a movement of this sort would cause a revolution in Church circles, resulting possibly in disaffection and defection in the membership of the Church and the waning of the popularity of the pastor, but the final outcome of it all would be that the pastor would regain his old-time authority as a spiritual adviser, and a revival of great power would sweep over the Church.

When the heart of Asa, the king of Juda and Benjamin, became burdened for the sins and idolatry of his people, and with the words of Oded, the prophet, falling on his ears, "he took courage, and put away the abominable idols out of all the land." The immediate result was a great revival (Read II Chron., Chapter 15).

The greatest need of the Church and of this age is an old-time revival of old-time power. This fact is in the thought of our church leaders, in the minds of the ministry, and in the minds of those among the laity who are spiritual. To this end, our Bishops and the editors of our church papers, and others, have been exhorting us for many months. For this same reason, the hearts of faithful pastors have been burdened, and their sermons have been flashing with new life and new power; but, mark my words, though we may preach with the authority of the old prophets, and though we may pray earnestly for the presence and power of the Holy Spirit, the revival will not come till we either bring the godless membership of the Church to repentance or rid the Church of their baleful influence. The Psalmist said: "If I regard iniquity in my heart, the Lord will not hear me;" nor will he hear our cry for a revival if we regard iniquity in the Church in the presence of worldly minded members. These must go, if the revival is to come.

The plan of King Asa is the only plan (read it in II Chron. 15). Go and do as he did, and as sure as there is a God, the revival will come.

Asa wanted a revival, and wanted it bad—was deeply in earnest about it; but he had to clean up before he got it. So, if we want a revival, we must open the back door of the Church and begin a general house-cleaning. If we don't want it bad enough to do that, then let's quit writing and talking and "resolving" about it.

I repeat, the only way is by unanimity of action by our pastors, taking the district as the unit, with the presiding elder aggressively back of the movement, assuring the pastors that he will stand by them to the end, let the results be what they may. The action of the Brookhaven District Conference is indeed "a timely movement" and a movement in the right direction. Here is an entire district of pastors and of many leading laymen, led by a determined presiding elder. It seems to me something ought to be doing soon. I am listening to hear of the repentance or expulsion of some ungodly church member, and consequently a revival sweeping over the Brookhaven District. I trust this movement may not stop in "resolving," but that other districts fall into line till it goes beyond the bounds of the Mississippi Conference and affects the whole Church. "O Lord, revive thy work in the midst of the years."

In closing I would put all possible emphasis on this statement: The card-playing, dancing, theatre and circus-going church members, those "obstreperous offenders who defiantly persist in conduct wholly unbecoming members of the Church," must go out if a genuine revival is to come in power. Will the Brookhaven District Conference do it, or will it be satisfied with the passing of resolutions? We shall see what we shall see. Utica, Miss.

BREEZES AT BILOXI.

As it was my good fortune to spend a week at the Seashore Divinity School, I may be permitted to say a word about the outlook for usefulness of this enterprise. It is a place of beauty and delight. In simple truth, the joy of life along the coast almost interferes with the serious study of the great questions that are discussed daily. But I can bear testimony to the diligence of the young ministers at the Seashore Divinity School in their work, and in the general interest in the lectures by the audience. I found very great pleasure in the addresses of the various brethren, and was much impressed with the great work the Seashore Divinity School is doing for the Methodist ministers of the lower South. President Robert Selby managed the program and all the details with ease and success. He deserves hearty support from his constituency. If he gets that in full measure, there is no telling to what the School may go. I have grateful memories of the many courtesies that I received from the Methodist leaders and laity while in Biloxi. I was greeted as cordially as if I had been a Methodist.

Louisville, Ky.

A. T. ROBERTSON.

BROTHER GORDON'S QUESTIONS.

While I do not see just what Brother Gordon in his questions wishes to know, yet as they can be answered simply, I am quite ready to answer.

"1. Is it not a fact that John Wesley died a member of the Church of England?" It is. Although he was a Methodist, the first and the chief Methodist, yet for some time after his death there was no Methodist Church in England for him to belong to.

"2. When did he preach the sermon from which you quote—before or after the Methodist Church was organized?" Long before.

"3. When he said 'our Church,' did he not refer to the Church of England?" He did.

Mr. Wesley at the time believed with his Church in the baptismal regeneration of infants. When he prepared the Articles for the Methodist Church he did not seek to commit Methodism to that belief. Possibly he had ceased to believe

it. He was a great man, wise enough to change his opinions when convinced that he had been holding erroneous ones. He evidently changed his views about several matters.

I alluded to Wesley's statement not to endorse it in toto, much less to "involve our great leader in some difficulties from which it is impossible to deliver him," but simply to prove, contrary to Brother Lipscomb's statement, that Methodists, even the first and chief Methodist, with others, have believed and taught the doctrine that infants are regenerated.

Mr. Wesley never claimed infallibility—nobody ever claimed it for him. He was right in teaching the regeneration of infants—he was wrong in admitting that it was a baptismal regeneration. That is all there is of it. Mr. Wesley is not the only great man who was sometimes in error. Mr. Watson was in error when, contradicting Wesley and Fletcher, he denied infant regeneration. At another and early day I propose to show in these columns—if the Editor does not forbid—that Jesus, John and Paul most positively taught the regeneration of infants.

H. WALTER FEATHERSTUN.

THE HATTIESBURG DISTRICT CONFERENCE.

The thing that will make this last session of the Hattiesburg District Conference remembered was the excellent preaching. Every sermon was great. This cannot be said of all conferences, even Annual. The following brethren, G. H. Thompson, Dr. I. W. Cooper, and L. Carley, rose to the occasion, and Bishop Morrison preached grandly twice. The last sermon of the Conference was a sermon by the Bishop. It was the most powerful service I have witnessed in a long time. Several came forward and expressed a desire for a higher and better life. The spirit of God rested upon the Bishop and his power was felt in every heart.

The ladies were represented by Mrs. Ellis, of Mt. Olive, and Mrs. LaPrade, of Meridian. Their presentation of their work was very forceful, and I feel that they made lasting impressions upon the minds of the preachers.

We had several visitors with us, and were glad to welcome them. G. W. Bachman of the North Mississippi Conference; T. M. Evans, of the Seashore District; W. H. Van Hook, president of the Seashore Campground School; Dr. I. W. Cooper, of Whitworth College; Robert Selby, secretary of the Conference Board of Education, and W. M. Williams, of the Methodist Orphanage, made up the list. Brother Williams made the longest and best speech of his life. No one ever tires of hearing of this wonderful work.

The Spirit of God rested upon the Conference and it was a good place to be. We wish to thank Brother L. E. Alford for his kindness to us all. He was a host indeed and in truth. The people of Sumrall are a noble and lovable people; their hearts and homes were opened to us, and the warmest of welcomes was ours. It was learned that they were to build a seven-thousand dollar church, and we certainly pray God's blessings upon them in this noble enterprise. Another feature of the Conference was the large attendance of laymen. There were twenty-seven voting for lay delegates, while many had been called home before the hour of election came. This, we think, is a sign that the laymen are taking a healthy interest in the affairs of the Church.

JOHN C. CHAMBERS, Secretary.

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"TEACHER!"

A girl that goes to school with me,—
Her name is Mabel Danby,—
When Teacher asks, "What's twelve times three?"
Jus' keeps as still as can be;
But when it's, "What is three times two?"—
As loud as any preacher
She calls out, "Teacher, ask me, do!
Oh, Teacher, Teacher, Teacher!"

In Joggerfy she's awful! Say,
F'r instance, "Where's Damascus?"
An' watch her look the other way!
But jus' let Teacher ask us
"Is Earth a globe or only flat?"—
An' that'll surely reach her;
She'll call out, "Teacher, I know that!
Oh, Teacher, Teacher, Teacher!"

I had a funny dream las' night;
I dreamt a sort of fable:
The Queen of Fairies, all in white,
Held out her wand at Mabel
An' changed her to a "teacher-bird,"
A tiny feathered creature,
An' when it whistled, all you heard
Was, "Teacher, Teacher, Teacher!"

Woman's Home Companion.

SO EASY TO MISJUDGE.

A story is told of a pretty young girl in a dainty dress of white, who rustled into a street car and sat down. The car was crowded, as it was the going-home hour. Among the passengers were some Italian laborers of the kind who are now doing the rough work in many of our cities.

"I think it is dreadful," she whispered to her companion; "just see this man. He will ruin my dress if I touch him, you know. Why, just see how he stares at me!"

And so he did; his great eyes lightening and softening as they fell on the girl's fair beauty. And then he arose and, leaning forward to catch the strap, fairly bent over her. The girl grew restless.

"He is very impertinent," she said. And when the conductor came around she motioned to him, "Won't you make this man move?"

"Move up!" said the conductor, sharply.

"Yeas," the Italian answered; "but see ze oll! Ze bootiful lady—see!"

The girl looked up and saw that the oil lamp directly over her had begun to leak, and that the oil would have dripped all over her had not the man she despised seen it and reached forward his arm so as to catch the drip on his sleeve. He had kept her costly dress and hat from ruin.

A guilty flush spread over her face as she bowed her thanks to him and murmured to her friend, "It makes me so ashamed to think that while I was scolding him and he knew it, he should have taken such pains for me."—Sunday School Advocate.

BILLY.

One day Billy was a stranger; at the end of a week he was as much at home as any boy on the street.

"We are glad he came," Teddy Farr said. "We like him."

And the other boys said pretty much the same thing.

"Why is this Billy such a favorite?" Mr. Farr asked Mrs. Farr.

"I don't know yet," said Mrs. Farr. "I am watching to find out."

When three weeks more had passed, she thought she knew.

A group of boys were out in front of her gate one afternoon, and she heard one of them say: "Pshaw! What can we play? I wish the snow hadn't all gone into mud."

"We had just finished our fort," said another, "and were ready to begin, but it washed down in the night."

"Anyway, we had fun making it," said Billy. "Let's not waste the whole afternoon. Let's start and play something that doesn't need snow."

When Mrs. Farr looked again, they were sailing ships down the gutter, and discovered the Mississippi with great excitement.

Another time, Teddy had to go on an errand, and asked the others to keep him company.

"Oh, we can't" objected somebody; "we've got it all planned to walk out in the other direction and see the place where the fire was last night."

"Why wouldn't it do," said Billy, "to go with Teddy first? We needn't come all the way back, need we? There ought to be some short cuts, I should think."

Well, when they had put their heads together, they remembered that there was.

Then there was the day when Joe Hail lost his arithmetic. Joe and Billy were the best in the school in Arithmetic. Joe hated to miss any of his lessons.

"Never mind," said Billy. "My book will do for both until yours turns up. We are pretty quick at it, you know. We can manage."

When the mud froze hard and the snow came again, and the boys brought out their sleds to go coasting, Billy appeared with the funniest homemade one that was ever seen. "It isn't very pretty," he said cheerfully, when the others were trying to be polite and look as if they saw nothing different in it, "but it will do. When you go scudding downhill on it, the feeling is just the same."

"If," said Teddy, during a rainy recess. "Will Pritchard had only come to school to-day, we could try that new game he was telling us about."

"Let's try it anyway," said Billy. "We can play all we remember, and make up the rest. That will do until we get the real thing."

On one sad afternoon, when they were having a game of ball in the school-yard, Billy broke a cellar window. After a crash there was a pause of dismay.

"We must have kept getting closer to the house without noticing it," said Billy.

"How would it do," suggested Joe, "to be quiet until we are asked about it? Maybe Mr. Nevin will think that the street boys did it. They broke one."

"It wouldn't do at all," said Billy quickly. "It wouldn't be fair."

He told Mr. Nevin, and paid for the pane; and after that he was short of money for some time, for Billy was poor.

After the three weeks, Mrs. Farr said to Mr. Pharr: "I think I know why the boys like Billy."

"Why?"

"Because he has a delightful habit of getting the best for himself and his friends out of what he has at hand. He makes things 'do' except the things that won't do at all. I like Billy myself," she said, smiling.—Sallie Campbell, in Evangelical Messenger.

MOTHERS AND SONS.

It has been said that the cradle of Methodism was in Susanna Wesley's nursery, and if one looks to see what happened there one finds the busy mother of nineteen children, twelve of whom survived infancy, who found time to give to each child an hour's private converse and instruction each week. Long after he left home, says a writer in Harper's Bazar, John Wesley, then a fellow of Lincoln College, wrote back to his mother to ask her to keep his hour in prayer for him and think of him every Thursday night, as she had been wont to do.

Susanna Wesley is as much the founder of Methodism as was her son. Not only did he inherit her tendencies, but by most carefully planned and arranged intercourse did she strengthen and develop his latent growth.

Scott says of his mother: "She joined to a

bright and happy temper of mind a strong turn to the study of poetry and works of Imagination," and he remembers how, as a little lame boy, she would make him read aloud to her Pope's translation of Homer.

Browning writes of his mother: "She was a divine woman," and although the poet's intellectual training was apparently the work of his father—for who can forget those games with parlor furniture of the Trojan War?—yet he inherited his musical talent and artistic temperament from his mother.

One man tells of his mother arousing his determination and energy by teaching him "Hera-kles," and by his remembering to repeat "Harder and Higher" to himself when temptation to go easy arose.—Youth's Companion.

FOREIGNERS IN OUR CITIES.

The Census Bureau has given out a statement showing the population of the two hundred and twenty-nine cities of this country having a population of 25,000 and over. The aggregate population of these cities is 28,543,816, a little less than one-third the total population of the whole country. More significant than this statement, even, is the relation of native-born citizens to foreigners found in these cities by the census enumerators. The white population of native parentage numbers 10,149,115, or 35.6 per cent. The number of white persons of foreign or mixed parentage is 9,219,007, or 32.3 per cent of the whole. The foreign-born population numbers 7,479,033, or 26.2 per cent. In all these cities there are 1,625,640 negroes, 5.7 per cent of their total population. For the whole of continental United States the per cent of white population of native parentage is 53.8, the total number being 49,488,441. Those born of foreign or mixed white parents number 18,900,663, or 20.6 per cent, while there are foreign-born white persons to the number of 13,343,583, or 14.5 per cent of the whole population. The negroes number 9,828,294, or 10.7 per cent. New York City contains 921,313 persons of native parentage, 1,820,147 of foreign or mixed parentage, and 1,927,713 persons foreign born. The stranger is within our gates, but the land and the privileges are his as well as ours whose fathers came earlier.—Pittsburgh Christian Advocate.

MAIL CARRIED BY DOGS.

Not everybody knows that the United States has a 2000-mile mail route operated by dog sleds during a good part of the year. But such is the fact, over the trail between Cordova and Nome, in Alaska. But for these mail facilities the dwellers of the bleak northern peninsula during the long winter months would be without mail service, owing to the close of navigation.

Even as it is, the accumulation of Alaskan mail in the Seattle postoffice, pending the first steamer's departure for Nome this season, weighed an entire ton. How soon the iron horse will take the place of the sled is a question; but Uncle Sam is looking seriously in that direction. And this may even be the last year for the sled, if Congress gives him power to put his Panama digging outfit to account for railway building in Alaska.—Wall Street Journal.

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Editorial.

MINISTERIAL EQUIPMENT.

We believe with all our heart in a divine call to the ministry and that without an experimental knowledge of Christ the most scholarly man in the world would be unfit for the work of the pastorate; but let us not on this account depreciate the value of intellectual training and equipment to the preacher. Though divine power is pledged to assist him in the task of winning souls for the Master, his own capacity as the human agent used is an important factor in determining the measure of success achieved. There have been instances where God wrought mightily through feeble instruments, but usually he uses large men to accomplish large results. It is the duty of every minister to seek to improve his talents and strive for the highest skill and efficiency in his holy calling.

The young man entering upon a ministerial career ought by all means to take a college course, if possible. And he is fortunate if he can also prosecute his studies at a theological seminary, where there are wise and godly men to instruct him as to the essentials of the Christian religion and thoroughly ground him in the faith. Such training will prove a blessing both to him personally and those to whom he ministers in after years.

Every clergyman should cling tenaciously to his habits of study; should bestir himself to keep abreast of current thought. How can he hope to have success as a "fisher of men" unless he can view things from their standpoint, unless he knows how to approach them, and to cast a line into the intellectual waters in which they move? We do not believe there has ever been a preacher that was a great spiritual force who was not mentally alert. Moody, Spurgeon, and Sam Jones were not scholars, but they had vigor of mind, insight into what was going on in the world, and a message not made up of platitudes. Wesley is sometimes referred to as a "man of one book," but in fact he was vastly more a man of all books. He utterly derided the idea that his workers should read the Bible only. One of the most imperative calls to preachers to-day is to stir up the intellectual gift that is within them. Among the gravest dangers that now confront them is that of allowing their multiplicity of duties in the modern pastorate to shorten their hours for meditation and solid intellectual work. A few days at a chaumauqua are a miserably poor substitute for continuous and systematic study.

THE BEALL ANTI-FUTURES BILL.

Some of the New Orleans papers are growing vehement in their utterances against the Beall Anti-Futures Bill which passed the lower house of Congress last week by a vote of 95 to 25. The States, in discussing it, says: "Ostensibly in the interest of the Southern cotton farmer, the bill would unquestionably deal a blow to Southern prosperity and put the farmer himself at the

mercy of the British market. * * * It would destroy the New Orleans Cotton Exchange which has been the chief bulwark of defense against profitless prices. And Congressman Dupre is quoted as saying: 'The measure is nothing more nor less than the nostrum of a legislative quack. It is clearly unconstitutional. It would destroy a lawful and useful institution. It would do more damage to the Southern cotton growers than all the boll weevils the South has ever heard of.'"

All this is not a little amusing. What a misguided people we have been not to know that the men who howl in and around the pit of the Cotton Exchange are the true saviors of the Southern States; that but for them, wreck and ruin would long since have overtaken us! No wonder they grow excited and frantic when they see the heartless Britons trying to swoop down upon and plunder our helpless Southern farmers and know that there are none except themselves to rush to the rescue. Gallant and unselfish soldiers of the common good are they.

In answer to Mr. Dupre's fiery utterance, it is only necessary to state that Mississippi had some years ago a Senator whose splendid ability impressed the whole nation. He was a large cotton planter, a successful business man, and so great as a constitutional lawyer that when he died Senator Platt, of Connecticut, said in a public address, that if he had lived in the day of John C. Calhoun he would have been considered the abler man. His name was J. Z. George, and the business of dealing in cotton futures never had a more uncompromising opponent than was he. He regarded it as a great evil and a hindrance to Southern prosperity, and worked for years to destroy it. The two Senators now representing Mississippi are both large cotton growers and good lawyers, and, if we mistake not, their present attitude toward cotton futures is precisely the same as was that of Senator George. Mr. Dupre ought to make it a point to call on these gentlemen as a missionary worker and enlighten them on this important subject.

THE SEASHORE CAMP MEETING.

The forty-first Seashore Camp Meeting was held last week at the Seashore Camp Ground, in Biloxi, Mississippi. The attendance was smaller than at previous years, due doubtless to the floods and crop failures of the year. However, those who were there report that this is one of the most spiritual meetings that has been held for many years. The preachers for the occasion, Dr. Moore of New Orleans, Dr. Hawkins of St. Louis, Mo., and Dr. Grogan of Mobile, Ala., are all strong men, and are possessed of unusual ability in evangelical preaching.

There were several conversions and the Christian people were greatly edified by their attendance upon the various services. The largest crowd attended the meetings on Sunday, when it was reported that more than a thousand gathered under the commodious Tabernacle. Besides the preaching and various prayer services, there was a splendid spirit of hospitality and fraternity manifested among the campers on the ground.

This was my second trip to this place to attend a camp meeting, and I am now of the same opinion that I was two years ago. The Camp Ground is a great place, and a beautiful and valuable property. To attend the camp meeting every year is a privilege that too many are missing. There on the coast is an ideal place for both a summer outing, and to get close to God. So far as the camp meeting is concerned, the present arrangement, three men preaching in turn, is not, perhaps, the best method of stirring up a great interest. I believe that any one of the three men on the program this year could have individually conducted a more successful meeting from a spiritual standpoint than the three of them together did. There is a tendency on the part of the campers to discuss the preachers and the sermons in comparison, and one likes one preacher and another likes another best, and

some are disposed to hear their preference and none other. Thus there is a danger of the meeting being treated by the audience as a preaching bout, instead of a great effort to save lost men.

A. J. G.

A TRIUMPHANT PASSING.

The accounts which have reached us of the death of Rev. Robert B. Downer, of the Mississippi Conference, have led us to recall Mr. Wesley's famous words, "Our people die well." A great peace and with the utmost trustfulness, he approached life's tragic end. He had no doubt that the Lord who had been with him through all his years would be with him at the last. Brother Downer was a man of deep piety and a rich and full experience. He lived daily in the ennobling fellowship of the risen Christ. His career was one of large usefulness; even after he had retired from the active work the service rendered by his pen and his prayers was of inestimable value. Never was there any uncertainty in his witnessing for the Master; his dying, like his living, testimony rang with genuineness and confidence. He wrought well, kept the faith, and has been gathered in from the storms of time and sheltered in the Father's house. His memory is cherished by many, and long will his influence abide.

REV. E. S. LEWIS.

We give our readers this week an excellent sermon by Rev. E. S. Lewis, our pastor at West Point, Miss. Brother Lewis was born in Chicaw County, about forty years ago, being a son of Mr. J. A. Lewis, now a member of the Mississippi Legislature, and a brother of Rev. T. W. Lewis, the pastor of the First Methodist Church of Memphis, Tenn. He was educated in the common schools and at the Southern University at Greensboro, Ala., where he won the orator's medal and was graduated with the A. B. degree. He joined the North Mississippi Conference in 1890, and was married to Miss Mamie DeLoach, of Grenada, Miss., in 1895. Brother Lewis has filled a number of leading appointments in his Conference, among the latest being Kosciusko, where he wrought with great success for four years, and the presiding eldership of the Winona District, which position he filled for a full quadrennium with marked efficiency. He is now stationed at West Point for the second time, and held in high appreciation by the people, both a preacher and pastor. From 1906-10, he was the president of the North Mississippi Conference Board of Education, and is at present one of the trustees of Grenada College. He is genial, affable and gifted, and is one of the most useful and promising Methodist ministers in his State.

PERSONAL AND OTHER NOTES.

Bishop H. C. Morrison was expected to spend last Sunday in Vicksburg, Miss.

Dr. and Mrs. Felix R. Hill, of Shreveport, La., have been spending some time at Monteagle, Tenn.

Among the visitors at the recent session of the Aberdeen District Conference at Houston, Miss., were Rev. W. S. Lagrone of Greenville, and Rev. J. H. Felts of Corinth.

At Monteagle, Tenn., a few days since, Bishop E. E. Hoss delivered a lecture on "Revolutionary Heroes." He is an accomplished historian as well as theologian, and his address on this theme was highly appreciated.

Rev. J. E. W. Cox, of Birmingham, Ala., has been called to the Emmanuel Baptist Church of Alexandria, La., which was formerly served by Rev. C. T. Alexander, now pastor of the First Baptist Church of New Orleans.

Dr. J. W. Moore, who was compelled to return to New Orleans from the Camp Meeting last week on account of sickness, has recovered, and was able to return to the Camp Ground and deliver a sermon to the Seashore Assembly last Sunday.

Prof. Dabney Lipscomb, of the Industrial Institute and College at Columbus, Miss., who is one of the foremost educators of his State and a

Methodist layman above reproach, visited his brother, Rev. T. H. Lipscomb, at Lexington, Miss., last week.

A meeting was held at Flagg's Chapel, Jackson, Miss., last week, the pastor, Rev. B. F. Crook, being assisted by Rev. J. F. Campbell, of Fannin, Miss.

Miss Fannie Burney, of Ebenezer, Miss., has forwarded us \$3 for the benefit of the flood sufferers. She also reports the destruction by fire of the residence of her brother-in-law, Mr. Forbus, the family barely escaping. We regret to learn of this loss.

We are grateful to Rev. W. H. Ledbetter, of Standard, La., for a list of subscribers sent in recently. His good work in behalf of the Conference organ is especially appreciated in this season of financial dearth, when the music of clinking dollars is seldom heard in the Advocate office.

Rev. E. B. Troy, who but recently took charge of the West Monroe (La.) Circuit, during his first week as an itinerant minister visited every family at one of his appointments except two, received five into the Church, and baptized three infants. This is a good start. May his enthusiasm never wane, nor his ministry be less fruitful.

Dr. C. M. Hawkins, who was one of the preachers at the Camp Meeting at Biloxi last week, won for himself a warm place in the affections of the pastors who attended the services. A number of the brethren invited Dr. Hawkins to leave his St. Louis (Mo.) home and transfer to one of the Coast Conferences, assuring him that he would be heartily welcomed.

Rev. E. C. Sullivan, our worthy pastor at Ebenezer, Miss., has again brought us under obligations for looking after the interests of the Conference organ within the bounds of his work. He serves a good people, and we are pleased to number quite a number of them among our readers. May the Lord prosper this faithful shepherd and flock in all good things.

Rev. W. G. Burks, of Byhalia, Miss., favored us with a nice list of subscribers a few days since. This is only one of several lists that he has sent in during the year. It is needless to say that we appreciate his kindness and the good service that he has rendered. In next week's Advocate he will tell our readers briefly of the status of things in his most desirable charge.

Rev. J. B. King, of Vaughan, Miss., writes us of the sudden death of Mrs. J. C. Ewing, which occurred at the family residence at that place on July 15. She was forty-two years of age, a woman of most exemplary Christian character, and a useful member of the M. E. Church, South. We extend our deepest sympathy to the sorrowing husband and other bereaved loved ones.

In the absence of Dr. E. H. Mounger (who is undergoing medical treatment at Memphis, Tenn.) the Rolling Fork (Miss.) charge, of which he is pastor, is being taken care of by Rev. J. G. Cammack. Brother Cammack's services are said to be much appreciated by the people on this work. It is thought that Dr. Mounger will be able to resume his pastoral labors in the course of ten days or two weeks.

A card from Rev. G. W. Strickland, written from Greenville, Miss., instructs us to send his paper to that city instead of to McCool, Miss. We infer from this that Brother Strickland has temporarily at least given up his work at the latter place. His own health, which of late has not been good, is somewhat improved, but Sister Strickland, who has been ill for some time, is no better. Let prayer be made for this stricken family.

Rev. I. T. Reames, pastor of the Opelousas (La.) church, began a revival meeting last Monday night at Olive Branch, on the East Feliciana Circuit. Brother Reames and his wife joined the Church at that point nearly twenty-seven years ago, and are remembered to-day with a great deal of pleasure by many of the inhabitants of that community. Much preparation has been made for the meeting and a great awakening is expected.

Rev. J. W. Faulk, pastor of the East Feliciana (La.) Circuit, has just closed a successful revival meeting at South Union Church. There were sixty conversions and reclamations, and thirty-two united with the Church. In spite of the heavy rains during the meeting, the crowds tested the seating capacity of the church on several occasions. Brother Faulk reports that on one night every person in the house was a penitent at the altar, either seeking conversion or a restoration of the joy of salvation.

Rev. J. W. Ramsey, of Utica, Miss., sends the following good news: "I have just closed a successful meeting on the Hamburg charge, which resulted in the organization of a new congregation, with encouraging prospects for the future. A committee has in hand the building of a new church. I have just entered upon a revival cam-

paign, which, so far as dates are concerned, will close with my meeting at Pelahatchie."

Rev. L. M. Lipscomb, our strong and resourceful pastor at New Albany, Miss., reports a gracious revival at that place, in which the preaching was done by Rev. Curtis S. Shugart, a Baptist Evangelist of Birmingham, Ala., and the singing was conducted by Rev. J. M. Springfield, of the same city. Nineteen joined the Methodist, nineteen or twenty the Baptist Church, and four or five the Presbyterian Church. A fuller account of this season of refreshing, from the facile pen of Bro. Lipscomb, will appear in the next issue of the Advocate.

Under date of July 19, Dr. B. F. Jones, of Shubuta, Miss., writes as follows: "I neglected to apprise you of the great meeting Brother J. A. Bowen, of Birmingham, Ala., held here in May. He completely captured all my people, and moved them as they have not been moved since I have known them. Bowen is a power. He is modest and unassuming, yet courageous and aggressive. He is as guileless as a child and as gentle as a woman—a most lovable brother. We had fifteen accessions to our church membership."

That most courteous Christian gentleman, Rev. J. M. Wyatt, added a few days since six names to the already fine list of subscribers we had from the Ackerman (Miss.) charge. In his letter to this office, among other things, he says: "The work on our new church building is progressing nicely. It will be a pretty structure, conveniently arranged for Sunday school work and preaching services, and adequate to all demands." We predict that before many years this will be one of the most desirable appointments in the North Mississippi Conference.

In renewing her subscription, Sister N. E. Jones, of Hickory Flat, Miss., adds: "I expect to renew for it as long as life shall last. I look forward to its weekly visits with great pleasure, and I am never too busy to sit down and read its columns. I have a little grandchild who also loves to read it; her name is Faye Brannon." Thanks for these kind words. They are not unwelcome to an editor, who is so often shot through with the arrows of hot displeasure, and who cannot afford to return the fire. Anybody can abuse Bishops and editors with impunity. They are public targets.

In a note received from Rev. T. M. Bradley, on July 17, he stated that he was in the midst of a meeting at Hillhouse, Miss., in which the preaching was being ably done by Rev. W. W. Woolliard, presiding elder of the Greenville District. He also informed us that Mr. and Mrs. J. D. Smith, who are leading members of our Church at Hillhouse, were in West Texas at the bedside of their brother, Mr. Claude Smith, who is seriously ill. We regret to hear of the trouble which has come to these choice workers, and we pray that God may be consciously with both the stricken one and the anxious watchers in the sick chamber.

Dr. J. M. Sullivan, professor of chemistry in Millsaps College, writes as follows from Houston, Miss.: "I have been out in the interest of the College much of the time since the Commencement, and the prospect for the fall opening is good. A number of splendid young men will go from here. Three young men were licensed by the Aberdeen District Conference yesterday, and all of them will attend Millsaps College. There was never a greater need of a loan fund for worthy young men than to-day, because of the more general appreciation of the need of a college education."

We regret to learn that Dr. M. O. Shivers, formerly of Greenville, Miss., but now practicing medicine at Colorado Springs, Col., has recently been ill; and that he has had to undergo two surgical operations. We are gratified, however, to state that he has now recovered and is able to take up his work again. His many friends in Mississippi will be delighted to know that every trace of the threatened pulmonary trouble which necessitated his going West, has disappeared. As a physician and surgeon Dr. Shivers ranks very high, and he is a loyal Methodist and a deserving Christian gentleman. He is much missed in the State of his nativity.

In the recent reorganization of the Levee Board of the Lower Mississippi District, Mr. C. R. Smith, of Cleveland, was elected president, and Mr. Robert Somerville, of Greenville, was again chosen one of the engineers. Wiser selections could not have been made. Both of these gentlemen are possessed of a high order of capacity, and are members of our Church. Another good Methodist on the Board is Dr. J. C. Brooks, of Deason, Miss., who is a prosperous planter and a most capable business man. We are also pleased to note in the list of new members the name of Dr. J. C. Atterbury, of Estill, than whom the Delta has no better or more progressive citizen.

Rev. T. H. Lipscomb, of Lexington, Miss., has promised to go to Mashuaville, Miss., his first

pastoral charge, to conduct a meeting which will embrace the fourth Sunday in July. The week following he will assist Rev. J. H. Bell in a series of revival services at Black Hawk, Miss., and he also has an engagement to do similar work the week succeeding that. We are pleased to see our young friend stirring up the evangelistic gift that is within him. What is ministerial equipment for, if it is not to be turned to account in saving souls and extending the boundaries of the divine kingdom? Would that the hearts of all our young preachers of superior education were aflame with evangelistic fire!

Rev. A. M. Bennett, our pastor at Pleasant Hill, Miss., reports the death of Brother P. M. Clifton, which occurred at that place on the morning of July 15. He had been ill with pneumonia and a complication of diseases arising therefrom for over three months, and his decease was not unexpected. The remains were laid to rest in the Pleasant Hill Cemetery. Mr. Clifton leaves behind a wife, a daughter, and two sons, one of whom is Dr. W. L. Clifton, president of the Southern University, at Sutherland, Fla. We extend sympathy to the bereaved, and pray that the Heavenly Father may comfort and sustain them in this trying hour.

Writing from Pickens, Miss., on July 17, Rev. J. D. Simpson says: "On July 11 there passed away the oldest member of our church here, and perhaps the oldest person in these parts—Sister E. A. Wilburn. She reached the ripe old age of 93 years; she had been a member of our Church for 65 years. She lived in touch with the Master and died in the faith. She leaves four worthy sons who represent in their lives her great qualities. Her sleep is one of peace." We do not doubt that death to this saint was an ascension and a coronation. The sons whom she has given to the Church are among our choicest laymen in Central Mississippi, and through them her influence will continue to be graciously felt. May the Divine Comforter, the Holy Spirit, be with them and all others upon whom the shadow of this bereavement has fallen.

Rev. W. F. McCrory, our pastor at Rocky Springs, Miss., in a note to the Editor, makes the following reference to his charge: "My work is progressing nicely. We have had several additions to the Church by letter, but none as yet on profession of faith. All of my revival meetings will be held during August. So far, I have not been able to engage any help, and I should be glad if any of the brethren who could give me a Sunday during that month, or even aid me during the week time, would write me to that effect at once. They need have no fear as to the matter of expense, as that will certainly be taken care of." We hope that some of our preachers will arrange to go to the assistance of this hard-worked and deserving pastor. Doubtless his call opens the way to gather up some precious sheaves for the Master.

Bishop Morrison, who has been holding some District Conferences in Mississippi within the past few days, has been proving himself to be a most efficient worker in the field. His presidency over the Hattiesburg District Conference greatly pleased the brethren, and his preaching there created a profound impression. Last week he held the Aberdeen District Conference at Houston, and in a letter to the editor a correspondent thus refers to his work there: "The Conference closed last night with a powerful evangelistic sermon by Bishop Morrison, whose services have been greatly appreciated all the way through. As a result of last night's discourse, one of the business men of the town has professed conversion and will join the Church Sunday, and his family will follow." This sounds like olden times when Marvin, Kavanaugh, and Pierce were wont to stir the people with their fervent appeals and bring them in penitence to the altar.

A most deplorable tragedy occurred at Jackson, Miss., on Thursday night, July 18, resulting in the death of Mrs. Jean McLaurin Womack, the wife of Dr. W. C. Womack of that city, and the youngest daughter of the late United States Senator A. J. McLaurin. Dr. and Mrs. Womack had been out for an automobile ride and returned home after dark. While he was putting up the machine, Mrs. Womack entered the house, and in undertaking to turn on the light, was instantly killed by an electric shock, the wires having been crossed by a rain storm that afternoon. The whole community was horrified by the accident, and many were the manifestations of deep grief. The remains were carried to Brandon, the family home of the McLaurins, where the obsequies were conducted in the Methodist Church and where the interment took place. The deceased was a young woman of brilliant attainments and noble character, and her early and tragic end is, from a human standpoint, most lamentable. We pray that God may give strength to those crushed by this blow and gently lay his healing hand on every bleeding heart.

Obituaries.

Obituaries not over two hundred words in length will be published free of charge. All over two hundred words will be charged at the rate of 1 cent a word. Count the words and send the amount necessary with the obituary. That will save trouble all around.

On the morning of June 19, 1912, the death angel visited the home of Mr. and Mrs. Rudolph Parker, and claimed for his victim little SADIE, aged 1 year and 10 months. She was sick only a few days, but when her condition became serious the doctor and loving hands did all in their power to relieve her suffering, but all the assistance was in vain. God's ways are always just, and he came and took little Sadie home to Jesus, where suffering is no more. The funeral service was conducted by the pastor, Rev. T. V. Peters, at the family cemetery. **ONE WHO LOVED HER.**

ROSCOE, son of Mr. and Mrs. Gus McDaniel, who came to brighten our home January 1, 1911, was a pet of the household for eighteen months, but the love of father, mother, brother and sisters could not stay the hand of death. On June 20 the little darling went to sleep to awake in heaven, where there is no more sickness, pain or sorrow. We rest with this great assurance "The Lord hath given and the Lord hath taken away, blessed be the name of the Lord." There is one who never makes a mistake and is always ready and willing to comfort those who mourn. Oh, how papa and mamma will miss their little darling's good-night kiss. His little chair is still vacant; we cannot see why he was called from our midst so early, but we humbly bow in submission; we know he is resting near the great white throne.

PAPA AND MAMMA.

MRS. ELLA COLSON WILLIAMS was born January 6, 1847, and died March 20, 1912. She was married to Mr. D. R. Williams February 27, 1862. They journeyed along the path of life happily together until Feb. 20, 1890, when the angel of death separated them. God gave to them fourteen children, eleven of whom live to mourn a mother's death. These are all grown and were all around the mother's death-bed. Mrs. Williams made a profession of faith in Christ early in life and joined the M. E. Church, South. So far as is known she lived a consistent life until death. She was sick for two days and was unconscious the last day and night. However, we feel that all is well with her, for she said before losing consciousness, "Children, I want you all to know, if my time has come, that I am prepared to die; I am prepared to meet my God." This, together with her quiet, unassuming Christian life, leads us to believe that she is at rest with the people of God. Mr. Williams having preceded her to the grave by some twenty-odd years, the burdens and cares of life fell heavily on her until the younger children grew up. But, notwithstanding this, she was always pleasant and to all appearances happy. Besides her children she left nineteen grandchildren, two brothers and two sisters; also numerous friends and other relatives to mourn her death; one of these brothers has since followed her across the river of death. To one and all I would say, weep not, we believe that your loss is her eternal gain.

J. L. BOYD.

My beloved brother, THOMAS WESLEY PORTER, departed this life June 30, 1912, at his home in Winona, Miss. He leaves a grief-stricken wife, five small children, one sister, five brothers, and many relatives and friends to mourn his going. The

precious Word of God tells us that "the path of the just is as a shining light, that shines more and more unto the perfect day and that the memory of the just is blessed. The departed illustrated the truth of these verses numberless times, and though dead, still speaks with ever increasing influence, the limits of which can never be measured until time shall be no more. When the writer of this sketch received the awful news that her darling brother had passed from earth to heaven, her call to mourning was the deepest she had felt since her mother went home to God. My heart aches to think that he died away from the only sister he had and one that he loved so much. Then a voice speaks to me, "Let not your heart be troubled. If ye believe in God, believe also in me." He joined the Church in 1873; we were hand-in-hand in church work, and our hearts were knit together in all good works. My grief is very great. But when this life is ended, I know where to find him. He was stricken with paralysis on June 26. After four days of suffering he quietly passed to the home beyond. All was done by loving hands that could have been done, but death claimed our precious one. He was 55 years old. Dear wife and children, we know that your sorrow knows no bounds. But look to Jesus and all will be right. Farewell, my darling brother! We shall meet some sweet day. His heart-broken sister, ALICE.

Died, in Uvalde, Texas, April 25, 1912, at the home of her grandson, G. W. Patterson, MRS. SARAH WREN, nee Bridges, aged ninety-nine years and five days. From the fly-leaf of her Bible we find, written by herself, that she was born in Greene County, Ga., April 19, 1813; moved to Putnam County when six years of age; was converted in July, 1828; was married to George W. Wren in September, 1828; was "sanctified" in September, 1848, and moved to Louisiana in 1851. She was the mother of eight children, had twenty-nine grandchildren, and many great-grandchildren and great-great-grandchildren. She was the mother of Hon. G. L. P. Wren, who served in the Louisiana Legislature for a number of years, and the mother of the wife of Rev. J. F. Patterson of the Louisiana Conference, now residing at Uvalde, Texas, and grandmother of Rev. J. W. Medlock, deceased, who was a member of the Louisiana Conference for many years. Only two of her children survive her—Dr. D. Wren, of Prescott, Ark., and Mrs. J. F. Patterson. She was a woman of such great strength of character that the remark was often made by those who knew her, that if she had been young in this, the woman's century, she would have been a conspicuous figure. Her home was always open to the preachers and their families, and the church at Minden was sure of her help and support as long as she lived at her plantation home near there. Alas! not many of the old-time preachers, who knew and loved her, remain on earth. A few friends only, who knew and appreciated her great worth, survive her. She outlived most of them, and for several years had longed to "go home" and be with her Lord. For three or four years she had necessarily been a great care, and God's richest blessings will be with the devoted daughter, son-in-law, grandchildren and great-grandchildren who were with her to the last, and who made her last days comfortable by their tender ministrations. She fell asleep so gently that those around her scarcely knew when she really left them, and that her heart's desire had been granted. May her many descendants so live that they may hear the Master say, as I am sure she did, "Well done thou good and faithful servant." Her granddaughter, FRANCES MEDLOCK.

On May 12, 1912, MRS. VICTORIA WADE PICKENS was called away from her home on earth, to spend eternity with her heavenly Father. Mrs. Pickens was the daughter of J. W.

Wade and Mrs. Mary Ellen Wade, nee Herbert. She was born in Greenville, Ala., June 14, 1833. She had one brother, who died in young manhood, and one sister, Miss Octavia Wade, who survives her. Since 1850, every year on Christmas eve, they have gone together and watched the sun go down, each time recounting God's blessings to them. She was married to James Jackson Pickens, January 26, 1853, near Richland, Miss. To them were born four sons and four daughters, but the three eldest sons preceded her to the better world. She also had nine grandchildren, eight of whom are still living. Her husband died Oct. 14, 1876, and she then moved to Brookhaven, Miss., that she might give her children the advantages of Whitworth College. In the fall of 1891 she moved from Mississippi to Goldthwaite, Texas. In 1894 she moved to Brownwood, and later, to Temple. She returned to Brownwood in 1905, to make her home with her youngest child, Howard. She came to visit her daughter, Mrs. T. E. Butler, in December, 1911. She was soon taken sick, revived for a few days, and relapsed. For nearly five months she was an intense sufferer, but was tenderly and lovingly cared for by her children, friends, and her devoted son-in-law, Dr. Butler. Very seldom have I seen such devotion to one as I saw in the home of Dr. and Mrs. Butler. This love given her tends to show what a great woman she was, for only great mothers give to the world loving children. Her four sons-in-law hold her memory beautifully sacred, and all of them testify, with Dr. J. H. Gambrell, "she stood by the side of my own mother with me." Early in life, she was converted and joined the Methodist Episcopal Church, South. Her proclamation of love to Jesus was no idle dream nor fancy, but an eternal verity that took hold upon her life and became a part of her existence. Day by day she tried to live so that each day, as she watched the sun go down, she might, if need be, arise with the Lord on the other shore. Day by day, she walked with God, in his strength gaining new love and devotion. The graces of love, peace and joy were ever hers, and to live so that she might become a blessing to the world was her chief purpose. She was kind and agreeable with every one. Hers was to do justly and to walk humbly before God. She was beautiful in person and accomplished in head and heart—a valiant soldier of the Cross of Jesus Christ. She was always found in her place at church. Her church home was as sacred to her as her marriage vow, and everywhere she went, her church letter went with her. A devoted Christian woman, a loving sister, a tender wife, a kind mother, and a faithful friend has gone to her eternal home; but we can see her again on the other shore, where parting and suffering are felt and feared no more. Oh one and all we pray God's greatest blessings. Funeral services were conducted by her pastor, Dr. W. E. Boggs, and the writer, amidst a host of friends and flowers. The Rev. Mr. Hammock concluded the services at the grave. **E. V. COX.**
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THE OTHER SIDE OF THE QUESTION.

Mr. Editor: Sometime ago I sent you an article with reference to the pastor's duty, which was entitled: "A Voice From the Pew." Perhaps, as some in our congregations read the article, they said, "That is so!" Of course, it was so. But there is never an effect without a first cause. Then there is reason, good or bad, for our pastors neglecting some of their duties. Why does the pastor of the city charge fail to pray with his people when making pastoral visits? Is it because he has adopted modern methods and practice? or, is it because of the fact that as he comes into the homes of his people the mothers send their children out and he is not permitted, oftentimes, to even speak to the children, and does not, therefore, care to pray with the parents alone? In the good old times when the mother called the children in from their work or play when the pastor came, it was no trouble for the minister to read and pray with the family. But under modern conditions it is discouraging for a pastor to offer to pray with the family. Then, who is to blame, the pastor or the people?

Of course, this does not excuse the pastor for neglecting his duty, but makes others equally responsible with him. "But," says one, "this is not the case in the country." But there are other things there as bad, if not worse. One of the duties often neglected by the country pastor is that of visiting his people. And often there is also a reason for that. Our preachers usually have families to support and horses to feed. A man's first duty is to his family. When the stewards fail to think of the needs of the pastor's family when he leaves to fill his appointment, it may force him to return early from his appointment in order to seek out some other way to supply his family's needs, thus being compelled to neglect the visiting of his people for the time. This may greatly hinder the pastor in his work, yet the people fail to see where the trouble is. Often when members are asked to pay something for the support of the pastor, they answer, "I can't now, but will do something next fall." They forget that a preacher's family desires three meals a day through the spring and summer as well as the fall and winter. These same people are often the ones who grumble because the pastor does not visit them as often as they think he should. Now, I would not excuse the preacher for neglecting his duty, yet I would uncover the faults of the people as well, and not make the pastor bear all the blame. Let each one bear his own burden in this case. Let each one of us examine himself and see if he is neglecting his duties. Let us, pastors and people, pray for the power of the Holy Spirit to guide us into all truth and righteousness, and then go forward in the faithful discharge of our several duties; and the work of the Lord will prosper in our hands. **OBSERVANT METHODIST.**

DISTRICT CONFERENCE RESOLUTIONS.

(By request we publish the following resolutions adopted by the Hattiesburg District Conference in its recent session at Sumrall, Miss.)

Concerning the Millsaps Presidency.

Resolved, by the Hattiesburg District Conference: (1) That we express our great confidence in the action of the Trustees of Millsaps College in the selection of Dr. A. F. Watkins as President of that institution. (2) That we recognize in Dr. Wat-

kins a Christian minister of stainless reputation, a scholar of accurate and extensive information, and a brotherly, broad-gauged man.

(3) That we pledge Dr. Watkins our co-operation and prayers in his new field of labor.

Concerning Rev. M. B. Sharborough.

Whereas, Rev. M. B. Sharborough is in his fourth year as presiding elder of the Hattiesburg District, and whereas, he has been faithful in the performance of duty—being active in every good work, preaching with ability, maintaining brotherly relations, both with ministers and laymen—therefore, be it Resolved:

That we part with him with regret; pray God's blessings on him and his home, and commend him as a faithful minister and a Christian gentleman.

Concerning the Railroads and Sabbath Observance.

Resolved: (1) That while we appreciate all the civilizing agencies and influences of our railways, and whatever courtesies they extend to the ministry of the Church in facilitating their travel, we most emphatically condemn all needless work and traffic by them on the Holy Sabbath.

(2) That we protest against the running of freight trains on the Sabbath day, that we especially condemn Sunday excursions, by which the people of our State are allured by the offer of cheap rates to neglect their religious privileges and violate the Christian Sabbath.

(3) That we urge upon all our preachers to condemn such practices from their pulpits, and that we call upon all Christian ministers throughout the State to join with us in this expression of condemnation; and that we likewise condemn the patronage of these excursions and call upon the Christian people of Mississippi to set themselves with all their moral force against them.

(4) That a copy of these resolutions be sent to the New Orleans Christian Advocate, and to the newspapers in Jackson, Hattiesburg, and Gulfport, for publication.

CHURCH EXTENSION.

No. 4, D. W. Babb, Coldwater. \$66.00
No. 5, James Porter, Courtland. \$32.00

J. R. BINGHAM,

Treasurer, North Mississippi Conference.

A TRIBUTE OF RESPECT.

This is a sketch of a typical character. Wm. O. Jones of Calie, Miss., was one of a noted family of brothers who were among the first to settle in the vicinage of the Inverness charge. The life of my personal friend is a part of the community history. Brother Jones was the type of man that is needed in every vicinity. Not a very prominent, but a most important man he was. This brother was a substantial planter and a citizen loyal to his neighborhood. Such personal characteristics as the following made him necessary. His was the integrity that every man relied on. He was honest to the uttermost farthing, and his word in business was his bond. The geniality of the man was striking. As far as known he was well liked by everyone. He was known for his good nature and sociability. Always jovial and cheerful, he was a contented man. For more than twenty years, he was a loyal member of our Church and one I, while his pastor, always counted on. While not at all tired of this life and exceeding loath to leave the faithful wife and four children, he was (at the heyday of maturity) fully resigned to pass on to a new field of labor. Would that we had many men like him!

J. R. BRIGHT.

Moorehead, Miss.

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A NOTE TO THE LOUISIANA LEAGUERS.

Mr. Editor: I desire to thank the Leaguers and others who so kindly gave me their support and their prayers during the three years I was field secretary of the Epworth Leagues of Louisiana. I am a stronger Christian woman because of this experience and I shall ever love the League, for I owe my development in Christian work to the League, and I am sure the Master has called me to a life of service among the young people of our Church. I am truly grateful to the presiding elders and others who have co-operated with me in the League work, because of this I was inspired to attempt greater things for the Master, knowing that they approved and sympathized with me in my efforts.

I trust my successor, Mrs. Crow Girard, will have your most hearty support—even to a greater extent, if possible, than you gave it to me.

I shall be active in the League work, whether in or out of office. I hope you will continue to remember me in your daily devotions.

Yours, "All for Christ,"

MRS. LUDIE J. LINGLE,
2115 Oakland St.,
Shreveport, La.

OUR CHAIR OF RELIGIOUS PEDAGOGY.

It may not be understood by all that the pro rata of our Children's Day collections that goes to endow the Chair of Sunday School Pedagogy in Vanderbilt University is not turned over to the University, but is held and invested by the Sunday School Board. Should the pending suit to quiet the Church's title to the University be settled adversely, the money will, of course, not be given to that institution, but invested in our own theological school, wherever that may be. So there is no possibility of the money not being safely secured to the Church. If we succeed this year in raising the balance of the \$50,000, it is the plan then to add this 30 per cent to the 60 per cent applied at present to our local work, thus giving our Conference Board more ample funds for enlarging the scope of their enterprises.

P. O. LOWREY.

A MODEL LOCAL PREACHER'S REPORT.

Dear Doctor Meek: The report submitted herewith was read by Brother O'Bryant at the Meridian District Conference, held at Waynesboro a few days since, and some one suggested that it be published in the Advocate as a model report for a local preacher. It is to be hoped that many of the local preachers in your patronizing Conferences will take heed and profit by it.

G. S. HARMON, Secretary.

The report referred to is as follows:

"I have preached twelve times at the following places: Hopewell and Cooper's Chapel, DeSoto Circuit; Andrews' Chapel, Matherville Circuit; Cross Roads Protestant Methodist Church and Harwood Schoolhouse. I have failed to fill three appointments, one on account of sickness, and two on account of not having anything to ride. I have held prayer in ten homes, have made eight visits to see the sick, have been instrumental in erecting two family altars, have made one talk on negligence, one on missions, and one on prayer, have distributed twelve copies of the New Orleans Christian Advocate and have solicited subscriptions to the same, but so far I have failed to secure any. I have read the following books: Methodist Armor, Doctrinal Methodism, Infant Baptism, Wesley's Sermons on Justification by Faith and the Witness of the Spirit, Our Church Discipline, and also my Bible considerably. I stand ready and willing to do anything that my Presiding Elder and Pastor may see fit to have

me do.

"Hoping to have merited your prayers, I ask for continuation of the same. Signed, A. W. O'BRYANT."

METHODISM ALIVE AND GROWING.

Dear Dr. Meek: There is an article in the Baptist Chronicle, published at Alexandria, La., about the conditions at Washington, La., which would lead those who do not know the true condition to think that the Methodist Church was either dead, or had abandoned the place. The article referred to is an appeal to a thousand Baptists of the State to contribute one dollar each for the purpose of building a Baptist Church at Washington, a Catholic town, where there are several Baptists without a church, and a few Methodists.

The facts are as follows: There are eight Baptists in the town, one of the eight has had her children baptized and has signified her intention of uniting with the Methodist Church. The M. E. Church, South, has a membership of seventeen loyal members, a Sunday school with a membership of forty-five, which is still growing in membership and interest, and a Wednesday night prayer meeting which is well attended. The people have comfortably furnished a house for the pastor and his wife. We are planning to build a parsonage. We expect to begin a revival meeting here soon.

We are also planning to build a church at Ville Platte. At Bethel we have a loyal people and a live Sunday school. We expect to begin a revival meeting there the first Sunday in August. Chicot is beginning to revive. We are planning for a revival there soon.

You may expect some subscriptions to your valuable paper from this charge.

GUSTAVUS A. MORGAN,
Pastor.

Washington, La., July 8, 1912.

AN APPRECIATION.

Dear Dr. Meek: Please grant me space in your valuable paper for a few words of appreciation of my dear sister, Mrs. MARY WEST HOPPER, who entered into rest the 26th of June last, at Waynesboro, Miss. Mr. Hugh L. Hopper, her son, wrote me every few days, keeping me advised of her condition in her last illness. Naturally, I thought I was prepared for the sad intelligence I was daily expecting, but when the news of her demise came I was overwhelmed with grief. The fortitude I expected to sustain me in this affliction was not apparent.

My sister was a remarkable woman, exhibiting a strong, sweet character from girlhood to the end. Our parents reared seven children and she was the jewel of the family, so regarded by us all. Dr. T. S. West, our elder brother, tenderly loved and adored this sister, and were he alive would testify to her helpfulness to him during his entire life. She was the mother of six children and step-mother to four. Eight of these are living and are exemplary members of the Methodist Church, due to their mother's godly example and instruction. All these children rise up and call her blessed. When a girl at a boarding school, my father, on account of her weak eyes, decided to take her away for a while, but so potential was her example for good among the pupils that the whole student body, with the faculty, petitioned her father to allow her to remain, feeling that her influence in the institution was indispensable. Thus it was throughout her entire pilgrimage. Neighbors, friends and all with whom she had to do felt benefited by the contact.

Being the youngest child, my parents were growing old, and I was left largely in care of this sister. Her earnest prayers, wise counsel, and thorough discipline tended to make me a much better man than I am. If there is any merit whatever in me,

it is because of the faithful attention of my beloved sister. If those who were intimately acquainted with her were called upon to name the most consistent Christian they ever knew, doubtless most, if not all of them, would say Mrs. Mary Hopper. I am ready to exclaim with Lemuel of old, "Many daughters have done virtuously, but thou excellest them all!" Dear sister, I will not see you here again, but, by God's grace, I intend to meet you in the sweet by and by.

V. M. WEST.

San Antonio, Tex., July 10, 1912.

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COMMON SENSE VS. SENSATIONALISM.

Every day the newspapers bring forth a new fad or theory to entertain the public. Yesterday it was a Chicago professor who advanced the doctrine that "Bathing produces disease." To-day it is a doctor who proclaims that "Tomatoes cause cancer." To-morrow we will learn that "Sodium Chloride (which is only another name for common salt) is a deadly poison." Every crank in the world seems to consider himself specially appointed to propagate some fad that contradicts our common sense.

Where do all these foolish theories come from? Strange to say most of them originate from distorted facts. For example, if you will inject enough salt into the veins of a guinea pig, or a man for that matter, death will result.

The trouble is that "facts" do not necessarily lead to "truth." Truth depends upon a correct interpretation of facts. In arriving at the truth from any given facts it is well to use a little of the old-time Common Sense upon which the public has had to rely for guidance since the world began.

One of the latest fanciful theories of the alarmists was that Caffeine, as contained in coffee, tea, Coca-Cola, etc., was an enemy to health. The idea seems to have originated from the fact that if you will inject a barrel of Caffeine into a mouse the mouse will die.—Advertisement.

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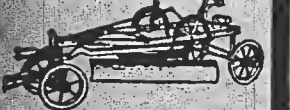
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Our Tour Contest Still Open

The contest is on. Of course the hot days are depressing and it is hard to get out and secure subscriptions for any paper. A great many are away on summer vacations, and a great many have made promises but have not yet turned in the money. We have received encouraging letters from almost all of the candidates since the list was published two weeks ago, and it appears that all are working. Of course some have not secured many subscriptions as yet, but they are planning their field and will be in the race in good shape in the near future. There has been but one candidate withdrawn, and several new ones have entered since two weeks ago.

We are publishing the list of candidates again this week, in the order of their standing as to first, second, third, fourth, fifth and sixth places. Below that we have not attempted to keep any order. No candidate has a large list to her credit. In fact there is not a contestant in

the entire list, but who, if she would devote one week to house-to-house canvassing of Methodist homes, could pass the leader's present vote. It is to be noted that the three leaders in the contest are in Louisiana. This means that in the two Mississippi Conferences there is a very small lead taken by any one for the Grand Prizes. One of our Grand Prizes is bound to go to each of the three Conferences. A young lady in either of the Mississippi Conferences could begin to-day and put herself in the lead for a grand prize before next Sunday night.

Now is the time for active work. Let the pastors look over the list below and pick out one of the candidates, notify her that you will support her in this contest, and also notify this office of your endorsement of such a candidate and then push the Advocate in your work. If you see that there is no candidate close to you, enter one and pre-empt the field and go to work for your own candidate.

THE LIST.

- First Place—Miss Ada Parker, New Orleans.
Second Place—Miss Bell M. Roberts, Franklin, La.
Third Place—Miss Emma Peairs, Slaughter, La.
Fourth Place—(Three with equal numbers.)
Mrs. Sudie Lingle, Shreveport, La.
Miss Iva Provo, Poplarville, Miss.
Miss Bertie Mitchell, Laurel, Miss.
Fifth Place—Miss May Young, Lexington, Miss.
Sixth Place—Mrs. T. V. Peters, Isabel, La.

The following names of Candidates fall below the above places and are not published in the order of their standing:

- Mrs. T. D. Lipscomb, Slide, La.
Miss Zou Eddie Boyett, Valden, Miss.
Mrs. Connie Lloyd, Carrollton, Miss.
Miss Mable Ash, Centerville, Miss.
Miss Allie Adams, Beidon, Miss.
Mrs. J. D. Doyle, Silver Creek, Miss.
Miss Allie G. Ford, R. F. D. No. 2, Shreveport, La.
Miss Katie Hall, Grenada, Miss.
Mrs. R. H. Harper, Natchitoches, La.
Mrs. E. M. Henning, Alexandria, La.
Miss Ella Mai Leslie, Ruston, La.
Mrs. Ward Moore, Pontotoc, Miss.
Miss Gertrude Roberts, VanCleave, Miss.
Miss May C. Selis, Lyman, Miss.
Mrs. Rema Weed, Winona, Miss.

The above is a splendid list of contestants. However, there is room in the large territory that we have to support three times that number and each contestant win a prize. Now, do not forget that the winner will be sent by the Advocate to the World's Sunday School Convention in Zurich, Switzerland, next year, and will have the privilege of stopping at a number of the most interesting places in Europe; that the leader in the two Conferences not winning the first prize will receive a free trip to Lake Chautauqua, Niagara Falls, and many other of the most interesting places in the United States; that every contestant who secures as many as twenty-five new subscribers will receive a valuable prize; that you can win one of these prizes if you but just try.

Now, let every candidate take the field, canvass every Methodist family in the town where you live. Seek new subscriptions, they are as easy, and more so often, to get as old ones. After you have placed an Advocate in every home in your town, go elsewhere. There is not a pastor in Mississippi or Louisiana but would welcome you into his charge. Get your home church in full if possible. You can do it if you try. If by no other means, give an Advocate social and apply the proceeds towards sending the Advocate into each home in your home church. The time has come for active work. If you are already in the contest, press your claims for a first prize. If you have not yet entered, fill out the following nomination ticket and go to work.

NOMINATING TICKET.

I hereby enter the name of

..... as a candidate in the New Orleans Christian Advocate's Contest, subject to the rules and regulations of said Contest as published by said paper dated May 30, 1912.

Name

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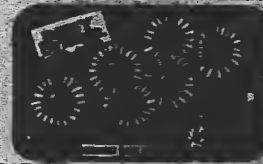
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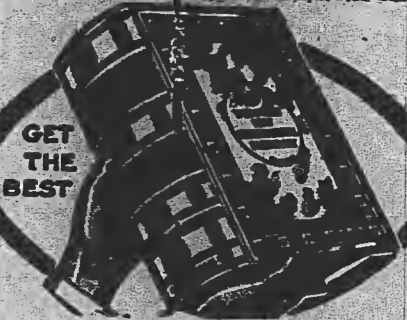
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The Sunday School.

LOUISIANA NOTES.

By Rev. P. O. Lowrey.

Mr. Eugene Middleton, one of our Methodist boys of Stonewall, La., has just graduated from the Vanderbilt Medical School as the third man in a class of sixty-five and has been appointed to a hospital privilege in Knoxville, Tenn. One of his sisters is a student at Mansfield, and the family are efficient workers in our Sunday school at Stonewall.

In the after-college change of Sunday school teachers at Mansfield, Mrs. Taliaferro, but recently come from Bunkie, takes the Baraca Class formerly taught by Miss Schuler; Mrs. J. L. Logan succeeds Miss Ensign as superintendent of the Elementary Department, and Mrs. J. B. Williams takes charge of the Junior boys, Mrs. Morris, their teacher, having gone to Chicago to spend the summer with a daughter.

Rev. D. C. Bennett, of the Longville and Merryville charge, has organized two new Sunday schools this year, and Rev. I. T. Reames has organized one at Lawtell on the Frisco railroad. Some of the other brethren are "holding their own" when they should be following these examples of enlarging their borders, projecting the kingdom into the regions beyond, "where as many as ten persons" may be enrolled as students of the Word.

In seeking to be like the Master in service, in season and out of season, our consecrated Sunday school folks should not overlook "our brother in black." He believes in religion, in the Church and in the white man, and holds out beseeching hands for help. What he needs most is teaching, and he is making commendable efforts to acquire knowledge, and that is what his white neighbor is most able to give him. Suppose our pastors and Sunday school workers plan some institutes for the teachers and promising young people of their colored neighbors' churches—what work would yield half the results and please our heavenly Father more?

One of the surest and most practical ways of shepherding our Sunday school pupils when either the teacher or the scholar is away from home or out of the reach of personal conversation, is to do like Paul—write them a letter. There is a fine opportunity for employing this method during the summer outings, and while students are off at boarding schools. A love letter to one of these disciples from the teacher carries an influence almost beyond computing. Especially is this so if they have achieved success in some undertaking, or have met with misfortune, or are striving in some worthy undertaking. The teacher's influence should reach farther than the recitation room, and the wise teacher and true shepherd will see that it is so. Try a few minutes of time and a two-cent stamp as an investment and see if it pays.

One of our Sunday school boys, Mr. J. Fisher Middleton, was a successful Vanderbilt debater this year in the inter-collegiate contest with the University of Georgia. His father, Dr. J. M. Middleton, is the superintendent of our Sunday school at Many, La. Mr. Middleton is scarcely out of his teens, and his successful place on so important a program is a source of gratification to his former pastors and friends generally. Following both his home and church training, he offers the world capable and consecrated service, law being chosen as his profession. Mr. Middleton took the training course at Webb's School and his academic at Vanderbilt, where he also begins the study of law. His father was educated at our Southern University at Greensboro, Ala., and his mother at our own Mansfield Female College. Thus our Methodist schools are producing princely laymen for our pews, as well as strong preachers for our pulpits.

NEWS AND NOTES.

By Miss Elizabeth Kilpatrick.

On the new Salem charge, at Marie, there is a fine Sunday school of 72 members, with a Wesley adult class with 72 enrolled.

At Merigold there is a splendid school. The attendance is good and enthusiastic interest in the school is manifest.

Save your Children's Day programs and forward them to mission lands. All cards, programs, periodicals and books are gladly welcomed by missionaries.

Mr. Will C. Hall, a layman, has organized a school near Dubbs, with 22 members. They have no Bibles and little of anything to assist, but he is making a strenuous effort to make and keep a good Sunday school and thus to make over the community.

One young pastor once insisted on family prayers being held in a certain family, and finally told the reluctant father that if he would hold prayers every day for a month and his home and life was not improved, he would give him 25 cents a day for just trying. The daily prayers resulted in the conversion of the children and a beautiful Christian rejuvenation in the entire family. That same pastor belongs to and helps direct a Law and Order League, and is earnestly and intelligently trying to meet the problems of his charge.

There are 37 men to every 63 women in the Churches of the United States. If you take the woman out of educational institutions, two-thirds of our schools would have to close their doors. More young men are outside of religious influence than in all the standing armies of the world. Now organized vice is after the boys and you will never save the world by merely saving the men. The solution of the boy problem is the solving of the most pertinent question of the age. The best institution for the salvation of the youth of this age is the Sunday school, and the greatest present need of the Sunday school is good fathers to lead and help these boys.

These questions are so often asked: Can an ordinary teacher do as well with graded as with ungraded lessons? Can a teacher of ordinary ability, who has only ordinary opportunity for training, hope to fit effectively into this new system? To both questions, an emphatic "yes" is the encouraging answer. Graded lessons make the teacher's task more simple, more definite, more direct, and they are more inherently interesting to the pupils. Further, the graded lessons and lesson helps provide within themselves a method of self-training in the art of teaching. The graded lessons are a recognition of the actual interests of growing children and youth. In a properly graded system not only is the topic for a year or for a quarter adapted to children of a particular age, but each lesson therein is chosen with reference to a particular interest characteristic of this age. Note the following outline from the Graded Lessons for the First Year's Work for Beginners (the thoughtful teacher will see at a glance why these lessons are practical and helpful and can be made applicable to the lives of little children, three, four and five years old):

1. The Heavenly Father's Care.
2. Thanksgiving for Care.
3. Thanksgiving for God's Best Gift.
4. Love Shown Through Care.
5. Loving Care of Jesus.
6. God's Care of Life.
7. Our Part in the Care of Flowers and Birds.
8. Duty of Loving Obedience.
9. Love Shown by Prayer and Praise.
10. Love Shown by Kindness.
 - (a) To those in the Family Circle.
 - (b) To those Outside the Family.



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A NOTE FROM BROTHER LEWIS.

For some time I have been silent, or at least, have not been heard through our Conference organ. Long years ago I was talking one day to a preacher who had been two years in one of our first stations; and he said, among other things, "I am out of soap-grease," meaning he had told his flock all he knew about Jesus and His love, and was ready to be moved. Perhaps he had not fallen into the habit, not a bad one by any means, of overhauling, rehashing, and giving his congregation the benefits of his best thoughts in new or different language. Some sermons are worth repeating more than once.

A preacher of my name, but of a different Church and family, more than fifty years ago, after having labored hard for a long time trying to convince his congregation a man could not fall away from God, said, as he concluded his sermon: "I am as empty as a gourd, I have told you all I know." On another occasion, while laboring hard trying to prove it was impossible for one to "fall from grace," he jumped too high and stamped just a little too hard, thus causing the floor of the pulpit to give away and fall to the ground. He crawled out from under the house, went around to the door, and re-entered the church, then finished his sermon, perhaps a wiser man, if not a better man. If he did not fall from grace he fell from the pulpit. I find myself somewhat like the brother who ran out of "soap-grease."

For some time I have been away from home visiting my children and others. At Carriere (Seashore District) I found my son, Henry P., confined at home nursing a case of typhoid fever. For more than six weeks their baby boy, little "Don," has been very low with typhoid fever. While there I preached twice at Carriere and once at Picayune. Henry has matters well in hand, and I was told that he is doing a fine work. His people love him. But how hard it seems for a poor Methodist preacher to be compelled to make two long, expensive moves in little more than a year's time; then after almost building a new parsonage before the family could live in any comfort, to have it followed by a long siege of serious sickness. But God knows what is best for us all. "Whom the Lord loveth He chasteneth, and scourgeth every son whom He receiveth." Again, "No chastening for the present seemeth to be joyous, but grievous; nevertheless, afterward it yieldeth the peaceable fruits of righteousness unto them which are exercised thereby." The 12th chapter of Hebrews is a good chapter to read while under the chastening rod. What God does is best. He is too wise to err, too good to do wrong. The Psalmist said, "Before I was afflicted I went astray; but now have I kept thy word." Again, "It is good for me that I have been afflicted; that I might learn thy statutes." (Ps. 119, 67th and 71st verses.)

We spent a week in Brandon while Brother W. B. Hogg, of Madison Circuit, was running a meeting there. Brother Hogg did some fine "evangelical" preaching to large congregations. Good seed was sown and much good realized. The membership was greatly revived. The pastor and his wife are held in high esteem by the people of Brandon. Considerable improvements have been made on the parsonage.

From Brandon we (wife and I) went to Enterprise, where we stayed ten days and had a good time. I preached three times while there; once at Stonewall and twice at Enterprise. I enjoy preaching as much as I ever did. I felt better Monday morning, after preaching twice the day before, than I have felt in quite a long while. Monday we came home, stopped off in Meridian a few hours, took in part of the city, and met Harvey McNell, a son of Rev. J. W. McNell, who joined Conference with me in 1857. The Enterprise preacher is doing a splendid work both at Enter-

prise and at Stonewall. That God may abundantly bless all our preachers, both old and young, in their work, is my earnest prayer.

H. P. LEWIS.

Jackson, Miss.

ADVOCATE PIANO CLUB.

The superior quality and durability of the piano which is now being offered to members of the Advocate Piano Club is shown by the following letter from one of the earliest purchasers of the Ludden & Bates Piano, away back in 1883. Mr. H. V. Coarsey, of Braddentown, Fla., writing under date of February 1, 1910, says: "I am the owner of Ludden & Bates piano No. 111, in rosewood case, and I take pleasure in mentioning that it has a good clear tone and a smooth, even touch, notwithstanding it was bought of you twenty-six or twenty-seven years ago, during which time, it has had constant service, considered by some an extraordinary amount of hard usage. This instrument has served two generations in our immediate family in a most satisfactory way and we have no idea of parting with it for any other piano."

If you would like to join the Club write for club catalogue and full particulars. Address Ludden & Bates, Advocate Piano Club Dept., Atlanta, Ga.

IN MEMORY OF DR. S. S. KEENER.

Since the last meeting of the Monroe District Conference God has called from our midst our beloved friend and brother, SAMUEL SPENCER KEENER, the presiding officer of the Conference. Doctor Keener became a minister of the Methodist Episcopal Church, South, in December, 1878, joining the Louisiana Conference, which he served acceptably up to the time of his death. During his ministry he had charge of many of the most important positions of responsibility and honor in the Louisiana Conference. The last three years of Doctor Keener's ministry and up to his death he spent as Presiding Elder of the Monroe District, which he served most faithfully and satisfactorily, always active in the interest of the churches and preachers in his district. He was especially alive to the business interests of the various charges, looking carefully after the erection and repair of churches and parsonages, the payment of debts on the church properties, and the support of the pastors in his jurisdiction; in short, he was always about his duty in his field of labor.

If only the business phase of Dr. Keener's service to his Church were considered, its value might be pronounced as inestimable; but he was much more than a business man—he was a man of a great and warm heart, and intense devotion to his Church and to humanity. In his methods Dr. Keener was open and direct, always ready to take a definite stand for the right, and willing, if need be, to take the stand alone, and to fight it out to a finish. He was never known to shirk a duty. We have lost a strong leader—a man whose loss we daily feel; but we have satisfaction in the thought that he has been called to his reward and is now in the house prepared for him; that he is waiting and looking for us and will welcome us when we are called home; that his going only strengthens the connection between us and heaven. Be it therefore resolved:

1. That we do most sincerely deplore the loss of our beloved leader and friend, but rejoice that he is with Him "who doeth all things well," and that we shall see him "when the mists have rolled away."

2. That we do extend to Sister Keener our heartfelt sympathy, and for consolation in her hour of bereavement, we commend her to Him who comforts the widow and the fatherless in their sorrow.

3. Be it further Resolved, that a copy of these resolutions be spread upon the minutes of this Conference, a copy sent to Sister Keener, and a copy to the New Orleans Christian Advocate for publication.

(Signed)

ROBERT O. RANDLE,
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Obituaries

(Continued from Page 10)

Mrs. MATTIE M. LIDDELL HUDNALL was born July 2, 1838, and died at her home near Mineral Wells, Miss., May 5, 1912. Mrs. Hudnall was left an orphan in early girlhood. The responsibility of caring for and training her younger sisters and brother falling on her, she nobly took it up, and by her wise and godly counsel and noble example, she prepared them for noble and useful manhood and womanhood. The two sisters were with her in tender and loving ministrations during her last illness, and when she passed away paid loving tribute to her memory as to the only mother they had known. "Miss Matt," as she was called by almost all who knew her, was married to Mr. J. S. Hudnall, of Mineral Wells, Miss., October 9, 1867. Thus in the dark days of Reconstruction and amidst the mournful scenes of wreck and ruin wrought by cruel war, the gallant, unconquered ex-Confederate soldier formed a life partnership with this noble Christian woman. And while their capital consisted simply in true manhood and womanhood, with high purpose, so wise and prudent was she in the management of her part of the partnership that her husband attributes his splendid financial success more to her than to himself. Brother and Sister Hudnall being denied the blessing of children of their own, the mother instinct of Sister Hudnall ran out to the children of others. And no less than ten orphan children found an asylum in the home of this choice couple for a longer or shorter time. And each found as real a home and as tender love and care as if they had been their own children. And this same loving interest followed them out into their busy, useful lives for which they had been fitted in this home. And one had but to see these wards return at the call of suffering, and with anxious hearts and tender ministrations hover around the sick bed, to know what Sister Hudnall's influence had meant to them. Sister Hudnall gave her heart to Christ and joined the M. E. Church, South, in early girlhood. Her life of loving service to her kind was but the expression of the consecration then made. Her love and loyalty to her Church grew stronger to the end. For about five years she had been a cripple from the effects of a fall, and had to walk with a stick; but her place in the church was seldom ever vacant, and her duties in the affairs of the home were never neglected. She fell ill again on the 15th of March, which gave such a shock to her system that she never recovered. She seemed to have a presentiment that the end had come; and while all that loving friends and skilled physicians could do, was done, she steadily grew worse. And on the evening of the 5th of May she fell asleep in Jesus and her spirit passed away. The funeral service was conducted from the home by the writer and Brother Hassell, of the Memphis Conference, after which we laid her body to rest in Bethlehem Cemetery to await the resurrection of the just. May God's Spirit and grace comfort and sustain the bereaved husband and other loved ones, and may they so live as to meet her in the haven of eternal rest.

R. W. EVANS.

The subject of this sketch, MRS. MYMA TRAYLOR, was born Aug. 7, 1832, and died June 1, 1912. She was married to Mr. W. W. Traylor, of Jackson, Miss., March 16, 1902. God blessed their union with three precious children. They lived happily in each other's love, enjoying the comforts of a good home in Jackson, Miss., until Mr. Traylor's death about two years ago. Mrs. Traylor and their children, after her husband's death, had a good home with her father, Mr. Frank Smith, at Courtrell, Scott County, where she died. Just before death came to mother, she

drew her sweet precious children to her and said, "God is going to take mother from you. I want you to be good, sweet children." She then committed them to the heavenly Father's love and to the care of her father and his sister, Mrs. Gome, who together will furnish the comforts of a well ordered Christian home for them. Sister Traylor was an affectionate wife and devoted mother. She loved her home and lived for her family and others. She joined the M. E. Church, South, at ten years of age and lived a useful life, rendering valuable service to the Sunday school and her church when health would admit. She had a burning ambition to serve others, and while the range of her activities was circumscribed, she will be greatly missed in her community. Her remains were laid by those of her husband in the Cedarlawn Cemetery at Jackson to await the resurrection of the just. The earthly chain is broken, but let the children live so as to have an unbroken family in heaven.

A. M. BROADFOOT.

The death of little VIRGA HERRING, on April 21, produced a feeling of sorrow in the hearts of all who knew her. To the sorrowing family and friends our hearts go out in sympathy, and we pray that God may comfort them in this sad hour. Virga was 11 years and a few months old. Her attractive ways won the affections of every one. May her last kind, sweet words influence her friends to yield to the will of God and think of her as one in that celestial home, and may her presence there make heaven nearer to us here. Knowing of her present happy abode in a measure dispels the dark clouds of grief and sheds rays of sunshine on our path. God, in his infinite mercy, seems to furnish ministering angels to guide his children through life's last battle-death, so that they are able to say, "All is well."

N. B.

J. S. MILLER, of Lauderdale, Miss., died in Meridian, on July 5, 1912. He was born near Lauderdale Oct. 17, 1878, and never lived anywhere but in this community. He was married to Miss Lula Moore June 9, 1900. To them were born two daughters and one son, all of whom survive him. He joined the Presbyterian Church when quite a boy and remained a member of that Church until six years ago, when he joined the Methodist Church. He was truly a good man, and let his light shine through his daily intercourse with men as manager of one of the largest mercantile establishments in Lauderdale. He was a public spirited man, and was always willing to help in everything which tended toward the betterment of society and the uplift of humanity. His home life was also beautiful; he was one of the gentlest and most affectionate of husbands and fathers. His family, the Church, and the community for miles around will miss him greatly. May God comfort his sorrowing ones. His mortal remains sleep in the cemetery at Lauderdale to await the resurrection of the just.

T. H. NAYLOR.

MRS. EFFIE GOODWIN (nee Turnage) was born April 2, 1838, and joined the M. E. Church, South, at Chunky, Miss., when she was about twelve years old. She was married to Mr. R. E. Goodwin in November, 1910, and died June 30, 1912, at the home of her parents, at Mahan, Miss. Sister Effie was an obedient child and a faithful and consistent member of the Church. She was the mother of one child, a little boy, but he did not live to brighten the home but a few weeks; he went on in advance of his mother to welcome her at the beautiful gate of the city of the paradise of God. She leaves a father and mother, two sisters, three brothers, a husband, and two step-daughters to mourn their loss. Dear loved ones, weep not, but rejoice in that you have treasures in heaven and that if faithful you may unite with loved

ones where there will be no more sorrow, pain nor parting. Then dry your tears, loved ones, it will not be long until it will all be over.

W. A. MANGUM, Jr., P. C.

BROTHER C. M. BROOMFIELD was born Aug. 20, 1821; died May 15, 1912, and was buried in Old Salem Cemetery. He removed from Louisiana at the age of 15 to Mississippi and was said to be the oldest man in Rankin County. At the age of 25 years he was happily married to Miss Caline Chapman, and of this union were born twelve children, five of whom preceded him to the glory world, and seven of whom survive to mourn the loss of a faithful and affectionate father. He joined the M. E. Church, South, at the age of 25 and at the age of 30 years he was gloriously converted. For about 71 years he lived a faithful, consecrated life. He filled the office of steward, class leader and Sunday school superintendent, and in these various places he always proved faithful to the trust committed unto him. In his home he was kind and affectionate and the fires were always burning upon the family altar. His home was the home of his pastor. We had the privilege of being with him a few days before he passed away, and his testimony was that he did not think any man could be mistaken about his relationship to God, and that he was ready and willing to go when it pleased God. So he died in the triumphs of a Christian faith. Let us not mourn as those who have no hope, but let us look to him who doeth all things well, and who will bring us at last to the haven of rest.

His pastor, W. E. DICKENS.

QUARTERLY CONFERENCES.

Port Gibson Dist.—Third Round.

Hamburg and Roxie	Aug. 17, 18
Oak Ridge and Redbone	Aug. 24, 25
FAYETTE DISTRICT CONFERENCE	Aug. 28, 30
Vicksburg—Washington St., a. m.	Sept. 1,
Vicksburg—Crawford St., p. m.	Sept. 1,
Hermanville and Carlisle, Tuesday	Sept. 3,
Utica	Sept. 7, 8
Woodville	Sept. 14, 15
Amite and Salem	Sept. 21, 22
Nebo and Providence	Sept. 24
Rocky Springs and Willows,	Sept. 28, 29

W. H. HUNTLEY, P. E.

Baton Rouge Dist.—Third Round.

Plaquemine	July 21, 22
Wilson, at Pisgah	July 27,
Amite City	July 29,
Kentwood	July 30,
Baker, at Bethel	Aug. 3, 4
Zachary, at Zachary	Aug. 4, 5
Baton Rouge, First Ch.	Aug. 5,
Tickfaw, at Jas. Chapel	Aug. 10, 11
Hammond	Aug. 12,
Pt. Vincent, at P. V.	Aug. 14,
Mt. Hermon, at Varnado	Aug. 17, 18
Baton Rouge, Second Church, at Antioch	Aug. 24, 25
East Feliciana, at Camp-ground	Aug. 31,
Pine Grove, at Pipkins Ch.	Sept. 4,
Ponchatoula, at Springfield	Sept. 6,
Denham Springs, at Friendship	Sept. 7, 8
St. Helena, at Center	Sept. 14, 15
Franklinton, at Fisher's	Sept. 21, 22

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LAMBERT, MISS.

We have just closed our meeting at Lambert. It ran eight days. The Church was greatly revived, and the unsaved brought to a degree of seriousness never before, perhaps, experienced in Lambert. There were thirteen accessions to the Church here by letter, vows and baptism. We have had eighteen accessions in all this year. Rev. S. L. Pope, of Itta Bena, was with me from Monday night, and did the preaching. It was well done. Nothing sensational was preached, but just the pure, earnest, honest gospel, and by it Christians were comforted, sinners warned, and the cause of Christ honored and built up. God bless Brother Pope and give him many years of usefulness! We have a new church here, with some debt on it, but of course, that will be paid. Our people here were few and in limited circumstances financially, and were compelled to go in debt some. But we have a band of as noble women here as can be found and they are working like Trojans and will soon liquidate the indebtedness on the organ and pews. Men ought to be ashamed of themselves halting at difficulties that women conquer.

E. H. ROOK.

A REMARKABLE HONOR.

In 1840, 7 members of Congress from North Carolina, 94 members of the State Legislature, and the Mayor and 42 leading citizens of Raleigh, N. C., united in presenting a petition to the Director of the Medical Bureau of the U. S. Navy, which closes with the following words: "While all can testify to the high reputation this medicine sustains in the respective counties we have the honor to represent, many of us know by happy experience in our own families its efficacy; therefore, we can with much propriety, and do with great pleasure, give Dr. Gray our names in support of his truly valuable ointment." For three generations Gray's Ointment has held first place in the treatment of boils, carbuncles, chronic sores, festering cuts and wounds, and in the prevention of blood poisoning. Free sample on request or 25c at your druggist's. Dr. W. F. Gray & Co., 807 Gray Bldg., Nashville, Tenn.

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Young ladies wishing to earn money to go to college on next fall may find it to their advantage to write Anti-Saloon League, Jackson, Miss. for liberal commissions on selling "Destroying the Destroyer." Other persons besides college girls are doing well in distributing this book, which Dr. Gambrell calls, a "regular COLUMBIAD."

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NEW ORLEANS CHRISTIAN ADVOCATE

VOL. 59—No. 31.

"Prove All Things: Hold Fast That Which is Good."

WHOLE No. 2946.

ROBERT A. MEEK, Editor.

NEW ORLEANS, LA., THURSDAY, AUG. 1, 1912

CHAS. O. CHALMERS, Publisher.

Editorial

THE TWO WAYS.

A contemporary says: "It costs lots of money to keep the school of experience going." So it does; and it also costs a constant sacrifice of things vastly more valuable than silver and gold. Yet, strange to say, there are some who can be taught in no other school.

In a recent issue The Outlook heads an editorial with the query, "Can Newspapers Tell the Truth?" We believe that they could if they would, but we fear that some of them do not try very hard to do so. We respectfully suggest that they ought to be careful as to their statements since there are not a few people who are disposed to believe everything they see in print. Such implicit confidence on the part of the public ought not to be abused.

Christianity is pre-eminently the religion of hopefulness. There is no human need that it does not meet; no human woe for which it does not furnish a remedy. The far-reaching effects of the Adamic Fall are everywhere manifest, but Jesus came "to make his blessings flow as far as the curse is found." We may have strife and disappointment and heart-ache here, but if we are disposed to become despondent, let us remember the inspiring words of St. Paul, written under the influence of inspiration: "For I reckon that the sufferings of this present time are not worthy to be compared with the glory that shall be revealed to us-ward." Redemption completed will fully vindicate the divine wisdom and amply justify the vast outlay and the tremendous struggle necessary to accomplish it. Nothing hazardous is taking place on earth. The mighty and inscrutable purposes of God are here being worked out.

We hear much in this day about "great preachers." What is meant by this expression? Do we mean ministers who are scholarly, logical, and eloquent, and who in the pulpit can please and impress an audience and send the people away wondering at their powers of mind and speech? Alas! we fear that this is too often the case. But we dare say that if we had the Master's roll of "great preachers" it would differ not a little from those of both the world and the Church. One of Satan's most effective strokes in battling against Christianity has been the secularization of the ideals of its disciples. The one true test of preaching is the extent to which it brings the transforming power of Christ into the hearts and lives of men. If that be lacking, no matter how it may thrill and charm and overwhelm, it is "as sounding brass or a tinkling cymbal." Gifts, graces, and acquirements are valuable aids to a successful proclamation of the Word, but vastly more important are the eye single to God's glory and an unbroken connection with the spiritual forces working for human redemption.

There is a way that grows brighter and brighter to the perfect day, and there is a way that grows darker and darker to eternal night. The former is the way of the righteous; the latter is the way of the ungodly. One who is observant cannot but be impressed that the Christian life is one which becomes increasingly better. It is beautiful in its beginning; rich in its noonday splendors, and still more radiant and glorious in its twilight hours. Heaven seems to bend more closely above the aged saint as he approaches the end of his earthly pilgrimage, and larger foretastes of the joys awaiting him are given during his last days. Having lived uprightly, he is not haunted by the memories of evil deeds or wasted years, and the prospect before him is one which thrills and inspires his trusting soul. The world has yet to hear of one who walked in the shining way of virtue lamenting it at the last. Through the centuries the farewell words of those who accepted Christ and spent their strength in his service have been notes of victory—not the wails of defeat, nor expressions of regret.

Exactly the reverse of this is true of those who pursue a sinful course. It is increasingly disappointing. Its pleasures are for only "a season;" they soon lose their power to charm, and others must be found, which also in their turn pall upon the senses and cease to please and fascinate. Indulgence in evil is a violation of the laws of one's physical and moral well-being.

Both the body and the soul rise up in protest; there is a mutiny of the moral faculties which allows no peace; as the good man is satisfied from within, so also from within in a large measure comes the punishment of the bad man. Milton represents Satan as saying, "Myself am hell." Every sinner kindles in his own bosom consuming flames which nothing but the precious blood of Christ can extinguish.

The broad way of evil is a way of defeat and weariness. None boast of having trodden it when its menacing end rises into view. It is a significant fact that the irreligious in crossing the dark river send back no exclamations of triumph. On the contrary, their wails of despair come not only from deathbeds, but also often from the lips of the living. Before his death at 36 years of age, the dissolute Lord Byron, who Pollock says "drank every cup of joy and heard every trump of fame," wrote:

"My days are in the yellow leaf,
The flowers and fruits of love are gone;
The worm, the canker, and the grief
Are mine alone."

Not infrequently the votaries of sin find the ills that they have brought upon themselves so unendurable that they prefer to fly even into black unknown rather than brave them longer. A striking instance of this is seen in the case of the noted Mississippi duellist, Alexander K. McClung. He was born of good parentage, being a nephew of Chief Justice Marshall, of the United

States Supreme Court; he was well educated, a gifted writer, an eloquent speaker, and an accomplished politician; his bravery was unquestioned, having brought him distinction in the Mexican War. But he was dissipated, licentious, and killed several antagonists upon the so-called "field of honor." Life grew darker as the years passed; his conscience would not let him rest, and it is said that he got so he would not let his light go out at night, and that he slept but little. When in the army, so weary was he of living that he sought by a reckless exposure of himself to the enemy to be killed, but, like Cain, he was not destined to be struck down in such a manner. Finally one day in the city of Jackson, after taking a bath, he carefully clothed himself in an elegant full-dress suit, with a shirt to match, a white tie, black hose, and a pair of patent leather pumps, and having stretched himself upon a bed in his room at a hotel, and having placed his head upon a neatly planed plank procured for the occasion, so that it would carry off the blood and not allow it to touch his spotless garments, he sent a bullet crashing through his brain. And pinned to the pillow of his bed the following mournful lines were found:

"Sweetly speed o'er the waste of time,
Spirit of death;
In manhood's morn, in youthful prime,
I woo thy breath;
For the glittering hues of hope have fled,
Like the dolphin's light;
And dark are the clouds above my head
As the starless night.
Oh, vainly the mariner sighs for the rest
Of the peaceful haven;
The pilgrim's shrine for the saints of the blest,
The calm of heaven;
The galley slave for the night wind's breath
At burning noon;
But more gladly would I spring to thy arms, cold
death;
Come soon; oh, come soon!"

The municipal authorities of Los Angeles, Cal., have decided that after the next thirty days no saloon in that city will be allowed to serve a free luncheon to its patrons. This is a step in the right direction. The cheap and inferior food used by dramshops to extend their sale of intoxicants greatly strengthens their hold upon the poorer classes and immensely increases their power for evil. New Orleans stands urgently in need of a similar regulation. And it will come in the course of time.

A camp-meeting preacher in Illinois is reported to have cried out vehemently while delivering a sermon: "Oh, God, send us another Bob Ingersoll to arouse the people!" This is the first time we have heard it suggested that Mr. Ingersoll was an instrument of blessing to the Church and the cause of Christianity. If memory serves us right, the kind of arousal he produced in his day was not very highly regarded by the ministers who were contemporaneous with him. But perhaps they were too old-foggyish to see that the brilliant and blatant skeptic was a blessing in disguise.

WHO IS MY NEIGHBOR?

Thy neighbor? It is he whom thou
Hast power to aid and bless,
Whose aching heart or burning brow
Thy soothing hand may press.

Thy neighbor? 'Tis the fainting poor,
Whose eye with want is dim,
Whom hunger sends from door to door—
Go thou and succor him.

Thy neighbor? 'Tis that weary man
Whose years are at their brim,
Bent low with sickness, cares and pain—
Go thou and comfort him.

Thy neighbor? 'Tis the heart
Bereft of every earthly gem;
Widow and orphan, helpless left—
Go thou and succor them.

—Montgomery.

THE CHRISTIAN COLLEGE.

(An extract from an address delivered by ex-Vice President C. W. Fairbanks at the anniversary of the General Board of Education of the Methodist Episcopal Church during the recent session of the General Conference of that denomination in Minneapolis. Mr. Fairbanks is one of the most distinguished Methodist laymen in the United States.)

I have sometimes feared that we do not appreciate sufficiently the importance of the Christian college as it touches our religious and secular lives; it seems to me that it is impossible to emphasize too strongly its importance as one of the wholesome factors in our national life. It is not only essentially a recruiting station for our ministers and missionaries, but it is also sending into the rank of the laity men who will fill the trades and the professions and politics with the best standards of Christian ethics; men who will make for peace, good order and progress at home, and whose potential voice will be for peace among the powers of the earth. All these things are worth while, they are the crowning glory of civilization.

* * * There are many of our Christian colleges which have a lean and hungry look; there are many of them with underpaid faculties; and, according to the modern standard, inadequate libraries and other equipment; nevertheless as a rule they are making substantial contributions to our great national advance. There is something that is morally and intellectually wholesome in the atmosphere of the Christian college, no matter how meagerly it is endowed. Its riches do not consist in an elaborate physical equipment, but in the power to fashion the characters of those who attend it.

We must recognize the fact that the tendency of the day is toward consolidation, and increased power in every department of human effort. The contest is on among educational institutions, and those which can offer the largest and most attractive opportunities for an education must draw to their lecture halls the larger share of the youth of the land. It is essential to the larger national interest that the Christian college should not be allowed to fall behind in this contest. It must not fail to expand so as to meet the growing needs of the day; young men and young women must not be obliged to turn from the halls of the Christian college because they are unable to meet their needs, and because there is more opportunity elsewhere. If we starve the aspirations of our young people for larger knowledge within a distinctly Christian atmosphere, we shall in a degree starve the Church itself.

A large share of our missionaries graduate from Christian colleges. Their efforts have a direct bearing on our nation as respects its standing and good name in the Orient and elsewhere. The Far East has become the theater of greatest interest in recent years, and the future there looms large with problems of a religious, political, social and industrial character. * * * There is

one potent fact, and that is that Christianity must play a large part in the future affairs of the Orient; for it has set in motion the forces that are overturning ancient customs, destroying heathenish practices, and giving play to the larger hopes of millions and hundreds of millions of the human race. Liberty is, indeed, the child of Christianity. In the presence of Christianity fetters upon the bodies, minds and souls of men fall, and they come into an enjoyment of an increased measure of their inalienable rights. The process seems slow in the Far East, yet those who have watched, waited, prayed, and worked there observe that it is nevertheless sure. There is more advance crowded into a year now than in centuries before. The map of the world's activities is always changing; a state of absolute rest in the affairs of mankind would be a contravention of the purpose of the All-Wise Creator. The faces of the millions of the Far East are turned toward the United States as toward no other country; we are more than any one else their guide and hope; they are more and more studying our political institutions. We owe it to them, to ourselves, and to Christianity to send them missionaries to aid in the great work which concerns the welfare of so large a share of the human race, and which in the long reach of time will always concern in a greater or less degree our Republic itself.

The Christian college justifies itself in the fullest measure in the contribution it makes to the missionary field in Japan, Korea, China, India, and Africa; in short, in every land where Christian missionaries have been sent. The fruit of their effort has a very substantial bearing upon our nation in its larger international aspects.

Without the Christian college, what would become of our pulpits? They must be supplied with strong men, leaders in the best sense of the word. The times demand much of the Christian Church, and she must commission the ablest men in her exalted service. They must be capable of expounding the gospel so as to win men to its acceptance; they must be many-sided, so as to be able to co-ordinate the Christian forces of the community for the advancement of its religious, temporal, and social well-being. Where shall we go to find such men except to the halls of the Christian college?

THE NATIONAL "CONSCIENCE FUND."

Probably the largest business man in the world is "Uncle Sam." He has in the various departments of the Government an immense army of employes, and the financial transactions carried on aggregate billions of dollars. In spite of the great caution exercised, dishonest persons in the public service occasionally manage to steal money and escape detection. Some of these in after years have been stricken with remorse and without giving their names have returned the amounts stolen. In such instances it is the rule of the Government not to seek to ascertain the identity of the refunding parties. This has led to the keeping of a record in the Treasury Department, known as the "Conscience Fund." In this connection, the following statement sent out from Washington, D. C., a few days since, will probably be read with interest:

"The still, small voice of conscience, pleading with Americans who in various ways had defrauded the United States Government, brought to the federal Treasury during the fiscal year of 1912 just closed, a total of \$6,514. This amount came from several hundred people, the identity of all unknown, and makes an aggregate of \$431,800 thus paid into the Treasury. While it is popularly supposed these contributions are placed in a separate fund or what is familiarly known as the 'Conscience Fund,' there is in reality no distinct account piling up in the vaults of the Government. As the money is received it is immediately turned into the general fund of the Government and expended the same as any other receipts.

"The contributions to the 'Conscience Fund' range from a few cents to thousands of dollars. The largest amount received during the fiscal year just ended was \$2,000. The largest amount ever received was \$35,000, some years ago. The first contribution was received in 1811; the second in 1827. Ever since the latter year they have been coming in with increasing frequency."

PROGRESS OF OUR JEWISH MISSION.—AN INTERESTING REPORT.

By Bishop W. A. Candler.

I have just received the following most interesting report from Rev. Julius Magath, our missionary to the Jews in the South.

In the very nature of the work a great number of conversions can not be expected in a day; the work must move from individual to individual. Nor can we expect, or desire, a Jewish Church; the true policy being to have our Jewish brethren, when they are converted, join the most convenient Church of the Gentiles to them. The work is making cheering progress, and it deserves the sympathy and support of all among us who love the Lord Jesus in sincerity.

As Brother Magath remarks, the Wesley Memorial Church in Atlanta, Ga., houses the Mission in the matter of its central headquarters, but the work is not local. It is hoped that Jews all over the South will be reached through the Mission and that many may be brought to Christ. A Committee supervises, as far as is necessary, the work, and takes account of its finances. Mr. W. B. Wilkerson, a member and an official of the Wesley Memorial Church, is the Treasurer.

Two men, Brothers Magath and Zeit, are now engaged as missionaries. As the work advances and as resources may permit, others may be added to the force, and, perhaps, other centers occupied.

But let us see what the report says. It is as follows:

Atlanta, Georgia, July 17, 1912.

Bishop W. A. Candler,
President Hebrew Mission Committee,
Wesley Memorial Church,
Atlanta, Ga.

Dear Bishop Candler:

As Missionary in charge of this important work of our Church (The Hebrew Mission, while having its logical headquarters at the Wesley Memorial Church, is nevertheless intended to serve the whole Church in this field.) I am glad to be able to report progress of more than ordinary kind. At the last fall Conference I was able to report several conversions among the Jews; since that time, with the Conference year about one-half gone, I am thankful to say that two Jews have joined our Church, as the direct result of this mission. The first case is that of a young man, Joseph B. Zeit, and his conversion shows God's wonderful plans for the salvation of men, and illustrates clearly the fact that it is our's to sow and to water, but it is he that gives the increase. Some two years ago, the preachers at San Antonio, Texas, passed a resolution asking your Missionary to come to that section of the country, as two young Jews had manifested an interest in Christianity. The pulpits of San Antonio, as well as those of other Churches, were freely opened to me, and I had many opportunities to preach Christ to my own people according to the flesh, among whom were the two Jews mentioned. After my leaving, these two sons of Abraham, who had been greatly impressed by what to them was a new exposition of Christianity, continued to study the great question with the result that one of them, Mr. Stone, was soundly converted and joined our Church in San Antonio under the pastorate of Brother Groseclose. He is now in the Philippine Islands, a consistent Christian, a business man, and an active worker in the Y. M. C. A. Both Brother Groseclose and I have had several letters from him. With the other young man I kept up a correspondence for quite a while, and last Decem-

ber he came to Nashville and entered our Missionary Training School there. In January, I was asked to come to Nashville to make several talks to the winter missionary gathering there. Remaining there over a week, I had a good opportunity to study the character of the young man. I found him to be well versed in Talmudical and other Jewish studies; and in many earnest conversations with him I found that it was his desire, if the way opened, to devote himself to Hebrew missionary work. He applied for Church membership and was baptized and received as a member of our McKendree Church at Nashville about three months ago. I was successful in securing funds for him to enable him to stay at the Training School to the end of the term; and he is with me now in Atlanta, assisting in the work, and I trust that he will prove to be a useful, as well as a consecrated helper in this great work. His name is Joseph B. Zeit, and he is a native of Warsaw, Russia (Poland).

The third is in many respects extremely pathetic and touching, and yet it is so typical of the trials and the triumphs of many Jews who have taken up the Cross of Christ in order to follow him. About one month ago, Dr. Lovejoy, the presiding elder of the Atlanta District, wrote me that a Jew, who was intensely concerned about his soul, needed me and was very anxious to see me. As soon as the letter reached me, I went to La Grange, Georgia, where it seemed I was needed. There I found the man who was anxious to see me. He was a Jew past middle age, and he had a very heart-rending story to tell me. It seems that some time back he had been taken sick and had to keep his bed for quite a while. He had been accustomed to a life of activity, but now he had to lie there and think. Naturally and by training a religious man, he came to realize that in America, where it was impossible for him to observe the ceremonial law, he could not be a Jew at all, as all his religion at home was made up of an effort to observe the ceremonial law. So, while on his bed of suffering, the great question presented itself, demanding an answer. If he should die, what would become of him? He is a learned man, and had frequently lead in the prayers of the Synagogue; but now to this question of all questions he could not find a definite answer, and like many a Rabbi of old, standing on the brink of eternity, he did not know which way he was going. A Christian minister about that time gave him a copy of the New Testament—a book he had never seen before. His mind doubtless was in a receptive state, and his cries to God to give him light were answered. He saw, dimly it is true, that Jesus Christ was his promised Messiah and Savior. He got well and moved from Florida to La Grange, Ga. The seed of truth remained in his mind and heart, and he began to talk to his family about Christ. His wife, though she had been in this country several years, is still bound to the ways of the old country; and her idea of Christianity is that it is a religion of idolatry—the forms of which she had observed in the old country. His two daughters, who have learned only the outward thing of civilization, mistaking it for Christianity, have absorbed only the worldly things with their frivolities and vanities. To them religion has no meaning, and, as one of them expressed it, "a man dies like a beast and there is an end of it."

So it can easily be seen that he could get but little sympathy or help from his own family. Meantime, his acquaintance being mainly among the lower class of Gentiles, keeping as he does a small store patronized by negroes and the less intelligent class of white people, he could not get much encouragement and information. So he thus reasoned with reference to myself: "Here is a man who has been through the same experience I have known, would he come and help me?" I was only too happy to do so. We spent many hours together. His first pointed question to me was: "You have been a Christian all these years; has Christ given you the desire of your soul, and can you unhesitatingly say that he has

saved you?" I was glad to testify for Christ to this man of Israel, and tell him of the unspeakable joy and comfort he has been to me all these years, and how happy I was even at that time to point a brother of mine to the Savior, whom I had found. These hours of communion were very precious to both of us. Toward the evening, I went to the parsonage. After supper Mr. Buck (that's the man's name) came to the parsonage. He seemed greatly moved. He said to me: "I have considered it all, and I know what it all means. I expect persecutions from my family and from the Jews; but I believe in Christ and he says, 'Believe and be baptized.' You have come here in answer to my agonizing prayer, and if you will, I will be glad if you will baptize me and receive me into the Church."

Brother Ledbetter, the pastor, was present at the simple but impressive service. He, as well as myself, was profoundly moved, and he said he never realized before what it meant for a Jew to accept Christ. I have received several letters from Mr. Buck since. He says that, while his family are persecuting him terribly, and while in the very nature of the case few Christians can understand what he is undergoing, yet he has that peace in his soul which Christ has given him, and which none can take away. He has settled the greatest of all questions. There are many such cases, but it takes the severing of all ties and untold suffering for a Jew to take the step. May God bless that man!

To my mind there never has been a brighter outlook for the Hebrew Mission, and the Church has never had as great an opportunity to preach Christ to his own kinsmen according to the flesh.

Financially, there is not a more struggling Mission in the whole Church. Most of what I have under God been able to do, I have done through much self-denial and sacrifice. My nominal salary is many months behind; and in order to give the bare necessities to Mr. Zeit, I have to give him more than one-half of the meager appropriation made for the Mission by the two Georgia Conferences. I am not complaining. God has been wonderfully good to me, and many friends are being raised up to support the Mission. Wesley Memorial Church is the logical headquarters for the Mission, but from here information, influences and blessing to the Jews should radiate all over our beloved Church. Methodism has done as much to spread the gospel far and wide. Is it not time that something worthy should be done for this great work? Like Dickens' army, our Hebrew Mission has consisted for many years of one man, who not only has had to do the work, but has also raised most of the funds used in it. The increase in the personnel has been done at an increase of self-denial of the one missionary. It is gratifying that both the preachers and the lay members of the Church are manifesting greater interest in this work than ever before. God has yet a great work for Israel, and I pray that we, as Methodists, may have a great share in bringing the seed of Abraham to their Savior and ours.

JULIUS MAGATH,

Superintendent of the Mission to the Jews in the South.

WHY IS IT?

By Fannie E. Burdine.

In observing the cuts and descriptions of modern churches which are being erected in this progressive age, furnished with superb organs and electroliers costing untold thousands, that dazzle the eyes and daze the mind, we are tempted to exclaim in the language of the preacher: "Vanity of vanities! All is vanity!"

At the same time our thoughts wander far away across the deep to a few lone, weary workers endeavoring to worship in a dark, poorly ventilated room, or to the many millions who are worshipping wood and stone by the roadside, who are sitting in midnight darkness, whose lives are a living torture and whose souls are passing out,

one by every tick of the clock, into everlasting punishment with no one to rescue, no one to save.

"O Church of God,
What wilt thou say,
When in that awful judgment day,
They charge thee with their doom?"

"If thou forbear to deliver them that are drawn unto death and those that are ready to be slain; if thou sayest, 'Behold, we knew it not,' doth not He that pondereth the heart consider it? And He that keepeth thy soul, doth He not know it? And shall He not render to every man according to his works?"

RELATION OF INFANTS TO THE CHURCH.

By Rev. W. H. Huntley, D. D.

The writer well remembers Uncle Simon Peter Richardson once reminiscing over his exploits and experiences. Uncle Simon was a member of the first General Conference of the Southern Methodist Church. To him and others of a commission was given the service, amid fresh adjustments of positions and doctrinal statements, of declaring the relation of children to the Church. As Uncle Simon recalled the incident his quizzical expression cannot be pictured, for he was unique in facial and verbal manners. His face spoke all over—he was so vital and mental as to suggest speech like an atmosphere.

This is the substance of what he said, chuckling often, sometimes serious, often bending forward for emphasis: "I was chairman of the committee. And I was pleased with the business; I had long wanted clearly to state what was the true position of the Church as to infants. No one could do it better; I had studied the matter and knew all about it. I decided to dispense with the other committeemen. I would go to my room at night, and with no one to bother me, write out just what ought to be written. Then later, I would call the others to my room, read them my statement, get them to subscribe their names and, report the matter, thus closed, to the Conference."

I got my paper ready and some pencils, and sat down in the quiet of my room. I looked for a good way to begin. The first sentence is always more or less trouble, and I found it that way. I knew well enough what I wanted to say, but found it hard to get started. After a while I concluded I was tired from the day's work in the Conference, and would sleep over it. Next day, with a fresher head, it would work out right. I had no hesitation about that. But the next day gave me trouble too, and I put it off again. Then, after another failure, I began to think that some difficulties I had not noticed were in that question. I remembered also the other members of the committee, and felt it no more than polite and brotherly to call them together, and guide them along to a proper conclusion." Here memory clouds up, but I seem to recall his air of rueful humor, as Uncle Simon admitted that the committee never did act.

Far be it from me to triangulate the discussion warmly and intelligently passing between Messrs. Featherston and Lipscomb. With each onset the feathers fly, and the comb shows a gash; it is the season for warmth in everything.

But, reading what these gentlemen write, I have travelled back to a session of the worthless of the ancient Church, who for six eloquent months discussed the relation of infants to the Church. It was a long session, you remember, the Trent Council. Was it fourteen or twenty years they sat—the patriarchs, silver-bearded bishops, delegates and ablegates from all lands—there in old Bologna? The daily courier ran between the Vatican and the Council, with dispatches and advices from the pontiff, his fine Italian hand dealing with the statement and re-statement of the entire propaganda.

It is interesting history indeed—but the children fared sadly at the hands of that wise and venerable council. It split into factions over that

...the infant reported dying into a ... it may have been located ... they drew out a weary ... Another division of the council de- ... a place highly ... intellectual development, and grew ... and philosophers. Themes for poems ... philosophies were not discussed.

The impression burned more and more em- ... reading the old account, what the de- ... to omit plain Scripture expressions ... more than was good for the lit- ... for themselves, taking authority, as ... the place of the infants in all ... Could they have dreamed how much ... mothers who hold first interest ever ... the welfare of the fruit of their bodies, and ... and scour the length of the ... of destiny, for the protection of their ... And it may not be doubted that the Roman ... doing its best to reach, by definition ... what would quiet the present and ... those dependent for instruction— ... such unquestioning sub- ... their teachings.

May we not lay aside the soutane or surplice ... for the plain people anxiously fol- ... set forth in simple terms ... planned for infants unable to plan ... themselves? Are we teaching truly, to say ... the covenant between God ... and Abraham, and that Moses the Premier set ... the Constitution and By-Laws of the Church, ... the Levitical books? Indeed, may we not ... heavy mists darkening Eden in the ... interview between God and Adam, and ... the shades discover the gleam as of a ... church, in the promise that a ... the Woman should bruise the Serpent's ... head?

The infant of Israel very soon became a mem- ... of the Church. Was there ever a doubt that ... was under dispensation other than ... what affected its parents? Into the sleep of the ... the infant passed, to sleep as soundly. ... absorbed all consciousness, and cir- ... with tender sacrificial rites upon ... or dove, settled the infant's relation with ... Jehovah.

Tender, past all ancient conception, stands the ... atoning, sacrificial Christ, inviting the little ones ... lifting them to his arms, and to a plane ... whereon the angels moved.

Regeneration—the bearings of the term do not ... appear to have axes for turning upon. By heredi- ... the child was unfortunate, for ... condemning the father passed ... upon the little son. But the ... and purpose, perfected in the Eter- ... the world was, to bring life ... man, mantled completely the infant nestling ... the woman's breast. For the man, ... with eyes bent either way, ... must awake and arouse to life. ... the way of death and walk the ... of life in Christ. Faith, Mind, Reason—all ... him their hands and woo him with appeals ... to the spirit that is in him.

To Nicodemus the word was plain and posi- ... "Ye must be born again." But on such ... the little ones; "let them come—of such ... is the Kingdom."

When the ancient Church Fathers, zealous in ... what to them was imperative in ... doctrine, plunged the infant of days three times ... this regeneration of soul, ... have wholly satisfied the ear- ... mother, looking on? Would not her peace ... remembering what Jesus said ... infants—adjusting her theology ... his conduct with them?

More than once, on urgent summons from a ... father, reared Catholic, I have taken a child of ... four or five days, covering its naked helplessness ... within my hands, and sprinkled water on it. The ... may have been content with this ritual; ... not held by Roman tradition, ... saw with vision clear enough, and knew how to

confide her newly born to its and her Savior. ... a thought of re-birth in that sorrowing ... From the shock and fearful pains of tra- ... tested she was to return her treasure ... having had the exquisite maternal glory of ... its use.

Later, when the tracks grow beaten, and di- ... and the child can say, "I will, or I will not ... responsibility and calculation ... and hands begin to balance values both ... of good and bad—then—why then it becomes an- ... matter, and matter for another and per- ... distinct discussion.

Port Gibson, Miss., July 18.

OUR ANNUAL CONFERENCE SESSIONS.

There seems to be an impression in some quar- ... that the average session of an Annual Con- ... does not measure up to all that it should ... In its issue of July 5, the Christian Advo- ... of Nashville contained an article entitled, ... "Wanted—A New Annual Conference Program," ... which was written by Rev. C. C. Selecman, of ... City, Mo.

Brother Selecman advances four objections to ... the present method of conducting the Confer- ... First, he objects to the verbal reports ... from the charges by the pastors; second, he be- ... lies that the connectional men are being ... third, he fears that the most important ... reports are delayed until the close of the ses- ... and fail to receive due notice; fourth, he ... has observed that many preachers go home with ... saddened hearts and low spirits because of the ... constant pulling of presiding elders, the statis- ... secretary, and others who are urging them ... to settle up. He would correct these four al- ... leged evils as follows: He would do away with ... verbal reports in toto, use the extra time thus ... gained to hear the inspiring addresses of the con- ... nectional men, and sidetrack all business in or- ... der that these great speeches of the special rep- ... resentatives may be heard; hammer out most of ... the work now done in committees on the floor ... of the Conference in order to bring out discus- ... sions and give every preacher a chance to relieve ... himself; and finally he would have "such conse- ... cration, evangelical and educational meetings as ... will uplift, encourage and animate."

These several proposals seem to fall far short ... of solving the issue at hand. We are sure that ... if there is any reform needed in our Annual Con- ... ference sessions (of which we are not fully per- ... suaded), it is one that will relieve them of dry- ... ness, inject in them inspiration, and cause them ... to bear fruit in the hearts and lives of all who ... attend them. This being the case, certainly no ... program could come farther from accomplishing ... such an end than the one suggested by Brother ... Selecman. In the first place, when he has turned ... the connectional men loose on the regular ses- ... sions of the Conference he will have the privilege ... of seeing most of the preachers quietly retire to ... the ante-rooms, or go out doors and consume ... the hour in visiting the brethren until the speak- ... er finishes. We know of no plan that would chlo- ... roform a Conference session quicker than to re- ... sign it to the tender mercies of the connectional ... men. We do not say this as a reflection on the ... splendid men who are at the head of the differ- ... ent departments of the Church, but because it is ... so. The pastors have read the reports of the ... General Boards, are in sympathy with the for- ... ward movements of the Church, expect to do ... their best for the forwarding of the interests of ... the Kingdom, and do not need to be exhorted, ... crammed with statistics (possibly harangues), and ... finally bored to make a subscription, thus pay- ... ing the way for more collectors at future ses- ... sions to nag them for a settlement.

Again, if the business that is now done in com- ... mittees should in the future be transacted on the ... floor of the Conference in order to allow the ... brethren to "extinguish the sparks by a breath ... of air (hot air, possibly)," and each little detail ... should be the occasion for a flood of oratory, ... we do not doubt that our ministers would soon ... become a militant band, but their fighting jave- ... lins might be more often hurled toward their ... brethren than toward sin. And, furthermore, by ... the time the details should be threshed out on ... the floor of the Conference, it is to be feared ... there would not be time left to sing "Am I a Sol- ... dier of the Cross?" before reading the appoint- ... ments, to say nothing of "evangelical, consecra- ... tion and educational meetings."

Should it be the policy of our Church to deny ... the pastors the privilege of making a verbal re- ... port at the sessions of the Conference? Certain- ... ly not. The man who has toiled all year in

the face of difficulties deserves the time of the ... Conference while he tells of his struggles and ... triumphs. Deny the pastor the opportunity of ... making his report, and the probabilities are he ... will not be so earnest in his efforts to report. "In ... full Bishop," Seal the itinerant's mouth and un- ... loose the tongue of the special pleader at our ... Conference, and you will do the cause of the ... Church more harm than good.

The official board of St. Paul's Church, Spring- ... field, Mo., where the next session of the Southwest ... Missouri Conference is to be held, has voiced the ... sentiment of many in the Church, we think in a ... resolution recently adopted and presented to the ... pastors of that Conference. The resolution pro- ... poses that the morning sessions be given to busi- ... ness; the afternoons to connectional men and ... anniversaries, and the evening services to spiri- ... tual sermons and exhortations. A. J. G.

A CORRECTION AND SOME VICKSBURG NOTES.

Dear Brother Meek: In my Treasurer's report ... on missions published last week Woodville is ... credited with having paid \$50, when it has paid ... nothing on this claim. Also, you will find that ... in making up the total for that same column ... somebody's arithmetic is wrong. Both these mis- ... takes may be mine, but you will please correct ... them, that the record may be kept straight.

Bishop Morrison has just left for his home in ... Florida after spending four days with Brother ... Saunders and me. His ministry in the pulpit at ... both hours on Sunday had the old-time ring, and ... was an inspiration to the two large congregations ... which heard this gifted preacher of the pure gos- ... pel of our Lord. His stay among us was an in- ... spiration to our people and will mean much to the ... Church in this city. It is my candid judgment ... that Bishop Morrison was never more effective ... or meant more to the Church than now, in the ... social circle, in looking into the business inter- ... ests of the Church, and in every relation in which ... he touched our city, he captivated the people.

Brother Saunders will enter at once upon the ... construction of an elegant \$70,000 church. We ... are going to have some gracious results to report ... to the Annual Conference. Our tent meeting ... proved a great success. Quite a number of con- ... versions resulted and some improvement in ... church attendance. Some were received into the ... Church. Our finances, in the face of the unusual ... financial depression, are equally as well up as ... they were this time last year. And there are ... other indications pointing to a more satisfactory ... settlement along all lines by the end of the Con- ... ference year.

Your friend and brother,

CHAS. W. CRISLER

The insertion of \$50 to the credit of Woodville ... was a mistake of our printer. The error in addi- ... tion was Brother Crisler's. We print below the ... report for the Port Gibson District, revised and ... corrected:

Port Gibson District.

	Missions	
	Foreign.	Home.
Hermanville	\$5.00	15.00
Harriston		\$7.50
Jefferson Street		60.67
Pearl Street, Natchez		10.00
Oak Ridge		10.00
Port Gibson		43.50
Rocky Springs		15.00
Utica		9.45
Crawford Street	13.46	4.00
Washington Circuit	9.00	4.50
Woodville		37.00
Amite	7.00	10.00
Total	\$39.46	\$231.62

TYPEWRITER SUPPLIES.

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Church News

Dr. J. Wilbur Chapman, who has been so critically ill in Australia, is now said to be recovering.

The Quartet of Central College is touring the State of Missouri with a view to increasing the attendance upon that institution.

Mrs. Benjamin Chappelle, for thirty-four years a missionary in Japan, is dead. She was the daughter of a minister of the M. E. Church, and it was in the service of that denomination that she spent her life.

Mrs. J. P. Campbell, one of our most effective missionary workers in Korea, is delivering some addresses in California. She will return to the Orient in a few weeks.

Fifteen thousand Bibles were sold in China last year. The old Book is far and away the most popular volume in the world. The passing centuries have only served to give it a stronger grip upon humanity.

Among those on the program of the Lake Shore Assembly (Epworth League), at Wichita Falls, Texas, we note the names of Bishop Meuzon, Dr. H. M. Du Bose, Dr. C. M. Bishop, Dr. E. H. Rawlings, and Dr. J. M. Culbreth.

Bishop McCoy has transferred Dr. J. C. Morris from the Southwest Missouri to the North Georgia Conference, and stationed him at Athens. Dr. Morris has long been regarded as one of the most successful pastors in Southern Methodism.

There is talk of uniting the Negroes of all the Presbyterian denominations in the United States in one body. We think this movement is in the right direction. The independent Negro Churches have far outstripped those under the control of white people.

The music at the World's Sunday School Convention, which will meet in Zurich, Switzerland, next year, will be under the direction of Dr. A. J. Bucher, of the Methodist Episcopal Church, the new editor of Haus und Herd, a journal issued at Cincinnati, Ohio.

The National Convention of the Gideons, an organization made up of Christian drummers, was held in Atlanta, Ga., July 26-28. It was largely attended and was an occasion of much interest. The Gideons are making their influence felt for good in all parts of the country.

It is reported that the Kansas City University, a Methodist Protestant school, and Campbell College, a United Brethren school at Holton, Kans., will be consolidated into one institution at Kansas City. It is proposed to raise a million dollars to further the interests of this project.

Dr. S. Parkes Cadman, who is summering in England, is said to be preparing a series of lectures on the three Oxford movements—those of Wycliffe, Wesley, and Newman. He expects to deliver them before the Brooklyn Institute next autumn, and perhaps they will be published later.

Prof. Claude O'Rear, who for eight years has been in charge of a training school at Stuttgart, Ark., has been chosen Principal of the Preparatory Department of Birmingham College, and Prof. Hugh Robertson, M.A., of Vanderbilt University, has been elected to the Chair of English in the same institution.

Bishop H. W. Warren, of the Methodist Episcopal Church, died at Denver, Colo., on July 23, after a brief illness with pneumonia. He was in the 82d year of his age; was elected a Bishop in 1880, and was retired from the active service by the General Conference last May. He was a most scholarly, able, and useful minister.

We take the following, which we heartily endorse, from a recent number of the Midland Methodist: "The Tri-State Hospital, under the leadership of Rev. H. M. Ellis, has fine prospects. Mississippi, Eastern Arkansas, and West Tennessee are behind the movement. Dr. Ellis makes a strong plea for the hospital, and the success of the enterprise is already assured."

The Board of Education of the Memphis Conference is seeking to add eighteen or twenty acres of land to the campus of the Conference Female Institute, located at Jackson, Tenn. The forward movement in behalf of this historic institution seems to be making headway, and plans are being formed to erect some new buildings in the near future. We congratulate Dr. S. A. Steel,

the eloquent president of the school, and those who are co-operating with him in this good work upon the success they are achieving.

Southern College, at Sutherland, Fla., for the sixth year in succession is maintaining a summer school, which opened on July 23 and will continue through Aug. 31. The musical instruction is under the direction of Mrs. W. L. Clifton, who formerly taught music in Grenada College, and who for the past two years has been studying under private teachers in New York City.

Dr. F. L. Wiseman, the newly-elected president of the British Wesleyan Conference, has announced that during his incumbency in that office he will strive especially to promote the religious development of the young people. His plan will be worked chiefly through the Sunday schools, Junior Societies, and the Wesley Guild. The last named organization corresponds to the Epworth League of American Methodism.

Secular News and Comment

The United States Senate has endorsed a measure creating a Department of Labor. This means that in the future there will be a new member of the President's Cabinet, known as the Secretary of Labor, whose business will be to look after the interests of labor and capital.

Sulphur has been discovered near Leesville, La. It is claimed that the vein was found while workmen were drilling a well, and the specimens brought up proved to be pure sulphur. Already Southwest Louisiana has millions of dollars invested in sulphur mining, and it now seems that the sulphur deposits extend at least half-way along the western line of the State.

The Emperor of Japan is reported dead. It is said that during his recent illness, while suffering intense pain, he spent his days in dictating to his secretary lines of poetry of his own composition. It is claimed that in this way he wrote several poems each day. At times he called for the national court poet and discussed with him his favorite theme. Critics claim that he was a great poet, as well as a great ruler.

"A national leprothorium—a hospital or sanitarium for the treatment of lepers—is the only way of avoiding complications and legal embarrassments and of stamping out the disease," says Surgeon General Rupert Blue, of the Public Health and Marine Hospital Service of the United States. He desires to make all lepers the charge of the National Government. There is merit in his contention.

The Pennsylvania Railroad has announced that from now on no liquor will be served in their buffet and dining cars. This will put an end to all drinking on their trains, and will make travel much more pleasant over that road. This act, coming as it did at the instance of the management of the road, and not by the demand of the people, is looked upon as a decided indication of the improvement in the future morals of corporations.

The Senate Committee has reported favorably a bill granting more power to the States in dealing with the shipment of liquor into dry territory. It will be possible, if the measure is finally passed, for a State to confiscate all liquor shipped into its territory, when it is evident that said shipment is intended for private distribution. The law does not intend to prevent licensed druggists or physicians from securing liquor for medicinal or mechanical purposes.

An army of 29,670 locomotive engineers are demanding a raise of wages. Their demands are now being heard by a board of arbitrators in New York City. Whatever may be the outcome of the controversy, it remains evident that a great responsibility rests upon the engineer. The lives of tens of thousands are daily trusted to the engineers and train dispatchers of our railroads. These men need pay, and the wage of the engineer should be made high enough to attract to the craft the best quality of men.

The first American woman to be invited to the International Peace Congress is Mrs. Elmer E. Black, of New York. Mrs. Black has worked earnestly for the establishment of Unity Sunday, as she calls it. Her message for the peace of the world is: If the whole nation relaxes from its toll one day out of each week, the nerve strain on

American manhood will be so reduced as to cause a lessening of the spirit of contention in men; therefore, the world will be more at peace. God-speed her message, and may greater honors than even the one she has just had bestowed upon her come to her in the future.

Secretary of the Treasury MacVeagh has announced that the nickel is to appear in the future with the buffalo in the place of the head of the Goddess of Liberty, the image now on that coin. Why this change? Have the American people grown tired of the present design of the nickel? Who has heard any complaint? It seems to us that our national officers are given to taking too much liberty with the designing of our money. Not long since we experienced the Lincoln penny fiasco, and now it is passing rapidly into disuse. "In God we trust" was about to be taken from the dollar coin not long ago. Such tampering with the designs of American money is like child's play.

Representative Sabbath, of Illinois, has introduced a bill in Congress to prohibit the sending of racing news by telegraph, mail or otherwise for public distribution. The measure will doubtless never be heard of again. But Mr. Sabbath has stimulated the public mind to thinking about the character of news that is flashed by wire over our country. The average press dispatches contain either accounts of murders, scandal or sporting news. The daily press is dependent on these reports for what it prints. The result is, our papers contain pages of "stuff" that is not fit to be read. Mr. Sabbath's measure should become a law, and with it there should be also a law making it a misdemeanor to report a murder, a scandal or a robbery by wire unless it concerns the safety of the general public.

QUARTERLY SUMMARY.

Report of the Foreign Department of the Woman's Missionary Society of the Louisiana Conference for the quarter ending July 1, 1912.

Number of districts, 7; new auxiliaries—Adult 0, Young People's 2, Junior Division 4; total new auxiliaries 6.

New members—Adult 30, Young People 59, Junior Division 69; total new members 158.

Auxiliaries—Adult 42, Young People's 10, Junior Division 14; total auxiliaries, 66.

Members—Adult 1029, Young People 181, Junior Division 241; total members 1451.

Baby enrollment for quarter 7, total baby enrollment 15; life members 19; honorary life members 1.

Subscribers to Missionary Voice, 387; subscribers to Young Christian Worker, 64; members of Missionary Study Classes, 172; Missionaries supported, 2; Scholarships, 16; Bible Women, 5. Amount pledged by Conference, \$1300.

Life Membership, Miss Maxim Biraud, Lafayette; Robbie Foster Scholarship, paid by Mrs. Paul Foster, Opelousas.

Dues—Adult \$152.80; Y. P., \$5.15; Junior Division, \$7.35; Baby Division, \$1.10; Life Membership, \$25; Pledge—Adult \$205, Y. P. \$139, Junior Division \$4.23; Scholarship \$60; Retirement Fund \$5.20; Jubilee Fund \$109.15; Week of Prayer \$13; Easter Offering \$3; Thank Offering 45 cents; Memorial Fund \$10; Mite Boxes—Adult \$4.84, Junior Division 5.49, Baby Division 28 cents—total \$613.43.

Total amount for Adults \$588.44; Y. P. \$6.54; Jun. Div. \$17.07; Baby Div. \$1.38; total \$613.43.

MRS. J. J. HOLMES, Treasurer,

Minden, La.

MRS. A. P. HOLT, Cor. Sec. For. Dept., Crowley, La.

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WHITWORTH COLLEGE
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TO LOUISIANA METHODISTS AND OTHER FRIENDS.

Dear Brethren: Do you know that we have the greatest opportunity of Methodism in Louisiana—the only college for girls in the whole State west of the river? And do you know that just three circuits, Many, Grand Cane and Jena, furnished more than half of the boarding students last year?

Your president has spent six weeks in travel, and has visited five District Conferences, has traversed the State from Lake Arthur on the South, to Jones on the Arkansas line, has, with his wife's help, sent out 900 catalogues, 1500 circulars, 500 letters and 60 postal cards. We have advertisements in nine Parish papers, also in New Orleans and Nashville Advocates. We talk Mansfield College by day and dream Mansfield College by night. Brother N. E. Joyner has been a great source of help and inspiration and he and his good wife have helped to make glad every day of the summer.

We have been sowing. We need your help to water and God will give the increase. Just now is the crucial time in the college life of our girls. They are to decide definitely this month where they are going next year. Many have already begun their college work in other States and in other than our church schools. Many more are going to State institutions, not knowing that we offer Normal and Domestic Science courses and that our graduates do not have to take examinations except in the Theory and Art of Teaching. Furthermore, we take girls under fifteen, while the State does not. We offer home conditions; the State dormitory conditions. We can do things religiously that the State can never do. We have small classes and can learn the peculiar needs of each pupil. There is the personal contact of teacher and pupil that cannot be had in large and crowded institutions. Our teachers are really educators and not merely instructors.

Among the elect women of the State, none are esteemed more highly than the Alumnae of Mansfield College. Many men prominent in parish and State affairs have married her cultured and refined daughters; and one Bishop of Methodism found his helpmeet here. It ill becomes the ignorant critic to speak at all of Mansfield College. Her friends know her honorable history and can point with becoming pride to those noble women who are the princesses and queens in Dixieland, or speak lovingly of our departed "whom we have loved long since and lost awhile."

There may have been a time for camping, now is the time for the march; there may have been a time for thinking, now is the time for action; there may have been a time for pessimism, now is the time for optimism; there was a time for prayer, but now for service. The night of doubt gives way to day of hope. The world's heroes never looked back, and shall Christ's militant and triumphing hosts fear and falter and fail?

The next few weeks is indeed a time for united, earnest effort. In the home and store and bank and church, on the road or farm or wherever you are, talk Mansfield College and the education of our girls.

We have beautiful grounds, fine brick buildings, a cultured, efficient, Christian faculty. We need the girls, and with your loyal support, we are going to have them. "Faith without works is dead."

Yours for M. F. C.,

R. E. BOBBITT, President.

"BIRTH REGENERATION RATHER THAN DEATH REGENERATION."

By H. Walter Featherstun, D. D.

Brother Lipscomb thinks that I do not state the issue fairly when I suggest that to deny infant regeneration means to deny infant salvation. Do I state it unfairly, indeed? By nature inherited from Adam, every infant is lost. We

both agree to this, I am sure. By the grace of our Christ every infant is saved. He believes this he insists—so do I. Can a lost child of Adam be saved without regeneration? Christ says that he cannot. Saved and yet not regenerated? Is that my brother's doctrine? In answering my query: "Has a dead child more claim on God's love and grace than a living one?" he answers: "No, though one needs a different expression of God's grace from that which the other needs." What does he mean? What "different expression," and why? Does he need regeneration? Is the question. I care not about "expression"—it is regeneration we are discussing. Do both the living and the dying infant need regeneration? Do both get it? This is the question. He adds here: "The dead child cannot be led into regeneration and sanctification, as God will surely seek to lead the living one; so he must be lifted into such a state (a state of regeneration), and the transformation wrought without its volition, for it can exercise none." If these words mean anything, they mean that God regenerates the dying child and leaves the living one unregenerate. So Brother Lipscomb believes in infant regeneration—when the infant is a dead one. We will not permit the issue shifted. It is not birth-regeneration we are discussing—I mentioned that incidentally, and can attend to that in its time and place.

I alluded to Wesley's words in his sermon xiv, not to endorse them, but to show only that Wesley believed in the Regeneration of Infants. Does Brother Lipscomb represent me fairly here? Let him re-read his utterance and mine, and answer.

I cited him to Fletcher, to Bishop Cooke. At another time I cited him to Bishop Tigert, who in Summers Systematic Theology, Vol. II, pp. 35-44, teaches the regeneration of infants. Dr. Wilbur Fisk once wrote unequivocally: "All are born free from condemnation." (This is very nearly "Birth-Regeneration.") Dr. Whedon wrote: "Justification by Christ overlies the condemnation at birth." If Justification, why not Regeneration? Again, in his Commentary (Eph. ii, 3) he says: "If, however, we must say that infants sinned in Adam," let us be consistent, and add, "but they also became justified in Christ." Certainly that is the Apostle's teaching. Dr. Miner Raymond says: "Man comes to conscious being sustaining the relation of a justified, pardoned sinner." I do most heartily agree with these great Methodists. I cannot conceive that a just God could will that any baby should have entailed upon it the sin of Adam, and then refuse it the antidote, the regeneration bought by Christ, until it is old enough to exercise faith. What if he takes care that in case this infant dies, "he must be lifted into such a state?" Has the living babe not the same right to Christ's grace as the dying child? Is this Death-Regeneration more reasonable than Birth-Regeneration? I prefer a hundred-fold to believe in Birth-Regeneration.

"Ye must be born again," he insists shows that Regeneration must be subsequent to birth. I am astounded that my learned brother does not know that "another" does not mean "at a subsequent time." The R. V. says, "anew." Jesus, in verses 5-8, explains that he means a spiritual, distinct in nature from the physical birth.

I cannot understand how my Brother can endorse the words in our Discipline, "All men though fallen in Adam are born into this world in Christ the Redeemer," and yet refuse to accept Infant Regeneration, unless it be Death-Regeneration. He insists that the Ritual does not purpose teaching this doctrine for which I contend. I was in the last General Conference and on the Committee on Revisals that recommended, and on the sub-committee that framed, the change; and do know that the matter was thoroughly discussed both in the sub-committee and the whole committee; and I do know that we did intend the Ritual to teach Infant Regeneration. Birth-Regeneration, if you please, but not

Brother Lipscomb's doctrine of Death-Regeneration. The change was fully explained to the General Conference by Dr. E. W. Alderson of Texas; and was passed overwhelmingly. Whatever vague influences my Brother may draw from certain prayers and from the order for Adult Baptism, which has absolutely nothing to do with this question, it is a fact that the new order for Infant Baptism does teach, and was intended by its revisers to teach, Infant Regeneration, the doctrine of Fletcher, and Whedon, and Raymond and Tigert—yes, the doctrine of Christ and Paul, and of many, many learned Methodists and others.

I concede to my Brother that Watson and Ralston—the latter left our Church before he died—taught with him and a few other good, but much mistaken Methodists. I do not know, however, that the learned men named above would agree with him in his doctrine of Death-Regeneration.

COMMENDS THE SEASHORE DIVINITY SCHOOL.

After seeing as much of Mobile as could be crowded into six hours, I made my way to the Seashore Divinity School, where I delivered seven lectures. This is, perhaps, the largest of the Preachers' Institutes which meet anywhere in our Church. Rev. Robt. Selby, of Brookhaven, Miss., is the President of the Divinity School. The Alabama and the Louisiana Conferences and the two Mississippi Conferences unite to support the School. The Directors of the Divinity School from the Alabama Conference, are Rev. Dr. H. H. McNeill, Rev. R. R. Ellison and Rev. J. Northcutt; from the Mississippi Conference, in addition to the President, are Rev. C. C. Chrisler and Rev. H. M. Ellis; from the Louisiana Conference, Rev. W. W. Holmes, Rev. R. H. Wynn, Rev. W. H. Coleman; from the North Mississippi Conference, Rev. J. E. Cunningham, Rev. J. C. Park and Rev. H. S. Spragins.

The young ministers meet at the Divinity School and pass their examinations rather than at the Annual Conferences. * * * It must be clear to everyone that it is far better to have the young men come to a meeting place like that in the summer time and pass their examinations than at the several Annual Conferences when their minds are so much absorbed in collections, reports, etc.

They had for the lecturers Dr. Robinson, of Chicago, on the Old Testament, and Dr. Robertson, of the Baptist Seminary in Louisville, on the New Testament. In addition to these, they had Drs. W. F. Tillet, Andrew Sledd and Bishop E. E. Hoss.

They have built on the Seashore Campground, at an expense of about \$6,000, the finest tabernacle I have seen. It accommodates about 1500 people. There were present at the Divinity School at the evening lectures perhaps as many as 500 people. This included the ministers and the people camping on the ground and from the surrounding villages.

After attending the Preachers' Institute at Fayette, Mo., and the Seashore Divinity School at Biloxi, Miss., I came away with the conviction that such annual meetings should be established all over our Church.—Dr. J. W. Lee, in the St. Louis Christian Advocate.

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The Home Circle

UNCLE SAM'S YOUNG ARMY.

We are Uncle Sam's young army,
And we're twenty million strong—
All together we are marching,
Marching, marching, right along!
Not one coward is among us,
Every heart is staunch and true;
And although we are but children,
Yet there's something we can do—
We can guard our country's colors,
Raise them high with cheer and song!
For we're Uncle Sam's young army,
And we're twenty million strong.

Well we know the splendid stories
Of the brave deeds of the past,
And our country we have promised
That such bravery shall last.
Loyal we will be and love her,
True in every word and deed,
That we may be worthy of her
When it comes our turn to lead.
Now we can but guard her colors,
Proud that to us they belong—
For we're Uncle Sam's young army,
And we're twenty million strong.

—Children's Magazine.

A NATURAL CONCLUSION.

Little Willie, being a city boy, had never seen a cow. While on a visit to his grandmother he walked out across the fields with his cousin John. A cow was grazing there, and Willie's curiosity was greatly excited.

"Oh, Cousin John, what is that?" he asked.
"Why, that is only a cow," John replied.
"And what are those things on her head?"
"Horns," answered John.

Before they had gone far the cow mooed long and loud.

Willie was astonished. Looking back, he demanded, in a very fever of interest:

"Which horn did she blow?"—Texas Christian Advocate.

A PEACEMAKER.

A little girl said to her mother one evening:
"I was a peacemaker to-day."

"How was that?" asked her mother.

"I knew something that I didn't tell," was the reply.

There are many boys and girls who could be peacemakers every day, if, like this little girl, they wouldn't tell some of the things they know about others. Repeating a bit of evil gossip about somebody else has led to many a quarrel, and sad misunderstandings have often arisen from some careless remark which has been told by one to another.

Jesus said, "Blessed are the peacemakers," and surely it is worth while trying to be one of those upon whom our Savior pronounced his blessing.

Next time that we hear anything unkind about another, let us be careful not to repeat it, and in this way we may show ourselves peacemakers.

—Apples of Gold.

BURYING THE HATCHET.

Rob, with a box in his arms and a spade over his shoulder, had slipped quietly around the house and into the garden. He hoped Dot would not discover him until her unfortunate chicken, which lay in the box covered with roses and clover blossoms, was safely buried.

The chicken, during its brief life, had not been a source of unmixed joy to anyone but Dot; for it was a motherless chick that she had found and brought into the house, and, as soon as it was strong enough to run about, it followed her everywhere with its ceaseless "Chirp! chirp!" in a way that was very inconvenient. It was constantly underfoot, endangering its own neck and

making people uncomfortable; but, as Dot's pet, it was tolerated by everybody but the cat. Tabby failed to see any reason for treating it with respect, and so one day she pounced upon it and choked it out of existence.

Dot had covered her favorite with tears and flowers; and Rob, at his mother's suggestion, had tried to spare the small maiden the grief of witnessing the burial. But the attempt was vain. A shrill voice called: "Rob, what are you doing?" And in a moment Dot's inquisitive eyes were taking in the whole scene. Fortunately she found it so interesting as to lighten in some degree its mournfulness.

"I'm glad you're making it in such a pretty place, Robby," she said. "I s'pose chicky was a good deal in the way. Mother says so. And, anyway, she'd have been a big hen pretty soon, and that wouldn't have been so nice. But I'll never like Tabby again, not one bit!"

"O, see here now, Sis, Tabby didn't know any better!" said Rob, in good-natured expostulation. "She's only a cat, and she didn't understand that you'd made a pet of this particular bunch of feathers. Being cross at her won't bring chicky back again. So you'd better bury the hatchet and be friends."

What would I bury a hatchet for?" asked Dot, more impressed by that strange advice than by her brother's reasoning.

Rob laughed. "That means to stop quarreling—not to be angry any more. When Indians have been at war with each other and are ready to be friends, they bury a hatchet. That's a sign that they're willing to stop fighting."

"Do folks always stop fussing after the hatchet is buried?" asked Dot.

"Of course. That's what it means."

Dot watched the smoothing of the ground with thoughtful face, and walked back to the house by Rob's side in unusual silence.

The family had finished dinner when Fred, Rob's senior by two years, came to the door with a sharp call.

"Rob, where have you put the ax?"

"Nowhere. I haven't had it," answered Bob, promptly. But the reply did not satisfy Fred. You must have had it, if you'd only take the trouble to think. You're always carrying off things and forgetting where you put them. Come out and hunt it up!"

Fred was in a hurry, and decidedly impatient; and Rob's face flushed at the order.

"Hunt it up yourself if you want it. I tell you I haven't had it, and I don't know anything about it."

"Boys!" interposed the mother's grieved, reproving voice. But anything more that she might have said was drowned in a wail from Dot.

"It didn't do it! I tried, and it isn't true! Rob said, if you buried a hatchet, folks wouldn't quarrel any more. I couldn't find any hatchet, so I dragged the ax down and buried it 'side of chicky. And you boys fuss worse'n ever!"

The boks looked at each other with a shamefaced smile gradually displacing the flush of anger.

"Where did she put it?" asked Fred, in a tone that had lost its sharpness.

"I'll show you," Rob answered.

There was very little trouble in finding the missing implement, for Dot was not a success at digging. Then Fred met his brother's eyes and laughed.

"I'm afraid she didn't get it deep enough for a lasting peace. But I say, Rob, we might be a little better tempered without hurting ourselves. I'll try it, if you will."

"Agreed," said Rob.

And to this day, when clouds arise in the Lincoln household, someone is sure to ask, "Isn't it about time to drag the ax into the garden?"—Kate W. Hamilton, in Christian Uplook.

WANTED—A position to teach small children in a private family. (Miss) Berta Wall, Forest Home, Alabama.

MR. MOODY'S DEATH.

Early on the morning of his departure from this world his eldest son was sitting beside his bed. He heard his father speaking in a low tone of voice, and he leaned over to listen, and these were the words that he heard: "Earth is receding; heaven is opening; God is calling." "You are dreaming, father," said the son. "No, Will, this is no dream. I have been within the gates. I have seen the children's faces." The family were summoned. Mr. Moody rallied. A while after he began to sink again, and he was heard to say: "Is this death? This is not bad; there is no valley. This is bliss. This is glorious." "Father," said his daughter, "you must not leave us. We cannot spare you." The dying man replied: "I am not going to throw my life away; if God has any more work for me to do I will get well and do it; but, if God is calling, I must up and off." He rallied again. He gained sufficient strength to rise from the bed and walk over to the window, and sat down in a chair and talked with his family. He began to think he would recover, and was contemplating sending for his pastor to pray for his recovery; but beginning to sink again, he asked them to help him back to bed. As he was sinking, his daughter knelt by the bed and commenced to pray for his recovery, but he said: "No, no, Emma; don't pray that. God is calling. This is my coronation. I have been looking forward to it," and the heroic warrior swept into the presence of the King.—Dr. R. A. Torrey.

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Editorial.

A NEW DEPARTMENT PROPOSED.

The Sunday School Magazine for August contains a very interesting discussion entitled "The Handicap of the Sunday School, and a Suggestion," by Rev. T. H. Lipscomb, B.D., of Lexington, Miss. The writer claims that the modern Sunday school is doing a great work, and that the Church is justly proud of it. He points out, however, that it is unjust to our fathers and mothers to think that the religious instruction of the young was entirely neglected in their day; that their method of giving it was chiefly in the home, instead of through an adjunct organization of the Church. The defect of this system, he declares, was that it provided no Christian teaching and training for the children of irreligious parents, and he points out that when the Sunday school was first instituted it did not seek to reach the young people in Christian families, but only "waifs and the neglected ones."

He insists that now, however, the point of emphasis is changed, that but little stress is laid upon home teaching, and that the Sunday school at present is expected very largely to take care of the great work of religious instruction. He concedes that, if properly equipped, it can exercise an immeasurable influence for good upon its pupils, leading many of them to Christ and enriching and ennobling their characters. But he holds that the Sunday school has a serious handicap in the fact that these influences touch vitally the life of the child for only a brief period each week; that they should be more continuous to reach the highest degree of efficiency and accomplish the largest results. He expresses the view that the time has come when there ought to be "readjustment of emphasis as between the Sunday school and the home," such as would bring them into a fuller co-operation and make them more adequately re-enforce each other.

As to how this can best be done he makes the following suggestion: That the Sunday school Board be merged with the Epworth League Board, and the two organized into a larger "Department of Religious Instruction," having general supervision of the teaching and training of our young people. In addition to the work now being done through the Sunday school and League, he would have an effort made to build up and render more potent the religious influences in the home. He thinks the creation of a vigorous literature looking to this end would probably exert a beneficial effect in this direction.

As to the amount of good that would result from the adoption of this scheme, we confess that we are somewhat in doubt. That the handicap in our Sunday school work of which Brother Lipscomb speaks is a real and unavoidable one, seems to us to be conclusive, and we are also of the opinion that the lack of effective home training is one of the greatest weaknesses of our twentieth century Christianity. But that a

departmental readjustment would remedy the situation to any great extent, we are by no means convinced. It is our deep conviction that the one and only cure for nine-tenths of the ills that afflict the Church to-day is a deepening of the spiritual life of our people—a sweeping and widespread revival that will give religion its rightful place of ascendancy in the home, as well as in every other sphere of human activity. But the proposed change would have the merit of unifying our forces, lessening the amount of our machinery, and it might possibly prove to be a decidedly better arrangement than that now existing. At any rate, this suggestion is worth the careful consideration of our ecclesiastical statesmen.

THE SITUATION IN KOREA.

Dr. Cook, one of our missionary secretaries at Nashville, received a few days since the following cablegram from Dr. W. W. Pinson, who is in Korea: "Reports are encouraging. The judge has strong prejudice against the accused. Trial has been suspended pending a petition for the removal of the judge."

A long letter from Mr. J. L. Gerdine, one of our leading workers in Korea, was published in last week's Nashville Advocate. It represented the situation as being very grave, the methods of the authorities in proceeding against Dr. Yun and the other missionaries accused being high-handed and secretive. The testimony against them is stated to be very undependable, much of it having been obtained under duress.

Five representatives of Protestant Foreign Mission Boards had conferences in Washington with Government officials this week regarding the status of American missionaries in Korea and the conditions of Christians in that country. Bishop Candler of Georgia and Rev. Dr. Cook of Nashville, represented the Methodist Church, South.

The delegation called first upon Viscount Chinda, the Japanese ambassador, and then they saw the Secretary of State.

Mr. Knox summarized the conference, which lasted an hour and a half, as follows:

"The representatives of the Missionary Boards of the Presbyterian Church and the Methodist Episcopal Church, North and South, called upon me this morning to express their deep interest and concern about the Korean Christians under arrest in Korea charged with conspiracy against the life of the Governor General. Their call was partly one of courtesy and was also to inform the department that, reports to the contrary, they had no complaint to make arising out of the Korean situation for diplomatic action upon the part of this Government. They said, however, that they would be glad to have the department advise them as to what they should do in the interest of their Korean friends involved in this trouble; to which I replied that they had been pursuing the correct course, in my judgment, by manifesting their solicitude for their friends in the Japanese Government through the Japanese Ambassador here."

THE SEASHORE ASSEMBLY FOR CHRISTIAN WORKERS.

The Seashore Assembly for Christian Workers closed its fourteenth annual meeting at the Seashore Camp Ground last Monday night. An appropriate consecration service was conducted by Dr. F. S. Parker, after which the workers returned to their several homes feeling that they were better equipped for the important work of the Sunday school and Epworth League. Among the many distinguished speakers who addressed the Assembly were Drs. F. N. Parker, F. S. Parker, S. H. Werlein, A. F. Watkins, G. B. Winton, J. M. Henry, A. F. Smith and J. W. Moore, Andrew Sledd, and Judge Thomas, of Montgomery, Ala.

A forward step has been planned by which it is hoped more closely to affiliate the Assembly

with the League Work in Alabama, Mississippi, and Louisiana. To this end Commissioners have been named from all but the North Alabama Conference, whose business it will be to attempt to interest the five Annual Conference Epworth League Boards in the three States in the Assembly, in order that it may accomplish greater good in the future. The officers for the next year include Dr. F. S. Parker, President; Rev. C. D. Atkinson, Vice President; Miss Ellen Jackson, Secretary, and Rev. W. L. Doss, Treasurer.

NO VOTES ON CLUB RATE SUBSCRIPTIONS.

We have received a number of subscriptions to the Advocate at the club rate of \$1.25 per year, and with the subscriptions were requests to cast the votes for certain candidates in our contest. By referring to the rules of the contest as published in the Advocate, May 30, it will be seen that no votes will be allowed except on renewals or new subscriptions paid for at the rate of \$1.50 per year, except in cases of ministers or their widows, to whom we allow a special rate of \$1 per year and to whom we grant one hundred votes on each year's subscription.

THE CHURCH EXTENSION HAND BOOK.

We are in receipt of the Church Extension Hand Book for 1912. Dr. McMurtry has always given us a good annual, but in this instance he has outstripped his former record. The volume is neatly bound, contains a full account of the proceedings of the Board, is aptly illustrated, and is brimful of interesting matter from the first page to the last. It shows what is being done under the leadership of our great Secretary to plant churches all over the country, and the achievements which it records are enough to make the heart of every loyal Methodist swell with gratitude and pride. Write Dr. W. F. McMurtry, 1025 Brook Street, Louisville, Ky., for a copy. Hours may be spent profitably with this informing book, which contains 528 pages.

COPY FOR THE ADVOCATE.

We desire again to ask persons who send us matter for publication to take the time and pains to put it in proper shape. They ought to endeavor to have it ready for the printer when it leaves their hands. When one speaks through the columns of the Advocate, one is addressing an audience of 25,000 or 30,000 people, and the utmost care should be exercised as to what is said and the manner of saying it. It is an unfair imposition upon the editor for contributors to expect him to do their punctuating, paragraphing, and often their spelling, besides frequently naming their articles and making them legible for the linotypist. The burden of this work is at times well-nigh overwhelming.

We wish also to state that, while we are pleased to receive communications for the paper, we prefer that they should be brief. Long articles take up too much space and are much less apt to be read. We have sometimes thought it would be well for a religious weekly never to carry a contribution more than a column and a half or two columns in length. At any rate, extended reports and lengthy discussions should be rare.

We will add that we can publish only a fraction of the matter that is sent us. If our paper were double its present size, we could not meet the demands made upon us for space. The best that we can do is to select from among the communications we receive those which we think are the most meritorious and important. In view of this fact, no person should feel offended if what he writes is not printed. Selfishly to insist that his copy should always be given the preference is both unchristian and unreasonable. The hard lesson for some to learn is that there are others with rights and claims equal to their own.

Rev. J. W. Booth, of Algiers, La., is spending this week in Baton Rouge, La., where he is engaged in revival work.

Prof. E. Y. Burton, of the chair of Mathematics and Astronomy at Millsaps College, left Jackson last week to join his family at Tulsa, Okla., where they will spend the remainder of the summer.

Rev. C. M. Chapman, the new President of Port Gibson Female College, is making an active canvass in behalf of that meritorious institution. He thinks the outlook is encouraging for a fine opening in September.

Rev. H. G. Roberts, our pastor at Crenshaw, Miss., who has been recuperating on the Gulf Coast, returned home last week. We trust that his season of rest has effected the complete restoration of his health.

We make grateful acknowledgement to Rev. W. W. Mitchell, our popular pastor at Oxford, Miss., for a nice list of subscribers. Our Church work is prospering at this intellectual center under Brother Mitchell's guiding hand.

Dr. F. S. Parker, who has been in constant attendance at the Seashore General Assembly, of which he is the president, has left Biloxi for Corpus Christi, Texas, where he will attend the great Texas Epworth League Conference.

On page 7 of this issue will be found a short advertisement sent in by Miss Berta Wall, of Forest Home, Ala., that is worth the notice of parents who may be contemplating securing a private teacher for their children.

Dr. Oscar Dowling, who as President of the Louisiana State Board of Health is making such an admirable record, is the son of an Alabama Southern Methodist preacher. Much of our country's best history has been made by sons of the parsonage.

Mr. Marion Morse, who is engaged in the practice of law at Gulfport, Miss., spent Sunday, July 21, with his father, Rev. J. M. Morse, in Jackson, Miss. Mr. Morse is a graduate of the Millsaps Law Department, and is a young attorney of much promise.

Rev. S. S. Bogan, of Sicily Island, assisted Rev. S. D. Howard, the pastor, in a meeting which began at Blackwater, La., on July 19. We have not yet learned the results of the meeting, but doubtless the people of Blackwater were greatly edified by the preaching of Brother Bogan.

Rev. J. M. Massey reports an interesting revival at Centerville, Miss., in which he had the assistance of Rev. I. L. Peebles and Rev. Ira B. Robertson. There were eight accessions and the membership of the church was greatly revived. A fuller account of the meeting will appear in our next issue.

Rev. T. J. Warlick, of Lake Charles, La., has just returned from Cooper's Wells, where he spent a pleasant vacation. Brother Warlick was somewhat run down in health before taking this season of rest, but is reported as having returned in splendid health. He will doubtless round out the year in good shape.

The Jackson News reports that Rev. W. W. Simmons, of Gloster, Miss., was at the Mississippi capital last week to see his brother who had there undergone an operation for appendicitis. We have had no later news from the stricken one, but we hope that ere this he is well on the way toward recovery.

Prof. H. B. Hines, who has been the Principal of the Abbeville, La., High School for the past two years and who is a local elder in our Church, honored this office with a brief call last Wednesday. We regret that we were not in at the time, and we hope that he will find another opportunity soon to look in on us at our sanctum.

Dr. J. M. Walmsley, who formerly was the Professor of History in Millsaps College, has been elected to a chair in the Winthrop Normal and Industrial College, at Rock Hill, S. C., which is one of the largest schools for young ladies in the South. Dr. Walmsley has been spending the summer studying at the University of Chicago.

We are pleased to note that Sister Wynn, wife of Rev. J. F. Wynn, of Crowley, an honored superannuate member of the Louisiana Conference, and the mother of Rev. R. H. Kynn, presiding elder of the Lafayette District, is convalescing from a serious attack of illness. May she fully recover, and may her life be spared to her honored husband and children for many years.

On July 7, a nine-pound baby girl arrived at the parsonage in North Carrollton, Miss., to make glad the hearts of her proud parents, Brother and Sister W. A. Bowlin. Brother Bowlin is now engaged in a meeting at Enon that promises success, and is planning to hold a tent meeting during August in North Carrollton, during which time he will have the assistance of Rev. L. W. Cain.

Dr. F. N. Parker is announced to fill the pulpit of the Carrollton Avenue Church, New Orleans,

one Sunday in August. Dr. Parker has a host of friends in New Orleans, where he has spent most of his life, and he will doubtless be greeted by large audiences.

The pipe organ at the Louisiana Avenue Methodist Church of this city, is being thoroughly overhauled. This work is expected to make it practically as good as new.

Rev. W. H. Saunders, of Vicksburg, spent last Sunday with Rev. R. T. Nolen at Anding, Miss., and is assisting him in a meeting there this week. Brother Saunders is in much demand for revival work.

The annual camp meeting at Topisaw, Miss., will begin August 9. Those from a distance desiring to attend these services should go by rail to McComb City, where they may secure conveyance to the camp ground.

There will be a camp meeting held at the Henington Camp Ground near Crystal Springs, Miss., beginning August 22 and lasting eight days. Rev. W. M. Sullivan and Rev. W. B. Hogg have been engaged as preachers for the occasion.

Rev. R. A. Gatlin, Field Agent for Whitworth College, assisted Rev. J. E. J. Ferguson in a meeting at Scooba, Miss., last week. The concluding services of the revival were to be conducted last Sunday by Rev. W. H. Lewis, presiding elder of the Meridian District.

A note from Rev. W. D. Wendel, our pastor at Pontotoc, Miss., written on July 25, stated that the union meeting conducted there by Rev. Walt Holcomb was a great success, and that the indications pointed to 100 accessions to the Churches. He promised a more extended account for our columns later.

Rev. W. W. Holmes has recently closed a revival meeting at Hackley, La., where he assisted Rev. J. W. Harper, the pastor. The community surrounding the Hackley church is mostly composed of Christian men and women and a great ingathering was not expected, but the church was greatly revived during the meeting.

Rev. C. V. Breithaupt will be in his pulpit at Houma, La., next Sunday, at which time he will introduce as his helper in that important French mission field, Miss Iles, who was made a deaconess last May. Brother and Sister Breithaupt have been in Chicago for the past month, where Sister Breithaupt's health has been greatly improved as a result of having taken special medical treatment.

We are grieved to hear of the serious illness of Sister Crews, the faithful wife of Rev. B. T. Crews, of Rayne, La. On account of the serious condition of her health, Brother Crews has resigned his work and has moved to Shreveport, where he will make his future home. He was much loved by his people at Rayne, who rendered to him every possible assistance during the illness of his wife.

Dr. J. T. Sawyer has returned from the Denham Springs (La.) charge, where he has been assisting the pastor, Rev. R. V. Fulton, in a meeting at Live Oak Church. He reports having preached twice a day for a week and that many professed conversions and were added to the Church. Brother Fulton is closing his second year on the Denham Springs work, and is in great favor among his people.

Rev. J. I. Hoffpauir has just closed a very successful meeting at Estherwood, La., in which he had the assistance of Rev. Martin Hebert. Twenty-five were added to the Church, and the whole community was greatly benefitted. Perhaps there is not to be found a congregation of its size in Louisiana that comes nearer measuring up to its every opportunity of extending the kingdom of God than the one in Estherwood.

On July 21 Bishop W. B. Murrah dedicated the beautiful new church in Crawford, Miss. He is reported as having preached an intensely spiritual and powerful sermon on this occasion. Among the many visitors present were Dr. T. C. Weir, Rev. J. E. Thomas and Rev. W. C. Carlisle. Rev. J. Mark Guinn, the pastor, is to be commended for the wisdom and energy he has manifested in making ready for this dedicatory occasion.

A union meeting, to be participated in by the Methodists, Presbyterians and Campbellites, was commenced at Nettleton, Miss., to-day. The preaching will be done by Rev. W. H. Bowles, a Campbellite evangelist, of Evansville, Ill. This is the third summer in succession that such union services have been held, each denomination taking its turn in selecting a preacher for the occasion. A first-class choir director also is always arranged for.

Brother P. D. Hardin, of McComb City, informs us that Rev. R. S. Gale, pastor of the Summit and East McComb charge, is seriously ill at his home in Summit. He is receiving every attention that can be secured in the way of medical skill and trained nursing, yet his family and friends entertain some fears as to his recovery. Let earnest prayer be offered that this trusted

messenger of the Lord may be spared to his family and to the Church.

Sister E. R. Kennedy, who has been an officer in the Woman's Missionary Society in Louisiana for many years and president of the united society since its existence as such in the Louisiana Conference, and who was recently chosen honorary life president at Natchitoches, is spending a few weeks with relatives in Mount Vernon, N. Y., where correspondents may address her. The Lafayette Church, of which she is an active member, finds her place hard to fill while she is away on her summer vacation.

We were delighted to receive last Monday morning a letter from Brother J. D. Barhee, written with his own hand and posted at Rochester, Minn., on July 25. He stated that he was extremely weak and quite thin, but that he was hoping the physicians would dismiss his case that day. We are happy to know that our friend is considered out of danger and that he will soon be able to journey southward. We feel sure that the bracing mountain air of the Old North State will soon work wonders for him.

Elsewhere in the Advocate is published an announcement by Rev. H. R. Singleton that Dr. S. A. Steel will lecture in Parker Memorial Church, New Orleans, in Ruston, Shreveport, New Iberia and many other points in Louisiana. All who have heard Dr. Steel lecture know that he ranks with the best as a lecturer and orator. His powers of description and ability to make his auditors see with his eyes are truly wonderful. Louisiana Methodists, who are afforded the opportunity, should not fail to hear Dr. Steel next fall.

In writing to this office, Brother J. H. Foreman, pastor of the Bogue Chitto (Miss.) charge says: "The home of Brother D. B. McCollom was made sad and lonely on Tuesday, July 23, by the death of his wife. She leaves to mourn her going besides her husband, two small children, a father, mother, brothers and sisters and a host of friends." We are sorry to hear of this sad bereavement. May the stricken family and loved ones find consolation in this sad hour in Him who "is touched by the feelings of our infirmities."

Mrs. D. B. Fullington, a much beloved member of our Church at West Point, Miss., was stricken with apoplexy on July 26, and died shortly afterwards. She was 59 years old, and had been a consistent and devoted Methodist from childhood. The press dispatches state that she had served as organist of our church in the city where she lived for forty-five years, which is certainly a remarkable record. The obsequies were conducted last Saturday afternoon by Rev. E. S. Lewis and Rev. W. M. Campbell in the presence of a large gathering of friends and acquaintances. We extend sympathy to the bereaved.

The heavy rains, which made the roads impassable and greatly retarded farming operations, have caused a falling off in the results of church work in North Mississippi. Especially has this been true in the Aberdeen District, but the energetic presiding elder, Rev. J. E. Cunningham, is doing all he can to aid his preachers in overcoming the effects of the unfavorable seasons. He will spend the entire month of August in the charges that need him most, and we doubt not that his presence among the brethren will be greatly appreciated and that he will do much toward helping them bring up creditable reports.

From the Jackson Daily News of July 22; we take the following: "Bishop W. B. Murrah and Mrs. Murrah will leave Wednesday over the Illinois Central for Chicago, from whence they will make the journey to the Golden Gate of San Francisco Bay, from which the Bishop expects to sail early in August for the Orient. Bishop Murrah expects to be absent and busily engaged with missions in the Far East for several months, and does not expect to return to the United States until early in the coming year. He is one of Jackson's most popular and lovable citizens, and leaves with the heartiest wishes of all in the community for a successful mission and a safe return with his charming wife."

The Woman's City Mission Board of New Orleans decided at its meeting on Wednesday, July 24, to conduct the St. Mark's Mission in its present quarters for another year, the owner of the property agreeing to make certain needed repairs. There had been some talk of procuring another place for the work, and the old Girls' High School building situated in the same neighborhood was under consideration for a time. There will be no meeting of the City Board in August, but the regular meeting in September will be held at the Mary Werlein Mission, where a reading room has been provided, which it is desired that all members of the Board should see. Dr. J. W. Moore, the superintendent of the mission work connected with First Church, will arrange for the formal opening of the room at that time.

Obituaries.

Obituaries not over two hundred words in length will be published free of charge. All over two hundred words will be charged at the rate of 1 cent a word. Count the words and send the amount necessary with the obituary. That will save trouble all around.

On April 22 the soul of little ANNIE BELL WALKER took its flight to the spirit land where God and all his saints dwell. She was two years and six months old. She was a sweet and affectionate child, and all who knew her loved her. Weep not, dear papa and mamma, for your loss is her eternal gain. She awaits your coming at the judgment seat of God, where there will be no more parting, and where you may dwell in peace and happiness for ever and ever.

R. C. KENNEDY, P. C.

On July 9 the death angel visited the home of Brother Willie Whitner, of Brannfield, Miss., and took from it the only child, little J. B. WHITNER. He was one year and ten months old, and was as sweet as a child could be. Every one who knew him loved him, but God saw fit to take him unto himself. God bless the bereaved ones and help them to meet their little one in the great beyond, where there will be no more sorrow.

R. C. KENNEDY, P. C.

AUNT DOROTHY HAMMETT passed to her eternal home on June 28, at the ripe old age of 84 years, 3 months and 14 days. Aunt Dolly, as she was called, joined the M. E. Church, South, in early life and lived a devoted, helpful life. Her work for the Master is done, and she has gone to her heavenly home. She was the oldest member on the Wesley Circuit. Before she died she expressed a willingness to go; then thanking her son and family for the many kindnesses they had shown her, she quietly waited with joyous anticipation her translation. Rev. J. H. Montgomery conducted her funeral. May her children meet her in that home on high.

THOMAS J. MARTIN, P. C.

MRS. ADDIE GARDNER DANIEL, the subject of this sketch, was born June 2, 1886, and died June 16, 1912. She joined the Methodist Church in Fernwood, Miss., under the ministry of Rev. W. W. Simmons, March 11, 1906, and was a consistent member of the same during the years of her Christian life. For a long time she was the faithful and efficient secretary of the Sunday school, and was also a member of the Woman's Missionary Society. Miss Addie, as everyone called her, had an amiable disposition and was admired by a host of friends. She was steady and sober-minded, and absolutely free from the giddy, shallow frivolity characteristic of many young women. She was happily married to Mr. Fred Daniel May 29, 1912, just two weeks and three days before her death. Little did the writer think that night when it was his privilege to unite this happy young couple in the bonds of holy matrimony, that the bride was so near the end of her journey on earth. Truly do we realize that "when we are in the midst of life," we are also "in the midst of death." That Sister Daniel was highly esteemed on earth and greatly mourned after passing away was evidenced by the large concourse of people who crowded the Church at the

funeral service and who gathered around her grave at the cemetery. She died at peace with God and left to her family the legacy of a good name, which is "rather to be chosen than great riches."

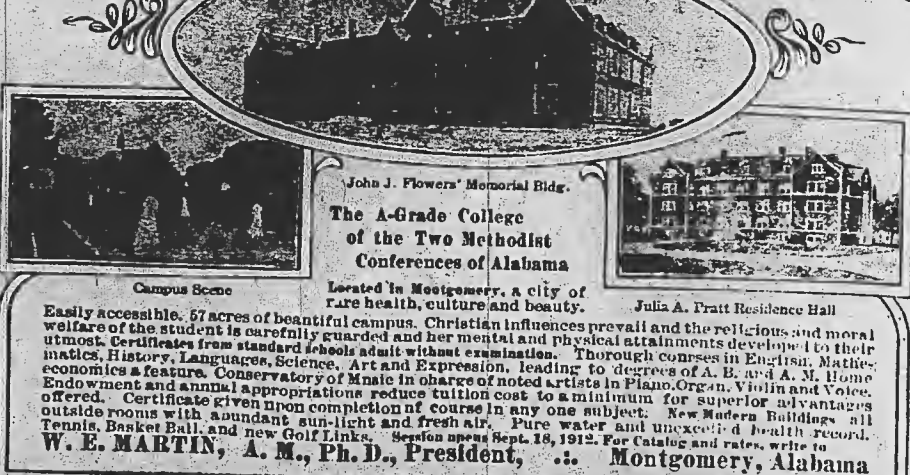
Her pastor, D. SCARBOROUGH.

IN MEMORIAM.

On May 20, 1912, SAMUEL ELIAS COMEAUX passed suddenly from time into eternity. Surely, with him "Sudden death was sudden glory." He was born at Baton Rouge, La., April 14, 1872. The writer of this reminiscence was a close personal friend of this servant of God. We were connected as brothers, indeed, in church and church work. A nobler, truer soul never lived. To know him was to love him. My first acquaintance with him began in a mission work started in Baton Rouge about twenty-five years ago. I suppose about the year 1885. The mission originated in a cottage prayer meeting and grew into a regular mission point, with a Sunday school combined. For a number of years this mission was domiciled alternately in the homes of Brother and Sister Coates, and Brother and Sister Bryan. The writer found this work a great blessing to him, and it proved a blessing to many others, one preacher being sent out from its ranks—Brother S. S. Bogan, now a member of the Mississippi Conference. Brother Comeaux became interested in the mission and was one of its staunchest supporters. He was truly in earnest, willing to pray, to hold gospel services and to give his testimony whenever opportunity was offered. He always stood firmly for what he believed to be right, and I can say that this was a leading characteristic with him at all times. When he fell, he fell with his face heavenward. He was advised to apply for local preacher's license, which he did, and filled the office well and faithfully to the end. He was also Sunday school superintendent and one of the stewards of the Second M. E. Church, South, and was president of the Epworth League. The dear brother will be sadly missed by that faithful band of workers. It was mainly through his efforts that the Second Methodist Church was built, and he was, indeed, the main-spring of its life and success. We loved each other. In after years I was employed by him in his store and was treated by him and his dear family with the greatest kindness and consideration. Nothing was too good for their friends. Time rolled on and we were separated. I moved with my family to Mississippi—my present home. We kept in touch with each other; there was no severing of the brotherly ties existing between us. I would hear of his faithful life and purpose in well doing. It might be said that he kept store for a living, but his real business was to be religious. If his books were inspected to-day you would find that he kept a strict tithe account with and for the dear Lord. Brother Comeaux was self-made, he came up through many difficulties, being a poor boy, left with only the support of a widowed mother (an excellent Christian woman), who laid the foundation for the noble Christian man into which he developed. He has left a devoted wife (formerly Miss Emma Fredericks, to whom he was married on December 11, 1890), and ten children to mourn what might seem to us an untimely loss. He leaves a host of friends, both in the Church and community. He was a member of Live Oak Camp No. 14, Woodman of the World, where he was held in high esteem by his brother members. But I must close this article. I could go on enumerating bright and good things, and then could not do justice to his blessed memory. I thank God that it was my privilege to know him, and look forward to a happy reunion in the blessed heavenly home. Our sincere and heart-felt sympathies are extended to his dear family, and our prayers will continue to go up to the All Loving and Merciful Heavenly Father in

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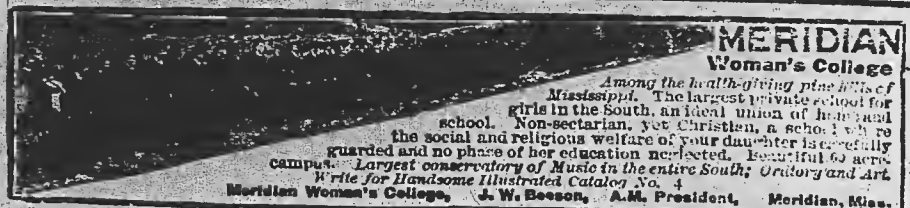
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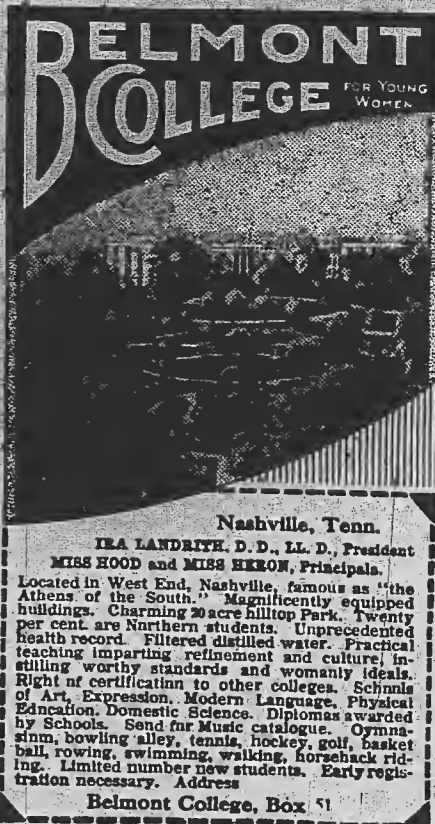
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their behalf. May the dear brother's wife and children follow him to the Kingdom of God, as Christians and her children followed Christian (Bunyon's Pilgrim's Progress) is my sincere prayer.

W. C. BIBERSON.
Long Beach, Miss., July 1, 1912.

Tidings From the Field

Byhalia, Miss.

We are serving a royal people on the Byhalia charge, and the work is progressing nicely. Congregations are good, Sunday schools are flourishing and a fine spirit pervades the charge.

At our third quarterly Conference, recently held, reports were better than had been expected. Rev. R. A. Tucker, our presiding elder, is in fine favor here, both as a preacher and presiding officer. It is a constant source of delight and profit to be associated with Rev. R. M. Davis and his family, who reside here. We have reported a number of additions to the church already, and are planning for revival meetings soon. Mr. Editor, you are cordially invited to visit us at your convenience.

W. G. BURKS.

Vinton, La.

Brother Sam Holiday, assisted by the pastor, Rev. A. J. Bonnett, has just closed a ten-days' meeting in the Vinton Methodist Church. Twenty-one were received into the Church and all the Christians in the church were greatly revived under the inspired preaching of this man of God, whose all-absorbing thought is to lead men and women to Christ. He expressed a burning desire that all the followers of Christ should allow their profession and practice to go hand in hand. May God help us to do that. A few Christians from other denominations encouraged us with their presence and their prayers. May God bless them. The limits of one church could not contain Brother Holiday's great heart, which went out in yearning love and fellowship to all Christians. His earnest appeals, hallowed by the light of peace, faith, hope, and holy resignation shining from his face were, indeed, powerfully potent in leading his hearers into a higher and nobler Christian life. Though the weather was warm, we had fine congregations, and much good was done. May this man of God, who made such earnest appeals to the people of Vinton, live long to preach the gospel to a dying world.

MRS. R. M. DAVIS.

New Albany, Miss.

Dear Dr. Meek:

We have just closed a great union revival meeting here, the preaching having been done by Rev. Curtis S. Shugart, a Baptist evangelist from Birmingham, Ala. His leader of song was J. M. Springfield, of the same place, who is a Methodist preacher. They are a fine combination; Brother Springfield sings, prays, talks and leads, preaches to the children, and is a stirring, whole-souled, capable worker. Brother Shugart is one of the sanest, safest evangelists I have ever seen. He has been a terribly wicked and lost sinner, but now God is using him to save many another from the snare. He has no objectionable, clap-trap methods by which he springs sensations and works people up into a phrensy of excitement, but he preaches the old gospel interpreted in the light of modern facts and conditions, and runs the motive and power of a Christian life into every day living and business affairs. He knows his business as an ambassador of the King, and he knows men. You don't hear him but a little while till you will feel that his great soul is on fire with moral earnestness and compassion for lost men.

All churches and Christians went into the meeting to do something for God. As a result, the town and sur-

rounding country had a great awakening. Nineteen joined the Methodist Church; about nineteen or twenty the Baptist Church, and four or five the Presbyterian Church. Nearly all our people felt the need of godliness and righteousness in their life, character and business, that all might come to the worthiest, happiest and truest issues in the now and by and by.

L. M. LIPSCOMB.

A NOTE FROM PELAHATCHIE.

Dear Dr. Meek:

On last Saturday Dr. W. B. King died suddenly. He was a local deacon, but never preached much. He was best known as a physician, and probably his best work was when he preached at Trenton, Miss., from twenty to forty years ago. He was about seventy-eight years of age. The writer conducted the funeral service Sunday morning, assisted by Brother Roberts, the Baptist pastor. He leaves a widow and several children.

We have lost three Sunday school superintendents in less than a year by removals from our town. At present I act as superintendent, and am glad to say the school is doing well. Since the revival here, conducted by the Baptist pastor, our young men have taken hold of the prayer meeting, and when needed, conduct it in turn. It is truly encouraging to see our young men at work as they are.

Rev. W. J. Dawson, our P. C., is in his fourth year. We are sorry at the thought of losing him. He is growing on the people all the time. I do not see how a pastor could be more faithful than he is. We are delighted with the election of Dr. A. F. Watkins to the presidency of Millsaps College.

C. McDONALD.

Pelahatchie, Miss., July 18, 1912.

RESOLUTIONS AGAINST WORLDLINESS.

Adopted by the Aberdeen District Conference, July 18, 1912.

Whereas, There is a growing tendency to worldliness in the Church, and a disregard of Church vows; and,

Whereas, Bishop Morrison's presence and admonitions have pointed out the spiritual peril of worldliness, and that this evil may be cured by a wise, painstaking administration of discipline; therefore, be it

Resolved by the Aberdeen District Conference here assembled, that we heartily concur with the Bishop in his position and views, and that we hereby pledge ourselves as ministers and laymen to faithfully administer the discipline of the Church, courageously, but humbly and in the fear of God, with the interest of souls upon our hearts and consciences, and with the hope that great grace may be upon the whole district, that worldliness may be purged from the Church, and a great revival come to all our people.

GEORGE J. MORTIMER DEAD.

Brother George J. Mortimer has gone home. Many of your older readers knew him well. For fifty years he was a subscriber and devoted reader of the Advocate, and an occasional contributor to its columns. He passed away July 11th, in his 84th year.

Visitors to the Hennington Camp Meeting at Crystal Springs will miss his familiar face, for he was a regular attendant at these meetings for many years, and none enjoyed them more than he.

Blessings upon the bereaved widow and children.

JAS. G. GALLOWAY.

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MEETING OF THE MONROE DISTRICT CONFERENCE.

The Monroe District Conference met in Calhoun, Louisiana, July 9th, 1912. Nearly all the preachers and a goodly number of laymen were present. It had been feared that the attendance would be small this year on account of the overflow and other causes in certain sections of the District, but a large number responded at the first roll call and others came in later.

The death of Dr. Keener has thrown a shadow over the entire district, and when the brethren assembled for the first session of the Conference there was a deep feeling of loneliness and sorrow as they realized that the familiar face of this loyal servant of the Church would be seen no more in this life. Brother Schnhle, in his opening remarks to the Conference, expressed the heartfelt sentiments of the people of this district when he spoke of the faithful and earnest service of Dr. Keener. It was a most solemn hour of the Conference when the Committee on Memoirs read its report on the death of Dr. Keener and those who had known him for years expressed their great love for him and admiration for his splendid service; and then with tear-stained eyes they joined in singing, "Jesus Lover of My Soul."

The Conference was presided over by Rev. Wm. Schnhle, recently appointed by Bishop Monzon presiding elder of the Monroe District. He conducted the business with ease and dignity and impressed everyone as being well qualified for this great work. By his modest, brotherly spirit he has already won his way into the hearts of the people of this district. The brethren predict for him a useful career as presiding elder.

The reports from the various charges indicated that our Church is in a discouraging condition at some places. Following the overflow the farmers began planting corn and cotton, but in just a short time the "army worm" made its appearance, making it impossible to raise a crop of any sort this year. In the charges not affected by the overflow the situation is more encouraging. The pastors are planning for an aggressive campaign and are now in the midst of their revival meetings. With all the discouragements the preachers are looking forward to a rich harvest of souls. Brother Staple's stated that while his charge had suffered greatly from the high water, the people seemed more interested in the Church. Perhaps this may be the one ray of light that will draw people closer to God.

It was a source of much regret when the Conference learned of the illness of Rev. H. O. White. He has been forced to give up his charge, which is being supplied by Rev. S. B. Colvin and D. C. Barr. Brother White was able to attend the Conference for one day. In a speech that was full of devotion to the Church and gratitude to God for having been permitted to spend so many years in the ministry, he urged the younger brethren to give themselves faithfully and earnestly to the work of the ministry.

A number of visitors favored the Conference with their presence, among whom were: Rev. C. B. Carter, of the Alexandria District; Rev. P. O. Lowrey, Sunday School Missionary Secretary; Rev. Robt. W. Vaughan, Superintendent of the Orphanage; V. L. Fulton, Lay Leader of the Louisiana Conference; R. E. Bobbitt, President of Mansfield Female College; Rev. A. I. Townsley, of Acadia, representing the State Epworth League Conference, and Rev. W. H. Coleman, of Boston, representing the Missionary Department of the Sunday school. All these brethren made speeches, and good ones.

The Woman's Missionary Society was represented by a large delegation of women from Monroe, and the Con-

ference was favored with an address by Mrs. S. S. Keener. There are not many missionary societies in this district, but it is hoped that the way will soon be open for this good work.

The laymen elected as their delegates to the Annual Conference at Monroe, Robt. O. Randle, W. L. Calhoun, C. M. Noble and C. H. Peavy; alternates, W. R. Baker and G. F. Shepherd. Robt. O. Randle was elected lay leader for the district.

The good people of Calhoun were untiring in their efforts to entertain the Conference. Their homes were thrown open and every visitor was given a cordial welcome. A feature of the entertainment that was specially enjoyed was the dinner served every day in a large hall built by the Woman's Civic League of Calhoun. It was a real dinner, too, and afforded the brethren a splendid opportunity for social fellowship.

The Conference adjourned Thursday afternoon, July 11th, to meet next year in Bastrop. A. F. VAUGHAN, Secretary.

Mer Rouge, La.

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RUSTON DISTRICT CONFERENCE.

The Ruston District Conference convened at Gibbsland, La., on July 17 and 18, with the presiding elder, R. W. Tucker, in the chair. On the night of July 16, E. K. Means, of Minden, preached a thought-provoking sermon which was a key-note for the entire session. In opening the devotional exercises on the first day of the Conference the presiding elder urged the necessity of having a revival spirit in our charges in order to meet the exigencies of the times. The Conference throughout was a harmonious meeting in which many took part in the various discussions. The attendance upon the Conference was very good, especially on the part of the laymen, an unusually large number being present.

Every part of the Church work was carefully considered. In a number of charges a marked increase of interest was noted and a large number of gracious revivals were reported. Likewise several new churches have been built. The cause of the orphanage at Ruston was presented by R. W. Vaughan, who said the institution was in a flourishing condition and all we needed was the full co-operation of the brethren in raising the entire assessment. The Sunday school interest was presented by our Field Agent, P. O. Lowrey, in a well chosen address on "The Standard of Excellence for Every Sunday School." He also had with him a most excellent exhibit of Sunday school paraphernalia which was well worth a trip to the District Conference to see.

Prof. R. E. Bobbitt, president of Mansfield Female College, delivered an address on "The Need for Christian Education among Girls," in which he presented the claims of our own Conference College in a striking way which met the approval of all those who heard him.

V. L. Fulton, of Shreveport, the Lay Leader of the Annual Conference, presented in a satisfactory manner "The Laymen's Movement and What it should Mean to our Individual Churches." Here is a layman who has caught the vision and is applying it in his own charge and endeavoring by every possible means to stir up other churches and laymen to their full duty in evangelizing the world in this generation. Well would it be, if every charge would apply the methods suggested by this fully informed layman.

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This makes the fourth year on the district for the ever faithful presiding elder, R. W. Tucker, who has been constantly diligent to bring the work of the Kingdom up to the highest standard. During his quadrennium there has been a marked advance on all lines and he will leave the district carrying with him the best wishes of every charge into which he has gone. By his lofty and soul-stirring sermons he has won the hearts of the people and he has seen Zion to prosper under his leadership.

The local preachers had their licenses renewed and those in orders had their characters passed. Joe W. Tucker and F. L. Tucker were licensed to preach and recommended for admission on trial into the Annual Conference. This makes three of Brother Tucker's sons who have entered the Methodist ministry. The young men begin with bright prospects and will no doubt in due time give a good account of themselves in the ranks of the itinerant ministry.

W. T. Woodward, who is doing fine work on the Bienville charge, was recommended for re-admission.

The Licensing Committee for the remainder of the Conference year are: W. J. Porter, W. H. Coleman, J. C. Price and L. A. Humphries.

R. T. McClendon was elected District Lay Leader. Athens was chosen as the next place of meeting. R. T. McClendon, J. L. Lay, A. Driggers and C. H. Henry were elected as lay delegates to the Annual Conference. Others who preached were W. H. Coleman and A. S. Lutz.

The people of Gibbsland proved themselves charming and most hospitable hosts, and the pastor, A. H. Parker, was untiring in his efforts to make the Conference a success in every way. ALBERT S. LUTZ, Secretary.

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QUARTERLY CONFERENCES.

NORTH MISSISSIPPI CONFERENCE.

Aberdeen District.—Third Round.

Nettleton Ct., at Union... July 27, 28
Shannon, at Center Grove Aug. 3, 4
Verona, at Palmetto ... Aug. 4, 5
Tupelo ... Aug. 6
Okolona ... Aug. 7
Pontotoc, at Ebenezer ... Aug. 10, 11
Atlanta, at Camp Ground Aug. 11, 12
Houlka, at Asbury ... Aug. 17, 18
Vardaman, at Thorne ... Aug. 24, 25
Cathoun City, at Pittsboro, ... Aug. 31-Sep. 1
Houston ... Sep. 4
Montpelier, at Sparta ... Sep. 7, 8
Amory at Nettleton ... Sep. 11
Okolona Ct. at Moore Chapel ... Sep. 14, 15
Smithville, at Paine Mem. Sept. 21, 22
Tremont, at New Bethel. Sept. 27
Fulton, at Friendship ... Sept. 28, 29
Greenwood Springs, at Friendship ... Oct. 5, 6
Aberdeen ... Oct. 7
Buena Vista, at Ebenezer Oct. 11
Prairie, at Muldon ... Oct. 12, 13
Special attention is called to Question 18.

J. E. CUNNINGHAM, P. E.

Winona Dist.—Third Round.

Belzona Ct., at Swifftown ... July 13, 14
Inverness, at Calle ... July 20, 21
Moorehead, at Doddsville ... July 21, 22
Lambert ... July 27, 28
Tutwiler, at Marks ... July 28, 29
Kilmichael, at Lodi ... Aug. 1,
Winona Ct., at Salem ... Aug. 2,
Webb Ct., at Glendora ... Aug. 4,
Minter City at M. C. ... Aug. 4, 5
Ruleville, at Sandy Bayou ... Aug. 10, 11
N. Carrollton, at Poplar Springs ... Aug. 17, 18
State Springs Ct. ... Aug. 24, 25
Mars Hill Ct., at Mars Hill, ... Aug. 31, Sept. 1
Bellefontaine Ct., at Shady Grove ... Sept. 7, 8
Eupora and Maben, at E. ... Sept. 8, 9
BEN P. JACO, P. E.

Holly Springs Dist.—Third Round.

Byhalla, at Emory ... July 6, 7,
Holly Springs ... July 7, 8
Potts Camp, at Bethlehem ... July 9,
Paris, at Sarepta ... July 12,
Pine Valley, at Salem ... July 13, 14
Grenada Ct., at Holcomb ... July 20,
Grenada ... July 21, 22
Coffeeville, at Bethlehem ... Aug. 3, 4
Waterford, at Harris Chapel, ... Aug. 9,
Ashland, at Wesley ... Aug. 10, 11
Abbeville, at Union Hill ... Aug. 15,
Lafayette, at New Liberty Hill ... Aug. 16,
Toccapola, at Tula ... Aug. 17, 18
Radolph, at Spring Hill ... Aug. 19,
Holly Springs Circuit, at Early Grove ... Aug. 24, 25
R. A. TUCKER, P. E.

MISSISSIPPI CONFERENCE.

Port Gibson Dist.—Third Round.

Natchez, Jefferson St. ... Aug. 4,
Natchez, Pine St. ... Aug. 4,
Percy's Creek, at Bethel Thursday ... Aug. 8,
Wilkinson, at Macdonla ... Aug. 10, 11
Hamburg and Roxle ... Aug. 17, 18
Oak Ridge and Redbone ... Aug. 24, 25
DISTRICT CONFERENCE at Fayette ... Aug. 28, 30
Vicksburg—Washington St., a. m. ... Sept. 1,
Vicksburg—Crawford St., p. m. ... Sept. 1,
Hermanville and Carlisle, Tuesday ... Sept. 3,
Utica ... Sept. 7, 8
Woodville ... Sept. 14, 15
Amite and Salem ... Sept. 21, 22
Nebo and Providence ... Sept. 24
Rocky Springs and Willows, Sept. 28, 29
W. H. HUNTLEY, P. E.

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The Sunday School.

LOUISIANA NOTES

By E. P. Lott.

LAST WEEK had the following staff: Business Men's Class taught by Mr. E. P. Lott; Men's Class taught by Mr. E. P. Lott; Women's Class taught by Mrs. E. P. Lott; Young People's Class taught by Mr. J. E. Key. In every respect this is one of our best Sunday schools. Mr. E. P. Lott, for a number of years one of our traveling preachers, being the superintendent.

The question of saving the home and changing the environment of our people is one of no little importance. The child is not saved until he is saved on Monday as well as on Sunday, at home just as at church. Here, after all, that time at the church is the time that should be used, and not the meetings properly conducted, which do much good. Who among our home department superintendents is going enough to make a definite plan along this line? A dirty, fly-infested home, with no music, nor good reading, nor happy social environment, is a fit place to get young disciples of Christ. If we expect them to develop princely Christian character.

In the Cuba special, which is being raised by our Epworth Leagues to finance our mission work in Cuba, the Lake Charles League has six shares at \$10 per share, and the young people have great delight in contributing this to the extension of Christ's Kingdom. Some such good work might be done by any of our Bible classes. How about educating a poor boy or girl, or a preacher or a missionary? These Leagues teach and some practice the Scriptural law of tithing, and so their giving is by principle rather than by impulse.

The apostle Paul in 1 Cor. 12:21 recognized the importance of having the service of every member of the body, the Church, even to the most "uncomely parts." This principle has its counterpart in the Sunday school's need of the most insignificant of its working members, especially in a workers' council. Some of our schools are dead or dying for lack of our superintendents, pastors, officers and teachers getting together in a teachers' council of some kind. The weak points could be strengthened, if only they had a united wisdom and co-operation. The genius who can run a successful school long by himself is rare.

A young lady who had visited in Texas for five months reported that she "never saw such a dead Epworth League." She said, "They never had a social meeting while I was there." As man cannot live by bread alone, so adolescents cannot attain their normal development and divine heart cravings upon the devotional meetings of League or class alone, but must have fellowship and activity, such as is provided in our Adult Bible Class programs of organization when properly carried out. Doubtless this young lady might have had an experience similar to that in Texas, had she spent five months in places where some of our Louisiana organized Bible Classes exist.

Our city and larger town Adult classes have a fine field for the social committee's work in supplying the social needs of the down-town hoarding house boys and girls, who have but little opportunity to meet one another unless some such provision is made. The girls have no parlors into which to invite their friends, and if they keep company at all, it must be while walking the streets or strolling in the parks. What a blessing if the Church can help them in this very important need, in bringing them together and in exercising a watch care over them! What class in Louisiana will lead in this field of service?

NEWS AND NOTES

By Miss Elizabeth Knapton.

There has never been such a wide spread and beautiful Sunday school movement in our Conference as now exists; and it is confidently believed that we can, with more prayer and organization, equal any Conference in the Church in Sunday school work.

The First Methodist Church of Corinth, observed Children's Day Sunday, July 14, and surely children were never loved so sweetly and more uplifting. Miss Laura Price and Mrs. Gibson, two of Superintendent Warriner's capable teachers, did all the training, and Mrs. A. M. Weaver presided at the piano.

Rev. Thomas Mills, of Kossuth, is preparing for an all-day picnic and lobby for all of his churches, and especially for his Sunday schools, on July 24. He wants to promote good fellowship, get all the people well acquainted, and generate a fine uplifting spirit of Sunday school enthusiasm. There are to be several short, pointed speeches from special Sunday school workers.

Miss Carrie Bowie writes from McCord of a fine preparation and enthusiasm for Children's Day, and a severe epidemic of whooping cough that destroyed all prospects for an immediate celebration of that day. When such unforeseen difficulties arise, just take a good collection for Children's Day and send it on to Rev. R. H. B. Gladney, Sardis, Miss., and that will keep your charge from being blank at Conference.

Mr. S. B. White, the progressive superintendent of the West Point Sunday School, sends in a report to delight the heart of every Methodist. There are 625 church members, and 550 of them are connected with the Sunday school in its various departments. Their aim is to have as many, at least, in Sunday school as there are on the church roll, and this will be speedily accomplished. Mrs. Clisby has a great Wesley adult class, called the Clisby Class, in her honor. On February 4th, they had 18 members, and had 145 on July 7. They had 128 present on a very inclement day recently. Their printed matter is attractive and up-to-date, and the members are interested and ready to assist their fine teacher in all her plans for them.

The small Sunday school has the two supreme things in educational equipment. These are the small class and the impassioned personality of the teacher. In the small class the thoughtful teacher often comes in close personal contact with each pupil, and if thoroughly consecrated, such a person is the most effective worker in the world. Equipment is a vital accessory, but it is a secondary matter to personality in education. People count most, not just books or chairs or brick and mortar. Some of the greatest educational, as well as spiritual and nation-felt achievements have been won in small rooms, small churches, and on rough benches.

The average school enrolls 96 pupils and officers, and the average attendance does not always reach 70. The real problem, therefore, is the small school, and the question arises, Is the Sunday school small from neglect, or on account of its situation? The answer can be as readily found as the least trace of fever can be detected by a thermometer. Many country homes are really lonely and the enrollment of any or all in any department of the Sunday school is a very helpful way to bind them to the church. Dr. McElfresh sums up the advantages of a small school in this wise: "The small school may be a successful school, a complete school, an enthusiastic school. It may be prompt in hours, reverent in worship, dignified and joyful in its song, educational in its teachings, helpful in

Social service in its community, successful in winning its pupils to Christ, and strong in building character."

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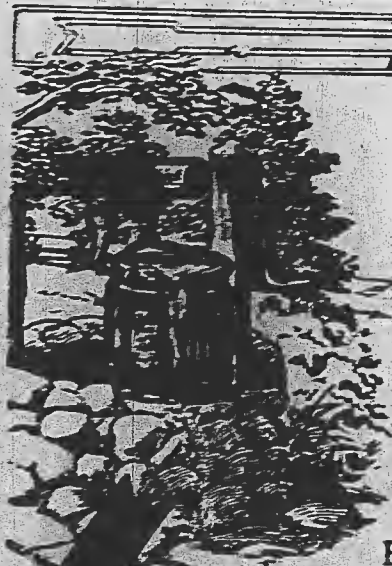
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TRE ABERDEEN DISTRICT CONFERENCE.

The forty-third session of the Aberdeen District Conference, which convened in the Methodist Church at Houston, Miss., Tuesday morning, July 16th, and adjourned Thursday afternoon, July 18, was said by many to be the very best District Conference they had ever attended, and by all to have been a most inspiring and uplifting session. There was no discord; nothing but harmony and a spirit of brotherly love were manifest throughout the entire three days of the Conference, and those who attended went back to their homes and churches to do more and better work for the cause of Christ.

Bishop H. C. Morrison was present and presided over the Conference. His sermons on "The Spirit of the World," Romans 12:2, and "Our Likeness toward God," St. Matthew 5:44-45, were inspiring and uplifting discourses, and were filled with the power of God unto salvation. Those who have heard the Bishop in other days say that he is still a growing preacher. His presence was a blessing and a benediction to us, and his kindly spirit of brotherly love will be long remembered by all.

Our beloved presiding elder, Rev. J. E. Cunningham, was present throughout the Conference, and while in his report he had to say bad things about the weather and roads, he had only good things to say of the preachers in his district. He does his best to love all his men, and they cannot help loving him, thus it is seen that there is a happy condition existing in the District. When called to the chair by the Bishop he showed that he could preside there as naturally as over a quarterly conference, and the conference was proud of him.

It is doubtful if any district conference ever had any better preaching throughout than this one. The preachers seemed to forget where they were, and just preached, and did it well. Brother W. O. Wagoner, of Shannon, preached Monday night on the duty of Christians to serve their generation. Some say that Wagoner is a "progressive." Brother W. M. Young preached Tuesday morning on "Fruit-bearing," and his sermon will not soon be forgotten by those who heard it. Brother H. M. Ellis, our Hospital Agent, preached Tuesday night, stressing our duty to others. At the close of his sermon the Sacrament of the Lord's Supper was administered, and the service closed with the benediction. Brother J. T. Lewis preached Wednesday night, his subject being "Faith." Rev. W. D. Wendel preached a sermon on "An Efficient Ministry" Thursday morning. His subject was chosen for him by the presiding elder, who wished it presented to the Conference, but Brother Wendel handled it as though he, himself, had chosen it from among a thousand other subjects. Bishop Morrison preached Wednesday morning and Thursday night.

Rev. W. L. Duren, President of the Conference Board of Missions, W. S. Lagrone, representing the Church Extension Board, Miss Elizabeth Kilpatrick, Field Secretary of the Sunday School Board, Rev. W. M. Williams, of the Orphans' Home, Dr. J. M. Sullivan, of Millsaps College, Rev. J. R. Countiss, President of Grenada College, and Rev. H. M. Ellis, of the Tri-State Methodist Hospital, were present and represented their work to the Conference. Mrs. T. M. Clark, of Verona, and Mrs. A. L. Roberts, of Amory, District Secretary of the Woman's Mission Society, presented the work being done by the W. M. S. The Bishop arose at the close of their addresses, and in a short talk commendatory of their work characterized as a "fossil" the Methodist preacher of this day who is not in sympathy with their work and activity in the Church. He urged the preachers to see that every charge in the District had at least one Woman's Missionary Society.

Of course, Brother Bachman was present with the latest and best books. It is possible to have a District Conference without a Bishop or even the presiding elder present, but none of us know anything of a District Conference with Brother Bachman absent. He is an important feature of the Conference, and we hope he will be spared to come to us many years yet. Other visitors to the Conference were: J. H. Felts, of Corinth, and W. L. Broom, of the Holly Springs Circuit.

The various committees appointed did their work well and faithfully. One, Rev. David Richard McDougal, was recommended for admission on trial into the Annual Conference; three, Oleria Beckham, R. B. Craig, and Robert Thomas Hollingsworth, were granted licenses to preach. The committee on local preachers reported that several local preachers had removed to other districts. They reported that L. G. Akers asked that his license be not renewed, and reported unfavorably on J. M. Davenport, local elder. The Conference instructed the presiding elder to demand his credentials. The licenses of the other local preachers in the district were renewed, and the characters of the local elders and deacons passed. The following committee on license to preach was elected: J. H. Holder, T. J. Durrett, A. W. Langley, and D. R. McDougal.

P. W. Snell, Dr. S. H. Lawrance, W. A. Boone, and W. T. Reaves were elected delegates to the Annual Conference, and Fred McDonald, Jr., and Dr. C. B. Baker were elected alternates.

Brother Neblett is a fine host, and saw to it that all had homes the moment they arrived in the town. And more hospitable people than those of Houston would be hard to find. The assistant pastor, Sister Neblett, had her share in the work of entertaining the Conference, and did it well, and little Robert Paine, Jr., shook hands like a veteran. The music throughout the Conference was delightful. In the face of all these things, it is hard to vote for the Conference to go to a different place, especially when the people of Houston said, "Come back," but Verona said that they had wanted it, and had not had it in a long time, so it was voted to go there. Verona and Houston were not the only places who wanted it, either.

After the final adjournment of the Conference, the ladies of the church tendered the members of the Conference and the visitors an informal reception, at which Bishop Morrison, J. R. Countiss, P. W. Shell, J. W. Bell, and Brother Bachman spoke briefly and happily. At the conclusion of these speeches, a hymn was sung, the benediction pronounced, and as the guests dispersed they were served with delightful refreshments, the Conference ending in this happy manner.

JAS. S. DUKE,
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GREAT REVIVAL AT TUTWILER, MISS.

Dear Dr. Meek:

A great meeting has just closed at Tutwiler, the results of which cannot be estimated this side of eternity. Nineteen members joined the Methodist Church, three joined the Presbyterian Church, and two the Baptist Church. Men of prominence in business and social circles were led to Christ and joined the Church; men who had been enemies for years "buried the hatchet" and embraced each other; crowds, such as had never attended a meeting in this part of the Delta before, gath-



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ered beneath the great tent that had been provided for the occasion, and the spiritual life of the congregation was so stimulated that it has been decided to build a \$10,000 church, work on which will be begun in the early fall. I am now engaged in a meeting at Dublin. Pray for us. May the Lord bless you and the readers of the Advocate.

L. W. CAIN.

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WINONA DISTRICT NEWS ITEMS.

The following interesting notes from the Winona District are taken from a business letter from the efficient presiding elder, Rev. Ben P. Jacob, which bears date of July 24th: "Rev. S. L. Pope is beaming with joy because he will enter the new church at Itta Bena next Sunday. Greenwood has plans on foot for a considerable improvement of the church and parsonage buildings. Good revivals have recently been held in the Belzoni, Inverness, Webb, Minter City, Indianola, Lambert, and Tutwiler charges. Dr. Price and Brother Cain have done extraordinary work for Methodism at Tutwiler. Brother J. W. Raper, who was sick for some time and had an operation, is improving, but his son, Paul, has continued fever."

DR. STEEL TO LECTURE.

Dear Dr. Meek:

Rev. S. A. Steel, D. D., one of the most brilliant men on the American platform of to-day, is engaged for a series of lectures at Parker Memorial Church, in this city, during October. He is also to lecture at Shreveport, Ruston, New Iberia and a number of other points in the State—25 lectures in all. If any preacher or church wishes one of these lectures, I will be glad to take the matter up with them. In my own church the lectures are paid for by subscription in advance, the doors are thrown open to everyone, and a free-will offering taken.

In other places the same plan is followed, while others charge admission and sell tickets, sometimes making a considerable sum of money. Dr. Steel's "Pioneers of Methodism," delivered to a full house in any community, will do good, while his "Home Life in Dixie during the War" is the peer of any lecture I ever heard.

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And other annoying conditions of the body, Tyree's Antiseptic Powder has revolutionized and solved the problem of treatment. It has linked together safety and certainty in such a manner that the curing of the cause is a pleasure instead of a pain. The first application separates the pain from the parts immediately. Its action never interferes with labor or leisure. Get a twenty-five cent box at any drug store, (or by mail) and if you are not thoroughly pleased with its action, return the empty box to the druggist, or to us, and get your money back without question. J. S. Tyree, Chemist, Washington, D. C.

A REVIVAL AT STONEWALL, MISS.

Dear Brother Meek: I don't often, in fact, I never did, write anything concerning the meetings I have held, but there are some things concerning this one that are worthy of special mention. Early in the year I was invited by Brother B. W. Lewis to assist in a meeting at Stonewall. From the first it was evident that Brother Lewis had things well in hand and ready for the real revival which was the result of the meeting. There were some things in this meeting which reminds one of the wonderful manifestations of the Holy Spirit in the early days of Methodism where people really and truly died to sin. One woman, of considerable social standing, said to us while kneeling at the altar, just before the light of heaven came into her soul, "I believe I'm dying." It was but a moment until it was very evident that she was

not dead, but very much alive unto God. The last two days were days of unusual liberty and power. Brother Lewis is, indeed, a fine man to work for, one who keeps a keen eye on every phase of the meeting and conserves every interest. Nothing is lost by Lewis; he follows up each service with tact and Godly judgment. Some of the visible results are seen in an increased attendance at Sunday school and prayer meetings; in fact, all departments of the church

were quickened. There were fourteen accessions to the Church and the pastor's salary was raised five dollars per month. After having remembered us with a nice offering, about three weeks after the meeting a committee, headed by the pastor, drove up to the parsonage with a nice, rolling chair for each of our precious girls, the gifts of the good people (irrespective of denomination) of Stonewall.

Doctor, when kindness goes beyond

you and into the sacred precincts of the afflicted room, it leaps beyond the power of speech and gratitude; for such kindness can only be expressed in tears—tears known only to those of like burdens who are the recipients of such kindness. In the words of the Master I would say to Brother Lewis and the good people of Stonewall, "In as much as ye did it unto the least of these my brethren, ye did it unto me." C. M. CROSBY.

Meridian, Miss.

Old Folks

Young or Old

No matter whether you are a man or a woman, twenty years old or seventy, all you need do is send the coupon with your full name and address and it will be sent to you, without a penny from you. Age is no barrier to health and this offer is open to all Old People, as well as middle-aged and young men and women. We want to send every elderly person a full-sized one dollar box of Bodi-Tone on twenty-five days' trial, the same as we send it to the young and middle-aged, all at our own risk and expense, to prove how Bodi-Tone acts in ailments of the old as well as the young, to prove what it does for persons suffering from bodily weaknesses and ailments, from age or otherwise. Thousands of persons, old and young, have sent for Bodi-Tone on trial, without paying a penny, and found it put new flesh on their bones, new vigor in their minds, new vim in their muscles, and new vitality into every vital function, and we want you to try it, to see if it will not do as much for you.

All you need do is tell us you will try it and a dollar box will be handed to you.

It makes no difference who, where or what you are. Bodi-Tone takes all the risks, and asks no pay if it does not benefit. You don't need to write a long letter, don't need to fill out any tiresome blanks, don't need to send money or stamps. All you need do is clip the coupon, which tells us you want to try Bodi-Tone, fill in your name and address, and we will send Bodi-Tone to you. This is how Bodi-Tone wants to be tried by old and young, this is how it wants to prove its curative powers. We are glad to send it to you without a penny, glad to give you a chance to try it, to learn about this medicine which has brought new health and vigor to so many sick, suffering and feeble persons, old and young, glad to show you how health can be created at all ages with the right medicine, made from the right ingredients. If Bodi-Tone benefits you as it has thousands, pay us a dollar for it. If not, don't pay a penny.

Bodi-Tone

does just what its name means—cures disease by toning up the body, and we want you to try a box at our risk and see what it will do for your body. Bodi-Tone is a small, round tablet, that is taken three times every day. Each box contains seventy-five of these tablets, enough for twenty-five days' use, and we send you the full box without a penny in advance, so that you can try it and learn what it is, so you can learn how it works in the body, how it cures stubborn diseases by helping nature to tone every organ of the body. Bodi-Tone is a little word, but it means a great deal, everything in health. When all the organs are doing their part, when each is acting in a perfectly natural way, when all the functions are healthy and performed with natural vigor, when the energy, strength and power of resistance to disease are all at a natural point, then the body is in proper tone. When disease has attacked any part, the tone of the entire physical body should be raised to the highest point, to make all the body help to cure. This is the power which Bodi-Tone offers you to help you get new health.

Not a Patent Medicine

Bodi-Tone is not a patent medicine, for its ingredients are not a secret. It contains Iron Phosphate, Gentian, Lithia, Chinese Rhubarb, Peruvian Bark, Nux Vomica, Oregon Grape Root, Cascara, Capsicum, Sarsaparilla and Golden Seal. Such valuable ingredients guarantee its merit and power.

When you use Bodi-Tone you know just what you are using, know it is good and safe and know you are taking the kind of medicine to provide real help for the body. It contains no narcotics or habit-forming drugs, nothing that your own family doctor will not endorse and say is a good thing. It does not depend on killing pain with cocaine, opium, morphine, or other dangerous drugs. It does not excite the body with alcohol, but it tones the body and cures its disorders with remedies Nature intended to tone and cure the body when that power was given them. Thus, Iron gives life and energy to the Blood, Sarsaparilla drives out its impurities, Phosphate and Nux Vomica create new nerve

energy and force, Lithia aids in the Kidneys, Gentian does invaluable work for the Stomach and Digestive forces, Chinese Rhubarb and Oregon Grape Root promote vigorous liver activity, Peruvian Bark raises the tone of the entire system, Golden Seal soothes the inflamed membrane and checks Catarrhal discharges, Cascara gives the Bowels new life in a natural way, and Capsicum makes all more valuable by bettering their quick absorption into the blood. A remarkable combination that does wonderful work for the body's health. Each of these ingredients adds a needed element from nature to the body. We claim no credit for discovering the ingredients in Bodi-Tone, each of which has its own well-deserved place in the medical books of most of the civilized world. We simply claim the credit for the successful formula which we invented, for the way in which these valuable ingredients are combined, for the proportions used, for the curative force which thousands of sick have found in Bodi-Tone. Many of its ingredients are regularly prescribed by doctors, either separately or in combinations with such drugs as each doctor may favor, for there are wide differences of opinion among the doctors of various schools. The exact combination used in Bodi-Tone is what makes Bodi-Tone cure where doctors have failed and gives Bodi-Tone the curative and restorative power that makes possible the remarkable cures experienced by Bodi-Tone users.

You Need It

If you are tired of ceaseless doctor bills and wearied of continual dosing without results, you need Bodi-Tone right now. If your local doctor is doing you no real good, if you have given him a chance to do what he can and the ordinary medicinal combinations he used have failed, give this modern, scientific combination of special remedies a chance to show and prove what it can do for you. Its greatest triumphs have been among men and women with chronic ailments who had good physicians without lasting benefit, and for this reason all chronic sufferers are invited to try a box at our risk.

Bodi-Tone offers its valuable services to you right now, if you are sick, if you need medicinal help, if your bodily organs are not acting as they should, if your body is out of right, natural and normal tone. This is what Bodi-Tone is for, to help Nature restore tone to the body, to restore health, vigor, vitality and strength.

If there is anything wrong with your Kidneys, Bodi-Tone helps to restore tone to the Kidneys, helps to set them right. If there is anything wrong with your Stomach, Bodi-Tone helps to tone the Stomach, helps to set the wrong right. If there is anything wrong with your Nerves, your Blood, your Liver, your Bowels or your General System, the health-making ingredients in Bodi-Tone go right to work and keep on working day after day, producing results of the kind sufferers appreciate. If you have Rheumatism, Bodi-Tone helps to eliminate the Uric Acid from the system while it restores tone to the Kidneys, Stomach and Blood, thereby preventing a continuance of the toxic poison and putting new activity into muscles, nerves and joints. Bodi-Tone should be used by all women suffering from any Female Ailment, for its splendid toning properties have been found of special value in such ailments.

We Risk All

Why delay another day, when a trial of this proven medicine is yours for the asking? Why keep on suffering when by clipping the coupon, filling in your name and address and mailing it to us, you can get a twenty-five days' treatment of this great remedy which has already restored thousands to health, which thousands everywhere are talking about? It just costs a stamp and you don't pay a penny unless it benefits. The powers of Bodi-Tone have been amply proven by three years of glorious cures. It has been tested by thousands, in a great variety of ailments in both sexes at all ages. Persons suffering from Rheumatism, Stomach Troubles, Kidney, Liver and Bladder Ailments, Uric Acid Diseases, Female Troubles, Bowel, Blood and Skin Affections, Dropsy, Piles, Catarrh, Anaemia, Sleeplessness, La Grippe, Pains, General Weakness and Nervous Breakdown, have tested Bodi-Tone and fully proven its remedial value in such disorders. Read the reports, send for a box and try it.

Read These Reports

CARTERS, GA.—I had been diseased for fifteen years with what the doctors called Systemic Catarrh. I had pains all through my body, in my Bowels, Stomach and

Back, and my Heart would flutter and smother so it appeared that I could not live. I had indigestion and Constipation, with Blind spells. Everything I ate soured on my Stomach. It seemed I could not stand it much longer. I tried all the doctors in my settlement and three specialists of Atlanta, Ga., and most of the patent medicines I heard of, without any relief, until I got Bodi-Tone. By the time I had taken a treatment of Bodi-Tone I could eat anything I wanted, and there was not a pain in my body. Bodi-Tone did more for me than all the doctors. I am seventy-five years old. J. F. PETTY.

LANTANA, TENN.—I had Rheumatism for twenty-five years from my Neck to my Ankles, Catarrh of the Bladder for about twenty years and a bad Stomach. I had a terrible swelling in my head, and last Winter I took a terrible cough and spit up quantities of mucus, which the doctors said was Bronchial Asthma. They doctored me all winter with but little benefit. I saw Bodi-Tone advertised, sent for a trial box, and I got my cure from this medicine. I am stouter this Winter than I have been in thirty years and seem to be entirely cured of all my troubles. I have gained thirty-two pounds since taking Bodi-Tone, and can walk ten miles in a day. I am sixty years old. I owe all my good health to Bodi-Tone and believe I saved my life. MRS. EMILY DRIVER.

WARREN, OHIO.—Bodi-Tone has done wonders for me. Last Fall I was so run down that I could hardly get up and down. I doctored and received only temporary relief. I tried everything and had about made up my mind that there was no help. I could not eat and didn't seem to crave anything. Everyone thought I would not live through the winter, and I really thought so myself. My Kidneys and Bladder were so bad, and my Stomach also. I had such weak spells with my Heart that it was not safe for me to start out to walk, as I could only stand on my feet a little while. My head was dizzy. I saw the Bodi-Tone offer and decided to try once more. I have not felt so well for years as I do since I used Bodi-Tone. I am in my seventy-second year and can do a day's work. Everyone is surprised to see me as well as I am now. A. SAMS.

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Trial Coupon

Clipped from New Orleans Christian Advocate

Bodi-Tone Company,

Hoynes and North Aves, Chicago

I have read your trial offer and want a dollar box of Bodi-Tone on trial. I promise to give it a fair trial and to pay \$1.00 for this box if I am benefited at the end of 25 days. If it does not help me I will not pay one penny and will owe you nothing.

Name _____

Town _____

State _____

Str. or R.F.D. _____

NEW ORLEANS CHRISTIAN ADVOCATE

VOL. 59—No. 32.

"Prove All Things: Hold Fast That Which is Good."

WHOLE No. 2947.

ROBERT A. MEEK, Editor.

NEW ORLEANS, LA., THURSDAY, AUG. 8, 1912

CHAS. O. CHALMERS, Publisher.

Editorial

The Christian Guardian (Toronto) states "that a certain professor in the Chicago University is reported to have declared that a boy can get more ethical and religious training from a game of baseball, played right, than from sermons and Sabbath-school lessons." Perhaps the learned gentleman, in deciding the question, had in mind the kind of discourses and Sabbath-school teaching in vogue about the university with which he is connected. Some of the samples of this that we have seen would go a long ways toward justifying the professor's position.

We have been reading this summer a good deal about Christian people camping out. This is, perhaps, well enough if it is not overdone. But we should remember that we are the Lord's army, and that soldiers do execution not when in camp, but when in the field. We fear that there is danger of lessening our revival efforts in the summer because of so many chautauquas, assemblies, etc. It yet remains true in the Southern States that a large part of our evangelistic work must be done in the months of June, July and August. Let us see that we do not abate our activity in saving immortal souls. Seeking self-culture is well, but seeking the lost for our Lord is better.

We take the following from an address made to the Methodists of South Carolina, through the Southern Christian Advocate, by Bishop J. C. Kilgo, a few days since: "Recently, at the Knoxville District Conference, a preacher reported a revival in which he had more than three hundred conversions. On inquiry, I learned that it came after three whole nights of prayer. Only the preacher who prays much and prays long may expect wonderful outpourings of the Holy Ghost. Many men are writing articles and delivering lectures on 'How to Conduct a Successful Revival.' The secret is simple—much fasting and ceaseless prayer." This statement is worth meditating on many days and nights.

Why is it that so many lecturers at summer divinity schools take up their time hanging away at the "dead theologies of the past?" Is it not a waste of ammunition to be firing at the things which they say have been struck down and are no longer vital? Living evils are stalking through the land in far too great abundance; why do not these learned gentlemen train their guns on them? Wesley's theology may have been faulty, but with it he set England and other lands aflame. But if the hypercritical schoolmen of our time have kindled revival fires anywhere we have not heard of them. They are too busy apologizing for the Scriptures to proclaim them with that note of authority which makes them the power of God unto salvation. The gospel that saves must be one of certitude, and not of speculation.

A CORRECT CONCLUSION.

Mr. Mooney, the brilliant editor of the Commercial Appeal, in discussing in a recent issue of his paper, "Hell As An Influence Upon the Living," concludes his utterance as follows: "Take out of Christianity every article declaring against any sort of punishment for one who dies maliciously in sin, and we believe that the Christian system would fall to pieces in a half-dozen generations."

That this is a correct conclusion, we do not for one moment doubt. Nor is it the Christian system alone that would go down with the destruction of the belief that men will in the future be held accountable for their evil deeds: our present social order would likewise be struck a fatal blow and would topple to the ground. The world's mightiest moral restraint is the belief that the wicked will be severely punished after death. Some years ago after Mr. Ingersoll had affirmed in a public address that there is no hereafter and that suicide is a justifiable means of escaping the ills of life, several persons who had died by their own hands were discovered to have in their pockets newspaper clippings containing the utterance of the noted skeptic. This is a faint indication of what would follow if the people generally were to cease to believe in the responsibility of human beings to God for the moral quality of their conduct.

We are not inclined to the view that there will be a hell of material fire, but it is our conviction that it will be something inconceivably terrible, and that the Scriptures clearly teach that it will be eternal. Scholarship can throw no new light upon this question. Forever barred to the investigating human mind in this life are the stupendous secrets of eternity. Other than what is written in the Book of Revelation, we can never know until the cold hand of death tears away from the immortal spirit its fleshly vail and permits it to see for itself what lies beyond the tomb.

NOT METHODIST DOCTRINE.

Under the caption, "Is This Universalism," The Presbyterian of the South, of July 3, contained an editorial from which we take the following:

"A vigorous writer of our sister Church, the Methodist Episcopal, South, lately expressed himself thus, 'Methodists have never taught regeneration in infancy, but that regeneration in the full Christian sense takes place only as, in conscious need, the soul cleaves to Christ as a personal Saviour.' Another strong writer of the same Church takes him to task and calls this erroneous teaching. The discussion is of interest as showing how strongly Arminianism looks in the direction of universalism. If, as the second writer referred to maintains, all infants are regenerated at birth or preceding birth, then salvation is for all, or grace is no more grace. A regenerated person is a saved person, whether that regeneration takes place in infancy or in maturity, or the Spirit's work is vain. It is of the Spirit that one is born again. And if all are

regenerated in infancy, 'at birth, or preceding birth,' as our brother claims that his Church teaches, then all are saved. We are certainly not prepared to believe that any Church possessed of as splendid an evangelistic spirit and composed of as earnest students and followers of the blessed Word of God, as is this sister Church, will allow itself to be put in such an attitude."

Our distinguished contemporary is correct in declining to accept "birth regeneration" as a Methodist doctrine. The position of the Methodist Church on this question is clearly set forth in the Seventh of her Twenty-five Articles of Faith, which is headed, "Of Original or Birth Sin," and which reads as follows: "Original sin standeth not in the following of Adam (as the Pelagians do vainly talk), but it is in the corruption of the nature of every man, that naturally is engendered of the offspring of Adam, whereby man is very far gone from original righteousness, and of his own nature inclined to evil and that continually." And in perfect accord with this is the Article which immediately follows under the heading, "Of Free-Will." "The condition of man after the fall of Adam is such, that he cannot turn and prepare himself, by his own natural strength and works, to faith and calling upon God; wherefore we have no power to do good works, pleasant and acceptable to God, without the grace of God by Christ preventing (aiding), that we may have a good will, and working with us, when we have that good will."

Such is the teaching of the Methodist Church as declared in her formal and official statement of her doctrines. No matter what individual theologians may have taught, this pronouncement must be accepted as authoritative, since it is written in the very constitution of the Church and is protected by the restrictive rules. Its revocation or modification is beyond the power of any General Conference, and whatever may be placed in the Ritual that conflicts with it is unconstitutional, and, therefore, invalid. Methodism stands side by side with the other Protestant Evangelical Churches in holding that human nature is universally depraved, and that the necessity of the "new birth" is correspondingly universal. And as our contemporary suggests, it is this that has been the mainspring of her marvelous evangelistic activity for nearly two hundred years.

DISTURBED THE SENATOR.

It is stated that Senator Henry Cabot Lodge, in looking over Senator Root's speech of notification to Mr. Taft, was much perturbed by discovering therein a split infinitive. We had thought that that distinguished gentleman was just now too much concerned about the split in the Republican party to pay attention to any other kind of a split. But it is difficult for a man of Mr. Lodge's culture to ignore or repress his scholarly instincts. And after all, the cleft infinitive is a thing well worth making war upon.

TWO TAVERNS.

By Edwin Markham.

I remember how I lay
On a bank a summer day,
Peering into weed and flower;
Watched a poppy all one hour;
Watched it till the air grew chill
In the darkness of the hill;
Till I saw a wild bee dart
Out of the cold to the poppy's heart;
Saw the petals gently spln,
And shut the little lodger in.
Then I took the quiet road
To my own secure abode.
All night long his tavern hung;
Now it rested, now it swung;
I asleep in steadfast tower,
He asleep in stirring flower;
In our hearts the same delight
In the rushes of the night;
O'er us both the same dear care
As we slumbered unaware.

THE SUPREME NEED.

If ever the baptism of the Holy Spirit was needed it is needed to-day. It is the crying want of the Church, and every earnest Christian soul is yearning for it and praying for it. It is so apparent that no one will undertake to deny that the spirit of worldliness has the upper hand not only in the market place, but, to a disheartening extent, in the holy place. The spirit of gain, which is pre-eminently the spirit of the world, is everywhere.

The only remedy for all this is a revival not gotten up by men, but sent down by God; in other words, a revival "of pure and undefiled religion," the result of the outpouring of the Holy Spirit, who "convinceth of sin and of righteousness and of judgment to come."

Undoubtedly the great necessity which many Christians feel as a monstrous burden on their hearts is, that controlling, overpowering, everywhere-present worldliness be supplanted by spiritual-mindedness, by "the spirit of burning," as Spurgeon puts it. The spirit of burning is impossible without the Holy Spirit. It is the product of his gracious baptism. He comes into a man, and influences his spirit, sets it on fire, but not without prayer; not without being invited—even solicited by earnest supplication—to come in and dwell there in all the plenitude of his power. "Ask and it shall be given you . . . for everyone that asketh receiveth." Christ appealed to the instincts of fatherhood to illustrate the spontaneous, royal munificence of God. "If ye then, being evil, know how to give good gifts unto your children, how much more shall your heavenly Father give the Holy Spirit to them that ask him?" It is plain, therefore, that the gift of the Holy Spirit is conditioned on asking, on prayer.

The first Pentecost came in answer to the united prayers of Christ's disciples; and, in like manner, have come all the Pentecosts since that first one in Jerusalem, which have awakened, blessed, energized the Church of Christ on earth. Every outpouring of the Holy Spirit has commenced in prayer, continued in supplication and ended with thanksgiving. Prayer for His baptism, making effectual the Word of Salvation, which is now proclaimed unto all the nations of the world is the one all-comprehensive theme that should fill the minds and hearts and desires of God's people and find earnest expression in all their meetings for prayer always.

Let the keynote be struck good and strong in every prayer, in every hymn, in every sermon, in every service—Salvation through the mercy of God, by the blood of Christ, through the power of the Holy Spirit; then will men come into the Kingdom, not as hirelings, not from any temporal inducements, but from a sense of sin, from a depth of conviction

which produces a conscious need of salvation and a breadth of comprehension as to the way of salvation, which will lead to an intelligent confession and service in the Church of Christ.
—The Christian Intelligencer.

THE NEW MISSION TO AFRICA.

By Dr. W. W. Pinson.

There has long been a sentiment in the Church favorable to the opening of a Mission in Africa. Our relation to the colored people in our own land in general and in the C. M. E. Church in particular, has created a natural basis for this sentiment. This long slumbering desire began to take definite shape in the meeting of the Board of Missions May, 1910. This was previous to a uniting of the Board, and a communication came from the Woman's Board of Foreign Missions to the Board of Missions proposing co-operation with the Colored Methodist Episcopal Church in the establishment of a Mission in Africa. The Board took favorable action and authorized a visit of one of the Secretaries to Africa "to study the conditions there with reference to one or more eligible sites for missionary work." The General Conference of the Colored Methodist Episcopal Church also took action, giving their hearty approval to the proposed Mission on the basis of co-operation between the two Churches, at its session in Augusta, Ga., and adopting on the 10th day of May, 1910, the following resolution:

"Resolved, that this General Conference elect or empower the Bishops to appoint some prepared preacher, acceptable alike to the Methodist Episcopal Church, South, and our Church, to work in co-operation with the Mission Boards of our parent Church for the establishment of mission work in Africa."

Acting on this proposal of the Mission Boards and of the General Conference of the Colored Methodist Episcopal Church, our General Conference, in its session at Asheville, took the following action:

"We recognize in this movement not only the realization of the prayers and hopes of many years, and the logical fruition of our past history in relation to the negro race, but also the pledge of a better understanding and closer affiliation with our colored brethren in the fellowship of a great and worthy task."

"We recommend concurrence in so much of these documents as refers to the co-operation of the Colored Methodist Episcopal Church with the Methodist Episcopal Church, South, in the opening of a Mission in the Dark Continent, and in the steps that have been taken by our authorities looking to this result."

Following this action, Bishop Lambuth and Professor J. W. Gilbert visited Africa during the past year and have made a thorough investigation of the needs and openings in that field. The enthusiastic and thrilling reports that have come to the Church from these pioneers of the Cross have been widely distributed and have done much to kindle the interest of the Church in the movement.

At its recent session the Board of Missions, after due consideration by a Special Committee, took the following action:

"Resolved, that this Board of Missions shall proceed to the establishment of a Mission in Africa at as early a date as practicable; that to meet the necessary expense a contingent appropriation of \$10,000 be made, and in addition to this, the women of the Foreign Department shall be authorized to raise \$5,000 for the inauguration of their work in that field in accordance with their generous pledge of co-operation made at their recent meeting in Washington; nor shall a larger sum than the said \$15,000 be expended during the first year of the actual existence of the Mission. The Secretaries of the Board, in conjunction with the Bishop in charge of Africa, shall have authority to locate the territory to be occupied by us."

The actual basis of co-operation with the C. M. E. Church is yet to be determined. There will be no difficulty at this point. The relations of the two Churches are so cordial and we are so fully at one in this movement that it only needs that some proper definition and understanding shall be arrived at as to the method of their co-operation for the future guidance of the two bodies.

It will be seen that the Board of Missions is under the necessity of furnishing \$10,000, in addition to what has already been pledged for Woman's Work, for the first year's expenses in opening the Mission. The action of the Committee, as quoted above, limits us to that amount for the first year. The interest manifested in this enterprise ought to guarantee the realization of this sum in a short time. Already enthusiastic friends of the movement have been sending in money for this purpose. Every dollar thus contributed will be credited to the African Mission Fund. There are certainly many people in the Church who have been waiting for this definite action and call for funds to respond with liberal contributions. We hope to be able to receive this amount by means of individual gifts. The offer of \$5,000 at the session of the Woman's Missionary Council might well be duplicated by some other Methodist who has that much interest in the evangelization of Africa. Voluntary personal contributions, as much as \$500 each, have been made already. Let those who wish to be represented in this first \$10,000 send in their contributions to the Board in such amounts as they may see fit to contribute. Promptness and liberality in response to this call will put the Board in position to enter upon the work of establishing the Mission just so soon as the necessary preliminaries can be gone through with. In the meantime, let the Church pray earnestly that this new Mission may be started on a plan and in a way that will insure to it the greatest possible success in spreading the light in Darkest Africa.

THE LIGHT THAT SHINES FARTHEST.

Rev. Edgar I. Vincent.

In a dimly-lighted room a young man was busy weighing out leather for a dealer who had bought a heavy stock of the house which employed this clerk.

Standing on the other side of the counter, the dealer laid down a bill, and said: "You just have business down at the other end of the room for a moment or two. It will be all you will need to do. Then come back."

The young man looked up into the shrewd, tricky face which was turned toward him, an inquiring expression in his eyes.

"What will you do when I am gone, sir? I do not understand."

"Never mind that! The clerk that was here before you never did; why need you? It will not cost you anything if these scales give me good weight. I am paying a good price for this leather; ought I not to have a good fair weight?"

Quick as a flash the answer came back: "These scales shall never lie while I am here, sir! You will get what you say—good, honest, fair weight, but not a single ounce more!"

Dim though the light was in that room down in the basement, the whole place must have seemed radiant to the angel who was watching and noting all that was done there.

But the brightest light of all was the light that shone in the heart of that brave young man. It was the light set by the hand of God, and it is the light which will reach to the very shores of eternity.

They tell of some wonderful searchlights in these days. In the time of the Spanish-American War messages were flashed more than twenty miles by one of these wonderful lights; and in 1893 a searchlight was on exhibition at Chicago which threw a beam of light that could be seen eighty-five miles, while one might read fine print by its gleam eight miles away.

But all these lights have their limitations. There is a place where the golden glow of the most powerful lamp is lost in shadow; but there is no end of the reach of a brave, manly, honest deed. Who knows but it may have stirred something in the heart of that man who tried to tempt the young clerk in the leather store which never was there before? God himself will see to that. The thing for us to do is to hold up "the light which lighteth every man."

that cometh into the world," and leave the result to his keeping.—From the Pittsburg Christian Advocate.

"PREACHER IN CHARGE."

My son, you are a "Preacher in Charge." I congratulate you! In charge of what? Of four churches, constituting a circuit. You should be glad that they are country churches. Yet you will have work enough and problems of real difficulty.

Never forget for one moment that you have been placed in charge by the M. E. Church, South; and therefore, that you represent that Church in the territory covered by your circuit and that you are to do, or have others to do, the work which that Church wishes done in that territory. This means that you are responsible—you owe it to your Church to see that all the work is done and well done. Much of this work you will have to do yourself; some of it others can and ought to do; but you are held responsible for the doing of it all. I trust that you have carefully read and re-read the section in the Discipline relating to the duties of Preachers in Charge. (Chapter III., Section iv.)

Observe, the Church has sent you to this circuit to do and have done certain things—not to take observations and determine whether or not it is easy, wise, or practicable to do these things—not to find out whether or not the folks would like to have these things done. In the most democratic of governments some things must be done. True, there are some other things you are asked to do if practicable, and you are to be judge in the case; but there are some things the Church requires to be done, and she does not say "if practicable."—she assumes that they are practicable, wherever there is an organized church. Let us consider some of these:

You are required to have a Sunday school wherever "ten persons can be collected for that purpose." "No children" is not an excuse, the law says, "ten persons;" not one of these may be a child. "No man to superintend," is not an excuse if a woman can be found, and generally one can be had.

2. "Let Epworth Leagues be organized in all our congregations," says the law, and you, on your circuit, are the man charged to do this. Observe, the law requiring Leagues is just as binding as the law requiring Sunday schools. "Suppose I have no leader?" Develop a leader. If you really cannot find a man or woman to help you to look after the young people in an Epworth League, that fact greatly discredits your ministerial efficiency. Re-read the last sentence! I mean what I say in it. Bestir yourself in prayer and study until that inefficiency be remedied. If you will not do this, my son, your Christian fidelity is discredited. I speak thus plainly because I love you and the young people on your circuit. I am sure that you will not fail in this matter.

3. You are commanded to see to it that Children's Day be observed. If the superintendent opposes and the teachers refuse to help, what then? You and the children can have Children's Day. Talking and singing and giving with prayer can be so arranged that interest and profit will result and you can arrange it and the children will be helpful and happy in it, a great lesson will be taught the unfaithful ones and the spirit of the law will be met.

4. You are required to see that every Sunday school be constituted a Missionary Society. Nobody has any right to forbid this; nor have you any right to neglect it. To take collections monthly for missions does not meet the need of the case, nor the demand of the law. The purpose of the organization is primarily educative. See Discipline, Par. 254.

5. You are required to hold a Church Conference in each of your churches once every quarter. You are not advised to do this. You are commanded. Do not try to excuse yourself by the disloyal sneer about the "fifth wheel" in our machinery. Do not arrogate to yourself the cen-

sorship over the General Conference! When you get to be delegate to one, you may try, if you wish, to have the Church Conference abolished. I hardly believe you will attempt such a thing; for you will find that the men who go to General Conferences rarely find fault with this part of our machinery. I have not failed, as a pastor, for many years to hold regularly, as the law directs, Church Conferences that were interesting, well-attended and valuable. Do not talk your Church Conference to death as some good brethren do; and do not let anybody else do it. Follow the Discipline, Paragraphs 91-96. Keep the law!

6. You are commanded to hold Public Worship by a certain definite "Order," in which some things are optional, e. g.: the Apostles Creed and the Gloria Patri, but as these are put in, it is evident that the Church wishes them used, and if you are truly loyal, you will not leave them out. Some items of this Order are not optional. One of these is, "Singing from the Common Hymnal, the people standing." For the sake of good music, sound doctrine and real Methodism, as well as fidelity to your vows and the law of the Church, sing from the "Common Hymnal," not from "Glad Praises," nor "Bugle Notes," nor any other little, flat, cheap book of silly songs set to rag-time music—not even the Young People's Hymnal—the Publishing House issuing the thing does not set aside the law of the Church. The saddest thing that has come to our Methodism is the painful degeneracy of her music. Some preachers never use the Lord's Prayer, others rarely do. Why? Alas, alas! Some mend the Benediction. My son, read Rev. xxii. 18, 19 and then find the Apostolic Benediction, II. Cor. xiii. 14, and when you dismiss the congregation, pronounce the Benediction as Paul wrote it:—just as Paul wrote it—and as the Church directs and do not try to mend it!

These are some of the things your Church requires of you. You stood at God's altar and before your brethren promised, yes, solemnly vowed "not to mend our rules but to keep them." What if some preachers fail to observe these things? Their recreancy will not abate the gravity of your offending in like manner.

My son, forty-five years in the Methodist ministry give me courage to say this to one I love: keep your vows and thus be true to your Church, or "step down and out." TUUS PATER.

HOW TO OPEN THE WAY FOR UNION.

It would seem to us that the wisest step toward union would be to bring about the most friendly relation between the churches. We know of a village with a population of four hundred people trying to support three Methodist Churches, each with a small, struggling congregation and a poorly paid pastor, whose most laudable ambition is to get away from a town in which there is room but for one Methodist Church which, with the united congregations, could be a marked moral and spiritual force in the community; as it is, the divided congregations of the same faith are an occasion for untold friction and bitterness. If we are in earnest about union, why could not authorized representatives of the three Methodisms get together, and by giving and taking make such adjustments as to make such unseemly rivalry impossible, or at least agree upon such principles of federation that such a thing in the future as building "altar against altar" would be unknown? These are practical things that could be done, the doing of which would greatly strengthen God's Kingdom and bring the three Methodisms unspeakably close together. What an opportunity the Methodist Episcopal Church and the Methodist Episcopal Church, South, have to show to the world the genuineness of their spirit of fraternity and brotherly love by an exhibition of such unselfish activity in Southwest Virginia and East Tennessee, where there is crying need for adjustment of local conditions!

We may be pardoned for saying that we do not think the establishment of an episcopal residence

in Atlanta, by the Minneapolis General Conference, in a section where there is but a small membership of the Methodist Episcopal Church, but which is in the very heart of the territory occupied by our Church, where we have had a resident Bishop for years, is the highest expression of fraternity. It looks as if such a movement would encourage the building of "altar against altar," notwithstanding the florid and fervid rhetoric which is uttered against the wrong of such things.—Baltimore Southern Methodist.

FREE SCHOLARSHIPS FOR YOUNG PREACHERS AT VANDERBILT.

Young preachers of the Methodist Episcopal Church, South, who are college graduates can secure free scholarships that will cover the cost of board in the Biblical Department of Vanderbilt University. A loan fund is available for those who cannot secure scholarships. Tuition and room rent are free. An Employment Bureau aids students in seeking remunerative work such as may be carried on in connection with their University studies. There were one hundred and thirty-four ministerial students at Vanderbilt University last year, fifteen of this number being students in the Academic Department. Of the 119 theological students in the University last year, 78 held academic degrees, and 27 others had college training, though they were not college graduates. Forty colleges and universities were represented in the student body. About 750 former students of the University are now preaching in the various Annual Conferences of Southern Methodism, or are teaching in the schools of the Church. A large proportion of the foreign missionaries of the Church are former Vanderbilt men. Millsaps College has four representatives in the student body, and Centenary one.

The large number of courses of Biblical and theological study offered to students, the many distinguished preachers and lecturers that annually visit Nashville, the splendid opportunities offered by Nashville for studying the problems of the modern city, the commodious and well arranged building of the Biblical Department (Wesley Hall) and the ample and beautifully wooded Campus of over sixty acres, the opportunity to come in social contact and daily fellowship with a hundred or more young ministers from all the Conferences and colleges of Southern Methodism, and to study all the great connective interests of the Church that are centered in Nashville—these are some of the many reasons that make it desirable for every young preacher of the Methodist Church, South, to spend, if possible, from one to three years at Vanderbilt University. Let every young preacher of the Church who desires the help of a University in preparing himself for more effective service in the ministry, write to the Dean of the Biblical Department, Dr. W. F. Tillett, Nashville, Tenn.

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WHITWORTH COLLEGE
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THE WORK AT CENTENARY COLLEGE.

Dear Doctor Meek: Please let me talk with you and your readers for a little while about Centenary College. As already announced in the Advocate, our fall term will begin September 18, 1912. During the school year, which closed early last June, there was marked advancement in every department. Centenary is coming more and more to be what we are aiming to make it—a school where, not only high preparatory, but thorough college work is done. As stated in our catalogue, recently issued, there were two years ago, in our regular college classes, only six students; in the year 1911-12, there were forty-four; and four graduates were sent out from the institution—the first from Centenary in its new home. The preparatory classes were large and promising. In the lower grades, the numbers were not quite so large as in the preceding year. We have arranged to enlarge this department—a necessity pressing upon us. Instructors have been employed to provide the best and most careful training for this class of students; so that we confidently expect a large increase in the attendance.

We are as yet when compared with some others, but a small school at Centenary; yet we claim to be doing high-class work, and invite attention to our curriculum, as evidence of the standards which we are setting. And this fact should be stated here: our student body has been about as large as could be comfortably accommodated in the one building that we occupy. During the greater part of this last year the dormitories and class rooms were not only nearly full, but at times even crowded. I am pleased to state that plans are now being matured that will make provision for all the additional students who may come to us, and who may desire to reside in or near the college building; so that we can take care of all who may come, until we get what we expect in the near future—a new building, which, with the present one, will give ample room, not only for administrative work, but for lodging and boarding all the boys and young men who may be committed to our care.

It is proper that I make some mention of our recent Commencement exercises. They were interesting and inspiring from beginning to end. Dr. C. W. Carter's sermon on Sunday morning was a deliverance of wonderful grace and power; and the audience to which he preached, filled Shreveport's large city hall to its utmost capacity. The Y. M. C. A. sermon was preached Sunday night by Rev. R. H. Harper, at Noel Memorial Church. The alumni address was by Dr. J. H. Scales on Tuesday night; and Rev. G. E. Cameron gave the baccalaureate address on Wednesday morning. All these were of a high order and were heard by large audiences.

The Alumni banquet on Monday night was a delightful occasion. The declamation and oratorical contests on Monday at 10 a. m. and 4 p. m. excited much interest. It is quite evident that at Centenary the true college spirit is fully alive and growing. Many of our friends who, years ago, were students at Jackson, and who honored us with their presence at this Commencement, declared that they were reminded of "the good days of old Centenary."

We are expecting a fine school for 1912-1913. Already a force of excellent teachers has been secured. During the present month we have secured a valuable addition to the faculty. I nominated for the chair of science Mr. Raymond H. Dominick, a gentleman who brings the highest testimonials, who is a B. A. of Wofford College, and has for some years been a successful teacher. The nomination was duly confirmed by the executive committee of our Board of Trustees. If necessity require, we will, from time to time, add to our corps of teachers.

And more, let me beg for the hearty co-operation and support of our preachers and people. Give us your earnest prayers and sympathy. Send your boys to us, and we will be fully mindful of our responsibilities to you and to them. Cen-

tenary is your school. It does not belong to any one section or locality of the State. It is the property of the Louisiana Conference and its course will be directed by trustees representing the entire Conference, and from all parts of the State. Let us appreciate our golden opportunities and seize upon them at once. Great and good things are being planned for the near future. We look for our work to be unified, and we are expecting great results from the correlation of our educational institutions. Let us move forward. God of our fathers, help us to do our whole duty toward our schools!

Cordially and fraternally,
July 27, 1912.

FELIX R. HILL.

AN APPEAL TO REASON.

What I have to write seems to me reasonable, and I trust it may not fail of reaching the sentiment, loyalty and devotion of the members of the Louisiana Conference. I would at once convince you and convert you, if I may apply such terms without reproach to my brethren of the ministry. At the session of our Conference, held in Homer, December, 1910, an important matter was the financial condition of Mansfield Female College. So urgent was the appeal made for the college that Dr. Hill, president of Centenary College, in his gracious way, waived all claim to a public presentation of the needs of Centenary and added his voice to the call in behalf of Mansfield. Mr. D. G. Petty, president of the Mansfield Board, was present and made a full statement of the affairs of the college to the Board of Education.

After a very full discussion and careful study of the situation, the Board of Education decided to give the entire time of its usual public meeting to considering Mansfield, and called for donations under the following pledge:

"We, the undersigned, hereby pledge the amount opposite our names to be paid to the Board of Mansfield Female College on or before May 1st, 1911, three thousand dollars, to be used by said Board in paying the expenses of the college for the last term of the session of 1910-11, and the excess, if any, to be paid on the salary of the president of the college for the session of 1911-12."

In response to the appeal made at that time, and on the conditions set forth in this pledge, the Conference subscribed a total of \$3,019.75. Mr. Petty and the Board had assumed all of the obligations of the college for the time specified in the pledge, and this was the response of the Conference to the manifest devotion of the Board and a pledge that the Conference would come to the Board's rescue at a given date. Confiding in the promise thus made by the Conference, the Board of Trust of Mansfield, led by Mr. Petty, financed the college, putting these pledges in the bank as collateral. On May 1, 1911, it was found that less than half these pledges had been paid. Some four or five individuals had to give their personal notes to cover the amount unpaid, and paid eight per cent interest on the money thus borrowed. Notwithstanding the efforts made by the Board, more than \$1,000 still remains unpaid on these pledges.

Having relied upon the Conference to redeem these pledges, it has been necessary for the Board of Trust to carry this shortage ever since the pledges first came due, and to this very time it has been hampered to that extent in its efforts to properly finance the college. In all fairness, ought not these pledges to be redeemed? Would it not be a comparatively easy task? The individual amounts are all small. There is one pledge of \$100, and another of \$50, but both of these have been promised us by the parties responsible for them. The other pledges are for \$5, \$10, and \$25. It would not be an impossible task for any member of the Louisiana Conference to raise at once \$25 for the benefit of such a splendid institution as Mansfield College. The property is owned and

managed by the Louisiana Conference. It is the only Protestant college for girls in the State of Louisiana west of the Mississippi River. The opportunity is exceptional, and, perhaps, not equaled in any other part of Southern Methodist territory. The prospects for the opening in September are getting brighter each day, and success seems assured. Is it not a good time to lend a helping hand?

It will not take much sacrifice for any one of those who made these pledges in open Conference to at once make good the amount promised, even if part is paid out of his own scanty allowance, for the larger part of the pledges were made by our preachers, men who know how to be "in want," but have not yet tasted that other experience of the Apostle, "to abound." But to them I say, Pay the amount you pledged, and at once redeem a pledge, made in good faith and received in good faith, and make a splendid contribution to the building up of a college that has done a great work and that can do yet greater things.

Mr. Petty has recently given the college \$500 to start an endowment fund, and would have doubled his gift but for the fact that these pledges had not been paid and that the other \$500 had to go to current expenses. We must stand by our schools if we expect others to come to their aid.

Every cent put into Mansfield College is put into the Church's fund for educational work. If you increase the income of the college you add to the revenues of the Church. Shall we sit idly by and let our institutions languish, and our boys and girls go elsewhere for Christian training? Have we no ideals dear to our hearts that ought to be taught our children? Sometime ago I wrote forty letters, personal letters, wrote them because you asked the Bishop to appoint me to this work, wrote them because I believe in the Church college with all my heart, wrote them appealing for help, for sympathy, for advice. I received four replies. I am still writing letters, and I shall keep on writing letters, for I am sure that your hearts are right, and, perhaps, you may yet find time for a word of encouragement and counsel, and little by little the pledges are being paid. Our colleges are well worth while, are indispensable to the life and progress of Methodism in this great State, and we can maintain, endow, and perpetuate them if we will.

N. E. JOYNER,
Mansfield, La. Secretary of Education.

AN ADDITIONAL WORD.

Dear Doctor Meek: In my appeal to the brethren to pay promptly their pledges to Mansfield College, I should like to call attention to the fact, that of those who have already paid, fifteen names taken at random are of men whose salaries only average \$525. Two of them received last year less than \$300 each. A letter this morning brings the good news that an alumna, 1909, has about secured us two students for the next session. She is the daughter of a preacher. Her father received less than \$500 last year, but his pledge was paid before it became due. If one-third of the preachers of the Conference would do as much for us, the College would pay all expenses next year and have a surplus large enough to take up the bond and pay the entire interest. One-third of the members of the Conference can do it!

N. E. JOYNER.

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A PROFITABLE SESSION.

The 1912 session of the Seashore Assembly for Christian Workers convened at the Seashore Camp Ground on July 13, and closed on July 28. The attendance this year was said to have been better than for some years, and it was the general opinion that this was one of the most helpful sessions that has been held at this place. There was a feeling of the presence of the Holy Spirit and that he greatly blessed all in attendance on the Assembly was manifest.

Among the speakers, beside those doing the regular class-room work, were Dr. J. M. Henry, of New Orleans; Dr. S. H. Werlein, of Alexandria, La.; President A. F. Watkins, of Millsaps College; Dr. A. F. Smith, of Jackson, Miss.; President Andrew Sledd, of the Southern University; Judge Thomas, of Montgomery, Ala., and Dr. G. B. Winton, of Nashville, Tenn. These gentlemen brought before the Assembly matters of vital importance to the young people in attendance. Dr. J. W. Moore, of New Orleans, and Dr. F. N. Parker, of Durham, N. C., brought inspiring messages on the Sunday mornings during the Assembly session. On the evening of the last Sunday of the session Dr. F. S. Parker preached a very helpful sermon. He seemed to speak out of his heart to the young people and there was a quiet, suppressed feeling that spread over the congregation, and the truths brought by the preacher laid hold on the people. At the close of the sermon a great number of young people and others gathered around the altar to re-consecrate themselves to the service and work of God. A feature of the Assembly was the singing of Rev. C. N. Guice. His fine work added very much, indeed, to the success of the meeting.

Courses in mission study, in personal evangelism and in different league methods were given. The instruction was of a high order and much good work was done. The books used in the mission study courses were "The Awakening of China," by Smith, and "The Church of the Open Country," by Wilson. In the class on personal evangelism, Dr. Weatherford's book on "Introducing Men to Christ," was used. Dr. F. S. Parker gave some lectures on the Bible that were of a very high order. The classes were well attended by the Leaguers and by the Camp Ground population.

On July 24 there was held a meeting of the commissioners appointed by the Louisiana, Mississippi and Alabama League Conferences for the purpose of organizing an Assembly for these three States, or of adopting the Seashore Assembly. Commissioners had already been appointed by the League Conference of North Mississippi, but these failed to be present. Commissioners will be appointed for the North Alabama Conference at the meeting of the Executive Committee in September. The Commissioners who were present from the Louisiana, Mississippi and Alabama Conferences adopted a plan of organization, and this was submitted to the Seashore Assembly and also adopted by the Assembly. It is also to be submitted to the North Mississippi and the North Alabama Commissioners. It provides for the organization of an Epworth League Assembly for the five Conferences in Louisiana, Mississippi and Alabama. It is felt by all those that were present at this session of the Seashore Assembly that this will make it possible for a strong League Assembly to be held within the bounds of these three States, and that it will become a means of greatly enlivening the interest of the young people in the League work.

Everything was in favor of a good session this year. The weather was fine, not being hot except for a few days at the close of the session. There was little rain to interfere, and no mosquitoes at all. The bathing was fine and greatly enjoyed by all. But better than all these physical things, were the good things intellectually and spiritually. The only regret of all those who were present was that there were not more of the young people there to profit by the occasion.

Every one went away with the full expectation of returning again next year and of trying to get others to come along with them. Great good has been accomplished here in the past, and good will be accomplished in the future. Young men have given themselves to the work of the ministry and young women have given themselves to the work of missions, home and foreign. The Leaguers and the young people of the three States of Louisiana, Mississippi and Alabama should join their prayers and their work to make this one of the greatest League Assemblies in the Southern Methodist Church. There is no reason at all why this should not be the case.

W. L. DOSS, Jr.

Secular News and Comment

By Rev. A. J. Gearheard.

A special session of the Louisiana Legislature has been called to convene on August 12.

John Mitchell, vice-president of the American Federation of Labor, has just been sentenced to nine months in jail for contempt of court. Samuel Gompers, the president, and Frank Morrison, the secretary, of the same organization, are already under sentence for the same crime.

There is a real live scandal in the police department of New York City. We do not care to thrash out the particulars of a scandal in these columns, but merely to say that the time has come for the citizenship of this country to lay violent hands on any system that permits the existence of a partnership between high-handed lawlessness and the police arm of the law.

Those who think the rebellion in Mexico is at an end may reconsider their opinion. Late reports claim that thirteen States are in open rebellion and thirty thousand men are in the ranks of the insurrectionist's army. We recall the history of thirteen other colonies that fought on American soil for "reform, liberty and justice," and to-day the Stars and Stripes are the result of that rebellion.

A professor in the Ohio State University claims that the high cost of living to-day is due to the super-sensitiveness and ultra particularness of the consumer, and not to any criminal practice of either the trusts or dealers. He cites the fact that some customers will insist on a grocer driving a mile to deliver a five-cent loaf of bread; that we buy our breakfast foods in fancy packages that cost more than their contents. There is some truth in these claims, and doubtless if some housekeepers would provide themselves with proper receptacles for containing groceries and then buy in the bulk, they could live much cheaper.

A campaign has been inaugurated in New York City to prevent smoking except in one's home or in the open air. The contention of the would-be reformers is that tobacco smoke is offensive to many, and that, therefore, their rights should not be ignored simply to gratify the pleasure of others. Especially do the reformers object to smoking in restaurants, stations, waiting-rooms, stairways and halls.

A new form of procedure has been tried in Gadsden, Ala., to handle an alleged obstreperous choir singer. The deacons of the church applied to the courts for an injunction to prevent the singer from further exercising his talents in the church. We wonder if there is a legal chance for the accused singer to apply the writs of certiorari and prohibition on the deacons.

A Greely, Colo., educator is advocating teaching children in the public schools the art of vegetable raising by actual practice.

Particularly does he want to teach the town boys how to raise potatoes. He claims that the cry, "Back to the farm," is a futile one unless you first teach the child how to make a living after he gets on the farm. Every now and then a college professor says something worth while; in fact, the day of the professor seems to have dawned.

The British Board of Trade, in rendering its verdict concerning the Titanic disaster, laid the blame on the ship's captain and its construction. It exonerated Mr. Ismay, a director of the White Star Line, and Sir Cosmo Duff-Gordon, who was alleged to have bribed sailors to row away from the sinking ship without offering aid to others on board. The verdict of the British Board of Trade does not in any way affect the opinion of the American people, who hold the two exonerated gentlemen as far from being above suspicion.

It is claimed that for the first ten years after their graduation, the class of Princeton University of 1901 advanced from an average earning capacity of \$706.44 per year, the first year, to \$3,808.58 for the tenth year. There were more than two hundred graduates in the class, and at the end of the ten years the smallest salary received by any one was \$1,714.25, and that was earned by a minister. The lawyers in the class averaged \$4,994.88 during the tenth year. It appears from these figures that it pays to get a college education.

The Texas & Pacific railroad has secured dock privileges, and it seems probable that it will be granted certain other privileges by the Council of New Orleans which it desires in order that it may proceed with its plans for future improvements. Ten million dollars will be spent in the building of a depot, freight terminals, trackage, and wharfing accommodations. In addition to preparing for its own traffic, it seems evident that both the Missouri Pacific and the Great Northern railroads will run into New Orleans over the T. P.'s lines. This is possibly the greatest railroad improvement promised to the Crescent City in many years.

The plans for the Galloway Memorial Hospital, in Nashville, include buildings and equipment which will cost, when completed, \$575,000. The central structure, which will be first erected, will cost \$235,000. Of this amount, \$165,000 has been secured in cash and subscriptions. It is said that this institution, like the Johns Hopkins Hospital, will not only care for the sick and train future nurses and doctors, but that it will at the same time do a great deal for the promotion of medical science. This plant will be a magnificent monument to Bishop Charles B. Galloway, than whom Southern Methodism has never had a more inspiring leader.

Bishop W. A. Candler recently did the preaching at the Wesley Grove Camp Meeting, which is under the direction of the presiding elders of the Baltimore and Washington Districts. It is needless to say that he profoundly stirred the large audiences that heard him. It is something worth while to hear our great Georgia chief pastor on such an occasion.

The Centenary College of Louisiana

SHREVEPORT, LA.

Fall Term will open Wednesday,

Sept. 18, 1912.

Those who desire to enter should apply soon. For catalogue or other information write to

FELIX R. HILL, President,

P. O. Box 455,

SHREVEPORT, LA.

MISS MARY JONES—AN APPRECIATION.

By Rev. B. F. Jones, D. D.

And softly, from that hushed and darkened room

Two angels issued, where but one went in."

There has been removed from our midst by death, a bright noble and sincere Christian—Miss Mary Jones. She was the daughter of Mr. James B. Jones, and his wife, Cecilia A. Killian, of Jefferson County, Mississippi, a niece of the late Rev. John G. Jones, the historian of the Mississippi Conference, and a first cousin of the writer. She was born July 22, 1832, and died June 27, 1912, in the peaceful serenity of a ripe old age, in the home of her youth, surrounded by those who loved her with an ever increasing and beautiful devotion.

Early in life she was converted and joined the Methodist Church at old Cane Ridge, under the ministry of the sainted Dr. B. M. Drake, in which communion she lived a devout, consistent, and faithful Christian till called to the Church Triumphant. She lived up to the highest ideals of unselfish devotion to Christ and his Church.

She was of a bright, sunny disposition, firm in her convictions, sincere in her attachments, strong in her faith, and sound in the Christian experience. Her whole life was a preparation for the change of worlds. She was ever ready to draw the mantle of charity over the faults of others, and had a kind and sympathetic word for all who were sad or sorrowful and in need of a friend. She was truly a noble woman and held the love and respect of all who knew her. Her education and literary training were the best that the schools of her early day could bestow. Her true intuition and clear perception gave her the power to appreciate the highest and sweetest things in life. She could see the flowers by the side of the "common path" of every-day life; she could see the towering hills which lay beyond the cloud-covered valley, and she could see God above all and in all.

She was modest, gentle and tender; yet she was a tower of strength. She became an inspiration to the faint-hearted, imparted courage to the weak and comfort to the sorrowing. Her ministrations of tenderness and help extended beyond the circle of kindred and friends. Many were the visits she made to the sick in the "quarters" of the lowly slaves on her father's large plantation, as an evangel of light, bearing a message of cheer from the Bible, and a blessing in the form of relief from bodily pain. Every Sabbath afternoon she read the Bible to them and gave them a service of song and prayer.

She was a woman whose character was of the purest type. Gentle, unassuming, unselfish, and sympathetic by nature, she diffused sunshine wherever she went. The influence of such a beautiful and sweet character becomes, of course, a vital part of the hearts and lives of her friends and loved ones. Truly, "To live in the hearts of those we love, is not to die."

As the infirmities of old age came she retained a cheerful interest in life. While deprived of the services of the sanctuary for more than a year, yet she did not murmur or complain. On the Sabbath before she left us her sister asked if she would like to have some of her favorite passages of Scripture read; she answered, "Yes, indeed," and began to repeat, "The Lord is my Shepherd, I shall not want." When her pastor visited her that afternoon and sang and prayed, she became very happy and said she would shout if she had the voice. Her sister, in writing me of her death and funeral service, said: "Brother Samplly, the pastor, had been called away and we had Brother J. E. Gray, of Fayette. The hymn, 'Jesus Lover of My Soul' was sung; the beautiful burial service was read, a few suitable remarks were made, and our dear little sister Mary was placed in the grave beside our mother, father and brothers. Her grave was covered with beautiful flowers."

Her bright, sunny face will not be seen any more in the congregation of dear old Cane Ridge; but we shall see her again, clothed in white and in the likeness of our King, in the beautiful home of the soul. The circle of that cultured, refined and once happy home is broken again—one more link of the family chain has been taken away. She heard the mysterious voice while the sad requiem of the stars floated upon the quiet darkness of the night, and slipped away to continue in the bright beyond the beautiful life she had lived here for nearly eighty years.

She was lovely in all the graces of nature. We can never forget the noble, benignant face—the light of her sweet smile, the soft tones of her voice, the kindness of her deeds, the tenderness of her sympathy, and the affections of her heart. We give our tears to the quiet sleeper in her restful repose of the blessed; and as we think of the hushed voice, the vanished presence, the desolate home and the stricken hearts, we are reminded that—

"God's ways are dark, but soon or late,
They touch the shining hills of day."

We relinquish our hold upon the earthly form reluctantly, and lay fresh flowers upon the mound where her precious form reposes, yet we bow with humble submission to the will of our Heavenly Father, who doeth all things well.

MORE STUDENTS AT MILLSAPS COLLEGE—AN APPEAL.

Having been engaged to travel during the summer in the interest of Millsaps College, it has been the pleasure of the writer to visit various charges within the bounds of the Mississippi and North Mississippi Conferences, and it is my desire to reach as many more as possible during the month of August. The invitations, cordiality and assistance of the preachers have been greatly appreciated, as has also the help of other friends, but I take this opportunity to appeal to any friends of the college, and especially to preachers and alumni, to aid me in locating young men who are planning, or ought to plan, to attend college next session. A card sent to me at Jackson will be promptly forwarded, and it will be very helpful to learn where a visit from a representative of the college would be of special value, or the names of parents to whom catalogues should be sent. Help us to advertise Millsaps College, and let us not be hesitant in speaking of its merits where opportunity is afforded.

Brethren, this institution is doing a greater work than some realize, and is one of which Methodism in Mississippi has a right to be proud. Its value to Christian education and the citizenship of the State is being more and more appreciated without respect to creed. It is not an uncommon thing to hear educated and influential men, who have been graduated from other institutions, speak of Millsaps College as the coming college of the State. The high standard maintained, the thoroughness of the work done, and the superior influences that have always prevailed on the campus, challenge the admiration and confidence of all. The fact is, that in these respects Millsaps College is already the equal of any institution in the State, and unquestionably possesses features of superiority. Its entire history has been one of constant growth and enlarging usefulness. Its prospects are brighter to-day than ever before, and it behooves every Methodist to stand loyal in his support of this great agent of the Church in the interest of Christian education.

During the past session the enrollment was 280, and by co-operative effort throughout the State, there is no reason why it should not reach 380 during the next session. Everywhere there is an increasing interest in a thorough college education on the part of the young men and women, as well as of their parents. I have found

no exception to this, even in those sections of the State where crop prospects are the poorest. Many splendid young men have applied for work to help support themselves while at college—more than can be accommodated by definite assignment. Some are anxious to borrow money on easy terms, and contributions have recently been made to a loan fund, which is to be perpetuated, and thus do incalculable service. If any readers of this appeal wish to put five or ten dollars, or more, into this fund, the gift will be thankfully received and bear abundant fruit.

Let our people inform themselves as to expenses and other conditions. Remember that young men can attend Millsaps College with as little expense as at any college in the State, and parents, who patronize certain training schools in other States, expend nearly twice for actual necessities what they would have to spend in sending their sons to the Millsaps Preparatory School, besides losing many associated advantages. The facts presented here have been amply verified.

Friends, let us take a more active interest in this matter during the next six weeks. The next session will open on September 18.

J. M. SULLIVAN.

July 31, 1912.

BISHOP MORRISON AT VICKSBURG.

Dear Brother Meek: According to an appointment previously made, Bishop H. C. Morrison spent Sunday, July 21, in this, the Hill City of Mississippi. He arrived here on Friday evening, the 19th, and remained until Tuesday, 12:45 p. m. His sermon at Crawford Street Church on Sunday at 11 a. m., on "Worldliness" was a masterly discussion of that vital and burning question, and the large and intelligent congregation that heard him will long remember the sermon as one of the greatest ever delivered from that pulpit. At 8 p. m. the Bishop preached at Washington Street Church, on "Christ, the Need of the Soul," which subject he handled in his own strong and impressive way.

By his genial and manly bearing and his great preaching, the Bishop has made for himself a large place in the hearts of the people of Vicksburg, and they will accord him a hearty welcome when the time comes for him to return. The Bishop thoroughly informed himself as to the status of our church work in the city, and by the help of our wide-awake presiding elder, Dr. W. H. Huntly, he got a fair idea of the state of things throughout this district.

He fully espoused the cause of our new enterprise, the building of a new house for the Washington Street congregation, and we feel now that the enterprise will go through. The Bishop's great interest in the Master's kingdom is proof that he serves with a single eye, and the interests of the Church are safe in his hands.

W. H. SAUNDERS.

Vicksburg, Miss., July 25, 1912.

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The Home Circle

"LEARN, LEARN!"

When Daniel Webster was fourteen his father began to be aware of his unusual talents, and he resolved to give the boy a better education than he had been able to give the other children. For he believed that education can give a boy what he can get in no other way.

"On a hot day in July, it must have been in the last days of Washington's administration," says Daniel Webster in Sydney George Fisher's "The True Daniel Webster," "I was making hay with my father. About the middle of the forenoon the Honorable Adiel Foster, M. C., who lived in Canterbury, six miles off, called at the house and came into the field to see my father.

"When he was gone my father called me to him and said, 'My son, that is a worthy man; he is a member of Congress; he goes to Philadelphia and gets \$6 a day, while I toil here. It is because he had an education which I never had. But I missed it, and now I must work here.'

"My dear father," said I, "you shall not work. Brother and I will work for you, and wear our hands out, and you shall rest."

"My child," said he, "it is of no importance to me. I now live but for my children. I could not give your elder brother the advantages of knowledge, but I can do something for you. Exert yourself, improve your opportunities, learn, learn, and when I am gone you will not need to go through the hardships which I have undergone, and which have made me an old man before my time."—The Christian Index.

HOW TRIP SAID "PLEASE."

Mrs. M. W. Baker.

Tommy came into the kitchen where auntie had been making fudge.

"Oh! I want some," he cried.

"All right," said auntie; "how do you ask?"

"I want some," he repeated a little louder.

"Ask for it properly, then."

"I tell you, I want some!" roared Tommy, as cross as a young bear.

"When you say, 'Please,' you can have some," replied auntie, carrying the plate of fudge into the dining-room, and setting it on the high side-board.

Trip came out from under the stove, where he had been asleep, and stuck his little pug-nose up in the air, and sniffed, for he smelled the fudge, and he was as fond of it as Tommy was. Trip had a cunning way of sitting up straight on his hind legs when he wanted something and was told to say, "Please."

Tommy stood there and looked as sulky as a small thunder-cloud, while auntie sat and polished the teaspoons. All was quiet for a little, then they heard a low whine from the dining-room.

Looking in through the half-open door, they saw Trip sitting up on his hindlegs by the side-board, waiting patiently for some one to come and give him fudge.

"There, Tommy," said auntie, "see that! Trip is saying, 'Please,' without even being told." And she went in and gave him a piece of fudge.

Tommy followed after her, hanging his head. "Please give me some," he said. "I am sorry I was so cross."

Then auntie kissed him, and gave him two pieces.—Pittsburg Christian Advocate.

SCRATCHING FOR A LIVING.

The speckled hen called her brood of half-grown chicks around her. She wanted to give them some good parting advice.

"My dear children," she said, "the time has come when you are no longer my baby chicks. You are all now large enough to make your own living. I have taught you where to go to look for the finest worms and how to get them. Now I will have to leave each of you to scratch for a living."

When she said this, her handsome son, who

had always been called lazy, threw up his head in the air and said: "Scratch for a living, indeed. Well, I guess not," and he strutted about the yard, lifting his feet daintily from the ground, as if he were afraid they would become soiled.

"My son," cried the good mother, "how do you, then, expect to make your living, if you do not scratch?"

By this time all of the barnyard fowls had gathered around.

"How do I expect to make my living?" echoed the son, as he preened and smoothed the glossy feathers in one of his wings. "Mother, you talk as if we were the commonest fowls in the world," and he looked about him in haughty disdain at the plain, white chickens and those that wore dark, dull coats.

"Oh, you are all handsome children as far as that goes," said the mother, "but your beauty will not bring you your breakfast. What are you going to do for something to eat?"

All of the chickens, geese, ducks and turkeys were anxiously awaiting the young son's reply. They wanted to know what he was planning to do. With a great flit of his crimson head, he said: "Well, mother, dear, and my good sisters and brothers," turning to them also, "I am going to sing for my living."

"Sing!" cried his mother.

"Sing!" cried his sisters and brothers, while some of the other fowls boldly smiled.

"Yes, I mean to sing for my living," and he strutted about boastfully.

At this moment a little bird began to sing joyously in the apple tree. He sang as if his little throat would burst. "Sweet, sweet!" he cried.

"There, said the mother hen, "can you sing like that?"

"I am sure I can," replied her son.

"Let's hear you," she said.

"Yes, do, do!" cried the old gray goose.

"Do, do!" cried the other fowls.

"Very well," replied the vain young rooster. "Give me room."

The fowls gave him a clear space under the apple tree. He proudly took his place upon the top of a coop.

"Sweet, sweet!" cried the little bird again.

"There," called the old gray goose, "sing like that."

The young rooster saw that they were all ready to laugh at him if he made a failure, so he threw his head back, flapped his wings and began.

"Sweet!" called the little bird.

"Cock-a-doodle do!" squawked the young rooster, in a hoarse voice. "Cock-a—" but could get no farther. All of the fowls were laughing at him. The funny old green-headed duck, over in the corner, quacked and laughed until her sides ached. Even the bossy calf in the next lot mooed with joy. The young rooster's poor mother and sisters were sorry for him, but the other fowls were glad. They thought he had learned a lesson.

The next evening the old gray goose went up to the mother hen. "Where is your handsome son?" she asked.

"Out in the back lot scratching some supper for his sisters," she replied.

Let us learn from this to do those things that we can do, and not, like the silly young rooster, try to do those things for which we were never intended.—The Child's Gem.

WOULD STOP ITS SHIPMENT.

Resolutions of the Departmental Conference on Temperance of the Southern Sociological Congress Held at Nashville, Tenn., May 7-10, 1912.

Throughout the Southern States determined opposition to this traffic has resulted in the enactment of laws by which five entire States and approximately ninety per cent of the territory of the remaining States of our Southland now forbid the sale of intoxicating liquors.

Under the present federal law the States are

powerless to prevent the importation of intoxicating liquors from other States even when consigned to notorious violators of law, and for the avowed purpose of sale contrary to the laws of the State. Under our system of government a citizen of one State should not be given privileges and opportunities under the protection of Interstate Commerce, which the people have wisely denied to their own citizenship within the State.

Therefore, in view of all these things, be it resolved:

1. That it is unjust to States having prohibited the liquor traffic, in whole or in part, for the Federal Government to permit people in other States to ship into these States alcoholic liquors intended to be used in violation of their laws; and we call upon Congress to pass promptly the Kenyon-Sheppard-Webb-McCumber Bill, which will permit the States to enforce their own laws by preventing the introduction of liquors from other States into their territory for unlawful purposes.

2. We insist that the present situation is both anomalous and intolerable. The fact that outside and irresponsible citizens of other States should, under the guise and protection of Interstate Commerce, have the power to furnish the "boot-legger" and the "blind tiger" with their supplies of liquors by means of which they carry on their unlawful traffic, is repugnant to every sentiment of justice and of fair dealing between the Federal Government, under its delegated commercial power, and the States, under their inherent powers of police. We insist that no political issue transcends this in importance, going directly as it does to that relationship of equity and comity, which should be established and maintained between them under our dual system of government.

We therefore urge Senators and Representatives in Congress to support both with their influence and votes the pending bill above named, and vigorously to oppose the efforts of the liquor interests of the country to delay and defeat it.

(Signed) H. B. CARRE, Chairman.

MINNIE KERR GILBERT, Secretary.

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North Mississippi Conference—Rev. J. T. Murrah, Rev. W. W. Woollard, Rev. H. S. Spraggins.

Editorial.

THE BUBONIC PLAGUE MENACE.

The bubonic plague, which is beginning to threaten all our Atlantic coast cities, and New Orleans in particular, is an old disease. It takes its name from the development of buboes, suppurating lymphatic glands, by which it is generally characterized. Other designations by which it has been known are "the pest," "the great mortality," and "the black death." It was formerly endemic in Egypt and the Levant, and first appeared in Europe in Constantinople in A. D. 544. It prevailed to an alarming extent in London in 1665, in Copenhagen in 1712, in Marseilles in 1720, in Moscow in 1721, in Malta in 1813, and in Silesia in 1819. Its last bad outbreak prior to the beginning of the present epidemic was in the Russian provinces bordering on the Volga River in 1878, when it was carefully studied by scientific men. The epidemic which now seems to be spreading very largely over the globe is said to be the fourth planetary outbreak of this fearful malady; it started in the Yunnan Province in China (thought by many to be the original home of the disease), in 1894, and in the city of Canton alone killed 180,000 persons. The epidemic of 1334 is estimated to have destroyed 25,000,000 people in Europe alone—nearly one-fourth of its population at that time.

We take the following description of the various stages of the malady from Johnson's Universal Cyclopaedia: "The outbreak of the affection is preceded by lassitude and the enfeeblement of mind and body; its definite onset is announced by shivering, headache, vertigo, vomiting, high-fever heat, great prostration, stupor or unconsciousness, bloody discharges by the excretory organs, the appearance of buboes or the suppurative enlargement of the lymphatic glands, or of carbuncles; or, again, in fatal cases, of petechiae or purple spots and mottling of the skin. Hemorrhage in the lungs and from the lungs was a frequent symptom of 'the black death' of the Middle Ages. The duration of the attack is from two to ten days, and convalescence is slow."

This disease is not one of filth, as is sometimes supposed. It is primarily an ailment of rats, and it is from them, through the fleas that live upon them, that human beings become infected with the bacterial germ, which is known as bacillus pestis. This discovery was made by Yersin at Hongkong in 1894. Every person who takes the malady, however, becomes a focus for its propagation, his sputum being alive with the poisonous germs. Hence it will be seen that this disease is much more infectious than the yellow fever, which only insects can spread.

Of the dozens of rats which, up to the present, have been killed and examined in New Orleans, only one was found to be infected. This does not mean that there is any great probability of the plague becoming prevalent here, since it often exists among rodents for years before it is communicated to human beings. But it is a warning to our people which they may well heed.

With the plague existing in Cuba and Puerto Rico, and ships constantly plying between those islands and this port, we cannot be too watchful. The warfare on rats in the Crescent City has been begun none too soon, and it should be carried forward vigorously and intelligently until these breeders and conveyers of disease have been completely exterminated. We are fortunate in living in an age when our men of science know the source from which this ancient scourge comes and the method of procedure to obviate it.

THEIR SPHERES SUPPLEMENTARY, NOT IDENTICAL.

The Alabama Christian Advocate takes exception to the oft-heard statement, "The evangelization of the world is a man's job." It quotes with approval the remark of a brilliant woman: "It is neither a man's nor a woman's job, but one that calls for the best energies of both, working together with their Lord."

Our contemporary is right in the position taken. Both men and women have a necessary part to perform in setting up the divine kingdom on earth, and by the peculiar aptitudes given, Providence clearly indicates the sphere of work for each. Their labors are not designed to be identical, nor competitive, but supplementary. Longfellow was right when, in describing the normal condition of things, he wrote:

"As unto the bow the cord is,
So unto man is woman;
Though she bends him, she obeys him,
Though she draws him, yet she follows,
Useless each without the other!"

But let it not be forgotten that to accomplish the best results for the world and for the Master, the division of labor that God in the beginning made between male and female needs still to be adhered to. It is when woman commences to try to do man's work, or man tries to take up her tasks, that confusion and disaster follow. The great Adam Clarke (now unfortunately too little read) in his Commentary on Ephesians, quotes the following lines from old Francis Quarles, which, though somewhat homely, are pithy and to the point:

"Ill thrives the hapless family that shows
A cock that's silent, and a hen that crows;
I know not which live most unnatural lives,
Obeying husbands or commanding wives."

A POSTHUMOUS PUBLICATION.

We have had on our table for some weeks, "Hymns and Other Poems," by Rev. W. L. C. Hunnicutt, D. D. The preface by the author's wife, Mrs. Lyda Magruder Hunnicutt, reads as follows: "In publishing this little volume of Hymns and Other Poems, collected from my husband's writings, I gather them as a bunch of rosemary for our relatives and friends who hold him in sweet remembrance."

Dr. Hunnicutt was an A. B. graduate of Emory College, a life-long student, and a man of large and varied culture. In him the poetic gift was marked and some of his productions contained in this booklet possess a high order of merit. They deserved to be published not only for "relatives and friends," but for Mississippi Methodism and the public at large. Much of what he wrote is worthy of preservation, and a man so richly dowered by nature should be kept in lasting remembrance. Not a few noble itinerants, beside blessing the world with a gracious ministry, have substantially enriched its literature. We do not make enough of such men. We Methodists need a larger development of the historical instinct, that we may give to our successors the rich heritage which is legitimately theirs. The volume under discussion closes with a beautiful tribute to Dr. Hunnicutt by Dr. W. T. J. Sullivan, who since writing it has joined his glorified friend in the City of God. This booklet ought to have a place in the library of every Methodist preacher in Mississippi. It was printed by Mr. Hubert G. Todd, of New Orleans, La., and its mechanical make-up is a work of art.

"AROUND THE WORLD."

The above is the title of a beautifully bound little volume from the facile pen of Mrs. W. B. Murrah, the accomplished wife of Bishop Murrah. It consists of a series of letters of travel composed while she was accompanying her distinguished husband on his mission to the Orient last year and his westward return home through the Holy Land, Egypt and Europe. These letters were written to friends in Jackson, Miss., and first appeared in the Daily News and the Clarion-Ledger of that city. They are bright, vivacious, informing, and at times sparkle with a humor that charms and delights. One cannot read them without being both entertained and instructed. It is well that they have been gathered up and published, and the gifted authoress has rendered her many friends and admirers a pleasurable and profitable service in having this done. Whether the book is for private circulation only, or whether it may be purchased by persons desiring it, we are not at present informed.

OUR WOMAN'S WORK DEPARTMENT.

At the request of representatives of the Woman's Missionary Societies of our three patronizing Conferences, we have set aside space to be devoted to this important branch of our work. Mrs. Robert F. Harrell, of New Orleans, whose address will be given in every issue of the Advocate, has been elected editor of this new Department. To her all communications coming within its scope should be sent. This action is in accord with the plan suggested by the last session of the Woman's Missionary Council, and we trust that the arrangement will prove satisfactory to all concerned. We feel a deep interest in the service which our women are rendering to the cause of missions, and are pleased to do what we can to promote the true progress of their work.

PERSONAL AND OTHER NOTES.

Rev. J. H. Felts, of Corinth, Miss., has lately assisted Rev. W. A. Russell in a meeting at Murray, Ky. As a pastor-evangelist, Brother Felts ranks with the best.

Rev. A. S. Briscoe, of Strong's, Miss., has announced that a series of revival services will be commenced at that place on the third Sunday in August. He will have with him Rev. E. S. Lewis, of West Point.

Dr. A. F. Watkins preached at Vicksburg last Sunday. He formerly served the Crawford Street Church of that city for four years with great acceptability, and numbers his friends there by the hundreds.

Rev. W. D. McCullough, our efficient pastor at Eupora, Miss., conducted a meeting at that place last week, in which he was ably assisted by Rev. L. M. Lipscomb, of New Albany. The results are not known to us at this writing.

Rev. W. M. Young is meeting with much success in his work in the Amory and Nettleton charge, North Mississippi Conference. Peace and harmony prevail, the finances are in excellent condition, and 57 members have been received during the year.

Rev. T. H. Morris, our pastor at Mansfield, La., recently contributed to the Central Methodist Advocate, of Lexington, Ky., a bright and interesting article, entitled, "The Great Southwest." Brother Morris was formerly an esteemed member of the Louisville Conference.

A correspondent informs us that Mrs. Peyton Cottrell White has been chosen organist of our church at West Point, Miss., in place of Mrs. D. B. Fullington, whose death was announced in the Advocate last week. This is an admirable selection.

We are in receipt of a copy of the program of the service conducted in our church at Covington, La., on Sunday, July 28. The musical features of it, which were classical and most attractive, were arranged by the accomplished organist, Mrs. E. R. Morrison. Under her capable direction, the singing at this church is represented to be of a superior order.

Mrs. J. E. Cunningham and children, of Aberdeen, Miss., have gone to the Ozark Mountains, where they will spend the remainder of the summer. Being a presiding elder, with pressing duties calling him on every side, Brother Cunningham could not go with them. Such is the price

that he must pay for the honors that the Church has conferred upon him.

A protracted meeting is in progress at Slaughter, La., this week, under the direction of Rev. J. D. Harper, the pastor, and his son, Rev. R. H. Harper, of Natchitoches.

Rev. W. N. Thomas, who has served the Eden, (Miss.) charge since leaving Millsaps College in June, is doing a good work. He is planning to hold revival meetings at all of his appointments.

We are indebted to the following brethren for subscriptions to the Advocate recently sent in: "Rev. S. N. Young, Bucatunna, Miss.; Rev. R. H. Barr, Beauregard, Miss.; Rev. H. C. Murphy, Tickfaw, La.; Rev. L. T. Sargent, Smithville, Miss.

Brother J. E. Denson, who is now residing in Baton Rouge, was in New Orleans last Monday, and attended the session of the Protestant Preachers' Association of this city. It seemed good to shake his hand and see his face again.

Mr. H. H. Boswell, of Kosciusko, Miss., representing Millsaps College, bore off the prize in the State Oratorical Contest held at the Mississippi Chautauqua, at Crystal Springs, on Tuesday night, July 30. Hurrah for Millsaps! She has a way of getting what she goes after.

In spite of the fact that the Divinity School, the Camp Meeting, and the Assembly have closed their meetings at the Seashore Camp Ground, there are a number of preachers yet on the ground. Regular services are conducted under the Tabernacle, and are largely attended.

Rev. A. G. Shankle will spend the remaining weeks of August away from his pulpit in New Orleans, taking a season of needed rest. He had planned to take his vacation earlier in the summer, but a complication of affairs prevented him from getting away sooner. He will probably leave this week.

Brother W. E. Thomas, pastor of the Second Church, New Orleans, is holding his usual crowds at the preaching services, in spite of the hot weather. He is deservedly popular with his flock, and especially has a firm grip on the young people of his church and of St. Mark's Hall, where he has charge of the Boys' work.

The Millsaps graduating class of 1912 held a rather unexpected reunion at the College on Monday evening, July 29, fifteen out of nineteen being present. A banquet was given and the occasion was one of much interest. President and Mrs. A. F. Watkins were on hand to chaperon the happy young people in attendance.

Dr. P. I. Lipsey, the scholarly editor of the Baptist Record, published at Jackson, Miss., has been elected instructor in the Biblical Department of Mississippi College, at Clinton, to succeed the late Dr. H. F. Sproles. Dr. Lipsey is admirably equipped for the place, but whether he will accept it we are not informed.

Two sermons were preached to deaf-mutes in New Orleans last Sunday: One under Catholic auspices by Rev. D. D. Higgins, of Kirkwood, Mo., and the other by Rev. H. Lorraine Tracy, a missionary to the deaf in this part of the country, at St. Paul's Episcopal Church. At the latter service there were said to be about 200 people present who could not hear.

Rev. C. A. Battle, the gifted young pastor of Felicity Church, New Orleans, has fitted up the lawn about his church with seats and lights, and during the hot summer evenings is holding the preaching services outdoors. He finds that the plan is popular—not because it is novel, but because the audience can listen better when not so sorely oppressed by the heat.

We greatly regret to be informed of the serious illness of Rev. J. B. Randolph, of Como, Miss., which is announced elsewhere in this issue of the Advocate. He is one of the choice young ministers of our Church, and we can ill afford to spare him even temporarily from the active service. Let the brethren remember him and his anxious loved ones at the throne of grace.

The Bluff Creek Camp Meeting, on the East Feliciana charge, will begin on Friday, Aug. 23, and last ten days. Rev. J. G. Snelling, of the Carrollton Avenue Church, New Orleans, and Rev. Elton Wilson, of Hammond, will be the preachers in charge. Accommodations may be had on the grounds. For further information address O. E. Townsend, Oaknoia, La., or W. L. Haney, Clinton, La.

The issue (Jackson, Miss.) of July 26 contained an ably written and most instructive article on "The Mississippi State Penitentiary" by the chaplain, Rev. John D. Ellis. We hope to be able to give our readers an extract from it in next week's edition of the Advocate. Brother Ellis is rendering a great service in his responsible position, and should have the prayers and co-operation of all the brethren.

In a letter written on August 5, Rev. J. H. Foreman, our pastor at Bogue Chitto, Miss., says: "I

preached for Brother R. S. Gale at East McComb yesterday at 11 a.m., and spent the afternoon with him at Summit. He is very sick. He wishes the prayers of the brethren for his recovery, but said to me, 'If I go, you will know where to find me.' Brethren, do not forget this man of God in your seasons of devotion."

Marked improvements are being made at the Mary Werlein Mission in New Orleans. Shower baths, a thorough system of lights, and a reading room are included among features added. Brother W. W. Holmes, who has largely been looking after this mission, has received the encouragement of the municipal authorities in the work, and he has been assured that the cost of installing the new lights, and water works will be taken care of by the city.

From an issue of the Jackson Daily News appearing last week, we clip the following: "Rev. J. M. Morse, pastor of the Capitol Street Methodist Church, has been presented with a thirty-days vacation, and a purse containing the snug sum of \$150, with instructions to enjoy himself as much as possible during the next month. Mr. Morse left this afternoon for Gulfport, to spend a few days, after which he will go to Montevalle for a well-earned rest."

Rev. H. N. Harrison, our pastor at Lafayette, La., was an appreciated caller at the Advocate office last week. He had many good things to say of his flock, who have given him a nice vacation, and whose kindnesses to him and his family are unceasing. Brother Harrison spent his season of rest partly at the Seashore Camp Ground, and partly in the city of New Orleans. He well deserves the kind treatment which his people are giving him.

Rev. George Manotte called at the office last week and made us happy by a good report of the work he is doing. Brother Manotte is the representative of the American Bible Society in Southern Louisiana, and is placing hundreds of volumes of the Scriptures in the hands of the people. He travels almost constantly, and where he cannot sell the Bible he gives it away. No class of missionary work surpasses in importance the careful distribution of the Word of God.

Rev. J. T. Murrah, our pastor at Aberdeen, Miss., not being in robust health, recently took a respite from his labors and went to Dawson Springs, Ky., to recuperate. We are pleased to be informed that he returned home a few days since, much improved physically. The new church which he projected in Aberdeen more than a year ago is now nearing completion. One who is a good judge of church architecture says, "It will indeed be a thing of beauty."

Brother S. B. White, our efficient Sunday school superintendent at West Point, and one of the first laymen of the North Mississippi Conference, in a personal note to the editor, bearing date of August 3, says: "Mrs. Amos Kendall is at present a guest in our home. It is, indeed, a benediction to have her." Sister Kendall is the widow of the late Rev. Amos Kendall, whose name is "as ointment poured forth" all over North Mississippi, and a woman of uncommon attainments and the noblest Christian character.

Rev. A. S. Lutz is having success at Homer, La., and will no doubt give a good account of his work at Conference in Monroe next December. He was engaged last week in a revival meeting at Lisbon, where he assisted the pastor, Rev. J. B. Williams. Revival meetings are now in progress in many of the charges in North Louisiana and many souls are being saved. Doubtless our "Tidings from the Field" department will soon be filled with glowing accounts of wonderful works of grace.

Mrs. R. H. Wynn, the accomplished wife of Presiding Elder Wynn, of the Lafayette District, is an expert writer of shorthand. Whenever she attends a service and hears a lecture or sermon that is above the ordinary she takes it down. As a result, she has on hand many valuable discourses. She has each of the splendid addresses delivered by Mrs. George N. Robinson at the Seashore Divinity School this year, and is planning to transcribe parts of them for the benefit of the many women in Louisiana who were denied the privilege of hearing them.

Rev. S. M. Frazier, who assumed charge of the Silver City work a month ago, has received seven into the Church. The work under his guiding hand is progressing. He reports that his people have recently been greatly benefitted by two able sermons preached by Dr. Huntley, the presiding elder. We do not doubt Brother Huntley's ability to edify any congregation by his sermons, and we are furthermore persuaded that every interest of the Church will receive careful attention in Silver City during the pastorate of Brother Frazier. The Advocate has already been remembered.

After Friday of this week, the Editor of the Advocate expects to be out of his office for fifteen or twenty days. He has stayed at his post through the entire summer, but for the past two

weeks has not been well, having been confined to his room with fever a part of the time. He will spend his brief vacation with friends in Central Mississippi, resting and looking after his personal business, that he may have no interruptions when the heavy work of the fall is on. This statement is made that persons writing the Editor may know why replies to their communications are deferred.

Bishop Edwin Mouzon will occupy the pulpit in our church at Crowley, La., on Sunday, September 29. Brother C. D. Atkinson, the pastor, whose reputation as a worker is second to none in the Louisiana Conference, filled his pulpit last Sunday after a month's vacation. He expects to push the work of building the new \$30,000 church which he enterprised a few months since, and its completion will be effected as rapidly as possible.

The Clark County (Miss.) Sunday School Association recently at Enterprise, Miss. The printed last week at Enterprise, Miss. The printed program sent out by the County Secretary contained much valuable information and many suggestive subjects for discussion. In the information department under the heading, "Papers Methodists should Read" the New Orleans Advocate is quoted at \$2 per year. While this is fifty cents too high, there is little doubt that the editor of the program thought that the Advocate should be \$2 per year, since that is the price of the Baptist Record, published in Jackson, Miss., and announced in the same program.

Dr. J. W. Lee, in a communication in the St. Louis Christian Advocate, re-enforces the Board of Stewards of the St. Paul's M. E. Church, South, of Springfield, Mo., in their request that at the approaching session of the Annual Conference (which their people are to entertain), the evening hours shall be devoted to preaching. He also advances the further suggestion that this preaching should be along evangelistic lines. We are much pleased to see this demand being made. In our opinion, the proposed course would do a vast amount of good; it would tend to emphasize what is our first and chief work as a Church of the Lord Jesus Christ—a spiritual ministry to the souls of men. There are other things beside our money needs.

The Monroe News-Star (La.) reports that Bishop E. D. Mouzon spent Sunday, July 28, in Monroe, preaching both in the morning and evening at the First Methodist Church (which had been beautifully decorated for the occasion) to immense audiences. The News-Star says: "Bishop Mouzon is a scholarly divine, with an eloquent flow of language with which he expresses the deepest thoughts, unfolding the mysteries of the Scripture in a manner that holds the attention with acute interest throughout his discourses." While in the city, the Bishop was the guest of Mrs. M. A. McHenry and Mr. Leon McHenry who entertained at dinner in his honor. Among those present on that interesting occasion were Rev. W. Schuhle, presiding elder of the district; Rev. T. J. Norworthy, the pastor; Mr. R. O. Randle, president of the Board of Stewards, and Mr. C. H. McHenry and Mr. Neil McHenry.

Writing from Indian Bayou, La., under date of July 29, Rev. J. S. Rutledge, the pastor, says: "We closed our meeting here last night, with what those who ought to know say was the largest crowd ever gathered at a church service at Indian Bayou. We had a week of delightful weather, and the meeting was an excellent one. The preaching was done by Rev. S. L. Riggs, and it goes without saying that he is a captain at the helm in a revival campaign. We had 17 accessions to the Church, and untold good was done. Our Sunday school is very fine, and one most commendable feature is that the children stay for preaching. Thus the pastor has an opportunity to feed the sheep and the lambs together; but he is made to feel that he stands in urgent need of divine assistance when he reflects upon the fact that each sermon may live in the hearts of some of these children for fifty or sixty years."

Under date of July 29, Rev. T. D. Lipscomb, our energetic pastor at Slidell, La., writes: "The work here is moving along very well. I have baptized 19 children and have received 25 persons into the Church. The majority of these joined at Slidell. I was assisted in a revival at Covington by Rev. John H. Williams of the Isle of Pines, formerly in the Alabama Conference. In this meeting, which closed early in July, forty or more professed conversion. I will enter this week into a series of revival services with a Baptist minister at Pearl River. We are planning for an evangelistic campaign in Slidell in the near future. Our women are faithfully at work, and the schools are doing well. Mrs. Lipscomb, our baby, and I were all sick last week." It pleases but does not surprise us to hear of the good progress that is being made in this charge under the leadership of Brother Lipscomb. We regret, however, to know that illness has invaded his home, and we trust that ere this the stricken ones have completely recovered.

Obituaries.

Obituaries not over two hundred words in length will be published free of charge. All over two hundred words will be charged at the rate of 1 cent a word. Count the words and send the amount necessary with the obituary. That will save trouble all around.

J. D. ROLLINS was born in Jefferson County, Miss., March 5, 1830, and died June 23, 1912. He moved to Claiborne County seven years ago. Brother Rollins united with the Baptist Church at McBride when 16 years old. Oh! how sad it is for us to see our loved ones leave us just as the day of a useful life has begun! He married Clara Perkins eight years ago. He leaves a wife, a father, mother, three brothers, three sisters, and three precious little children—two boys, and a little baby girl who will never know the love of papa. He was a kind husband and an affectionate father. I want the prayers of all praying people. I have a great responsibility on me and I want to raise my children to be Christians. Brother Blackwell preached the funeral sermon.

By His Wife, CLARA.

ROBERT JOHN GOODLOE was born June 14, 1830, in Orange County, North Carolina, moved to Madison County, Miss., in 1846, and was married to Miss Julia Hodge May 1, 1856. To them five children were born, three of whom preceded the father to the other world; the other two, Claud and Julia, with the aged mother, grandchildren, and many relatives and friends remain to mourn his going. Uncle Bob, as he was called, filled well his place in all the activities of life. He was a true husband, a good father, a useful citizen, a dauntless soldier, a trusted friend, and a faithful servant of Christ and the Church. To do his duty was the pride of his life. On March 4, 1912, he passed peacefully from the stage of action to the great beyond, and we laid his body to rest in the quiet shades of the family graveyard near his home. May the God of all grace sustain the loved ones.

His Pastor,
L. L. ROBERTS.

BEN J. RUDDER was born in Tennessee, June 18, 1844; came to Shreveport in 1848; was married Dec. 26, 1865, and died Jan. 10, 1912. He enlisted in the Confederate Army from Shreveport when he was 18 years of age and served until the surrender. He was at the siege of Vicksburg, Pine Bluff, and Little Rock. He lived in Texas six years and while there joined the Cumberland Presbyterian Church. Upon his return to Shreveport in 1861, he was employed in various municipal offices and in such proved himself a citizen of great worth to the community. In 1889 he placed his membership in the M. E. Church, South, under Dr. Scruggs. When the Jordan Street Church was organized he was a charter member. At the present site of the church on Texas Avenue, he was a constant worshiper and was a faithful steward for twenty years. He was familiarly known as "Uncle Ben." All classes loved him and appreciated his high Christian character. He owned a gospel wagon which was used many times to do outdoor work, especially in the cause of prohibition. At his funeral a large crowd was in attendance to pay their last respects to one who had always been kind and true to those in need.

ALBERT S. LUTZ.

JOHN C. COMMANDER, son of Rev. J. P. and Eliza E. Commander, was born in Attala County, Miss., September 5, 1848, and departed this life April 21, 1912; was converted under the ministry of Rev. Hill Bounds in early youth, and united with the

Methodist Protestant Church, coming into the Methodist Episcopal Church, South, at the union of the two Churches in 1866. In the character of Brother Commander all the graces of Christian manhood were proportionately and beautifully blended. A friend and neighbor who had known him from his childhood said: "Too much cannot be said in praise of his Christian character." As a friend and neighbor, a husband and father, a son and brother, a citizen and member of the Christian Church no truer, cleaner, and more trustworthy man could be found. He was the "salt of the earth and the light of the world." His death has, indeed, "left an aching void" in the social and religious life of the Bethel community. But in all the varied relations of life he left it a rich inheritance in precept, example and influence. To the gracious care and protection of Him who is a Father to the fatherless and a Husband to the widow, we lovingly commend the wife and two children.

D. M. GEDDIE.

On the evening of May 25, 1912, the soul of little ERMA, daughter of Mr. and Mrs. J. L. Gibson, winged its flight back to God, who gave it. She was born August 17, 1910. Only for a brief period was she permitted to live here, but they were months filled with blessings in the home, for she was such a sweet and loving child. The memory of her little life will long be fragrant, although gone from home and loved ones for a season she still abides in their thoughts. To the many loved ones little Erma is only a jewel gone to be found. We cannot bring her back, but we can go to her. She left a father, mother, one little sister, and other relatives to mourn their loss. She went to meet her Savior in that beautiful land called heaven, where they will never say good-by. Let us try not to complain, since God thought it best, but let our aim be to meet little Erma in heaven.

Her Grandma,
ALICE COURTNY.

The subject of this sketch, MRS. M. E. MITCHELL, daughter of William H. and Elizabeth Holland, was born May 15, 1851. She was converted and joined the Methodist Episcopal Church, South, at old North Union, near Bellefontaine, Miss., in the early years of her childhood. She was married to Rev. A. H. Mitchell on October 23, 1866; to them were born nine children, two of whom preceded her to the grave. After an illness of eighteen months, her pure spirit was released and went to its heavenly home, July 18, 1912. The funeral service was conducted on the afternoon of the nineteenth of July in the Methodist church at Bellefontaine by the writer, who was her pastor, a large number of relatives and friends being present. Her body was laid to rest in the North Union Cemetery, one mile north of Bellefontaine, there to await the resurrection of the just. She leaves a husband, one brother, seven children, and about forty grandchildren, besides a number of relatives and friends to mourn her going. Weep not, dear friends, for our loss is her gain; remember that God doeth all things well. He never calls on us to undergo a trial, which we cannot bear, if we only trust him. God had use for her, or he would not have called her home.

G. W. McLAIN, Pastor.

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See Announcement on
Page 16

Tidings From the Field

Pickens, Miss.

We are moving along reasonably well. We have had two of our meetings, the first at Pickens in June. While we did not accomplish what we desired, yet we felt that the meeting did great good. The preaching was done by Rev. J. H. Bell. His preaching is direct and strong, and will live in the hearts of all who heard him. We have just closed a great meeting at Goodman, resulting in ten additions to the Church. Some hard men who had resisted for many years were reached. The preaching was done by O. P. Armour of Sidon. Armour is a splendid leader and helper. His preaching is spiritual and moves upon the hearts of his hearers. We organized an Epworth League with twenty-two members. The people are talking about a nice, up-to-date brick church for Goodman, which is much needed in that hustling little town, filled with such good people. We were greatly aided in this meeting by the help of Brother Ellis, pastor of the Baptist Church, and Brother McBride, pastor of Presbyterian Church, as they led their forces with us. May God bless them and their people. Pickens is a splendid charge, composed of as fine people as can be found anywhere, and I can truly say they know how to be kind and helpful to their pastor. We are having a good year.—J. D. Simpson, Pastor.

Centerville, Miss.

Dear Doctor: Will you give me a little space in the Advocate to say a few words concerning our meeting here in Centerville, which began on July 14, at 11 a. m., and closed on Sunday night, July 21? Rev. Isaac L. Peebles, one of the missionary evangelists of the Mississippi Conference, and Rev. Ira B. Robertson were with us. Brother Peebles did all the preaching during the meeting, except two sermons by Brother Robertson. Both are true and faithful men of God. Their preaching was spiritual and of a high order, but plain, positive and simple enough for a child to understand. Brother Peebles is a strong doctrinal preacher. He preached one sermon on the mode of water baptism to a crowded house, to the satisfaction of all, except some who believe that immersion is the only mode of Christian baptism. He said nothing to offend any one, but proved clearly that pouring and sprinkling are the scriptural modes of spiritual and water baptism, and that these modes are practical and convenient in all climates and conditions of man. I believe much good was accomplished during this meeting. There were eight accessions to the Church, and the membership was revived. Any pastor desiring help in a meeting will do well to secure the service of Rev. I. L. Peebles. His address is 1522 13th Avenue, Meridian, Miss. I will write more later on. May the good Lord bless you and the readers of the Christian Advocate.—J. M. Massey, P. C.

Morton, Miss.

Dear Brother Meek: On the night of July 19, we closed our meeting here. Brother H. F. Tolle, of Lake, preached the first sermon on the night of July 3, just after the Scott County Sunday School Association had held the most interesting and profitable session of its history. I did the rest of the preaching until the Sunday night following, when Brother D. E. Kelley, our Conference evangelist, occupied the pulpit. He did all the preaching from then un-

til the close of the meeting, except two days when he was sick. Those who know Brother Kelley know that the preaching was well and faithfully done. This meeting was in every way a great meeting. The town was stirred up as never before. All denominations were brought under the influence of the meeting. There were forty-five accessions to the Methodist Church on profession of faith, and eight by certificate. It rained a great deal during the meeting, but the people came in spite of weather conditions. I have had many men hold meetings for me, but Dan Kelley gave more nearly perfect satisfaction than any man I have ever had. This is not saying anything against others who have helped me in meetings. His style is simple and straightforward. He never resorts to questionable or clap-trap methods. He depends on prayer, the preaching of the Word, the leadership of the Holy Spirit, getting into touch with the people in their homes, on the street, and in their places of business, for success. He preaches a whole gospel and does not compromise with sin anywhere or in anybody. He does not run on denominational lines, but endeavors to get men away from sin to Jesus Christ as a personal Savior, and yet his preaching is thoroughly orthodox, after the manner of the Methodists. God is wonderfully blessing the ministry of this consecrated man, and he is doing much for the cause of Christ and of Methodism in Mississippi.—W. J. Dawson, Pastor.

A NOTE FROM BROTHER TURNER.

Dear Brother Meek: I have just returned from Hico, La., where I assisted the pastor, Rev. J. B. Williams, in a great meeting. There were about forty accessions to the Church, thirty-seven of them were on profession of faith. The church membership was greatly revived. We had some old-fashioned shouting, the kind that helps a fellow to preach and makes the meeting a greater success. Bloss Williams is deservedly popular with his people, having served eight years as pastor of this charge where he grew to manhood, and was licensed to preach. Every citizen in that country would be glad to have him to serve another quadrennium if the church law would permit. I think, however, he ought to be moved, so as to give him a chance to get married. He is "Cousin Bloss" to every one over there, and in Louisiana the law forbids cousins to marry.

During the first quarter of the Conference year we were unable to do much in revival work on account of weather conditions; however, we have assisted in twelve meetings and received 250 into the Church on profession of faith, and some few by certificate and otherwise. I have received the best of treatment from the brethren whom I have served, and our laymen are well pleased with the method adopted by the Mission Board looking to the evangelization of Louisiana by men regularly appointed to the work of evangelists.

Brother Coleman, chairman of our Executive Committee, tells me that our slate is about full to November 1. If satisfactory arrangements can be made, we ought to have two men appointed to this work next year.

Your brother, A. W. TURNER,
Conference Evangelist for the Louisiana Conference.

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Woman's Missionary Work

Edited by: Mrs. R. F. Harrell, 1329 Josephine St., New Orleans
Conference Press Superintendents:

Louisiana Mrs. A. C. McKinney, Ruston, La.
Mississippi Mrs. H. L. McCleskey, Hazlehurst, Miss.
North Mississippi Mrs. A. C. Yeager, Water Valley, Miss.

All communications for this department should be sent to the Editor at the address given above.

A PRELIMINARY STATEMENT.

By the action of the Council in session at Washington, D. C., April 1912, it was agreed that the space given for Woman's Work in the church papers should be edited by only one woman, this woman to be chosen by the corresponding Secretaries of all the Conferences using the paper. The space thus given is to be used to the best possible advantage. Every Conference and both departments of every Conference are to be represented in these columns. It is to be the medium through which the women of the territory may spur one another to good works, have an interchange of thought and methods, and keep informed of the progress of the work throughout the different sections and the world at large.

This Woman's Department shall, in every issue, contain information of general interest, and it aims to inspire love and loyalty to the cause of missions.

Three Conference superintendents have been chosen: For Louisiana, Mrs. A. C. McKinney of Ruston, La.; for Mississippi, Mrs. H. L. McCleskey of Hazlehurst, Miss.; for North Mississippi, Mrs. A. C. Yeager of Water Valley, Miss. All literature of interest to our women should be sent to them, and they, in turn, will forward this to Mrs. Robert Harrell, 1329 Josephine Street, New Orleans, who has been chosen to edit this weekly column.

Mrs. Robert Harrell is a woman of exceptional ability, and fine Christian character, and we believe the information and inspiration that she will give to us through this medium, will enlarge our vision, and deepen our sense of responsibility to those of God's children, who so much need to know more of the Father's love.

Dr. Meek has very generously given the women of the Missionary Society this space in the Advocate. It will be filled regularly each week with items bearing on the missionary work. In return we expect our women to be loyal to their church paper, and contribute their part to its circulation and support. In order to get this information, which we so much need if we would do the best work, we must have the paper. Let us advance along all lines, and make this year better than any that has gone before.

Signed, MISS LOUISE DUNSTAN,
Winona, Miss.

MRS. B. F. LEWIS,
Columbia, Miss.

MRS. A. P. HOLT,
Crowley, La.

MRS. CROW GIRARD,
Lafayette, La.

A WORD OF SYMPATHY.

The love and prayers of all our workers will go out to Mrs. Lee Britt in the great sorrow which is now upon her. Her only child, a young man of 26 years, chief resident, physician in Bellevue Hospital, New York, was killed in the Lakawanna wreck. He was an A.B. and A.M. graduate of the University of Virginia, and a graduate of the University of Pennsylvania—a young man of high character and great possibilities for future usefulness. Mrs. Britt is a member of the Board of Missions of the M. E. Church, South, and is one of the managers of the eastern division of the Woman's Missionary Council. Her co-workers will bear her up in prayer in this day of deep sorrow.

A High Tribute.

In June Dr. Graham Taylor delivered a series of lectures during the Biblical Institute at Vanderbilt. At the conclusion of his lectures he said: "Your women of the Women's Board (M. E. Church, South) are the most advanced group of social workers that I know in America. They are brave in their work, they are in the advance line. They have seen the vision and they have followed it." These words from Dr. Taylor are to be prized. He is in touch with the great movements for the betterment of mankind and knows the value of different lines of work. Let us still 'go forward' that we may be worthy of this appreciation.

Union.

The question of union has been left entirely optional with both Conferences and auxiliaries. When it has been accomplished it has been done by the majority vote of the members. Still, when union has been perfected many problems arise and much patience and tact are required for their adjustment. Some old and loved methods must be laid aside and with a new (or combined objective) other methods inaugurated. Old plans of both organizations are to be preserved as far as possible, however, so that the same ideals and results may be reached, but with an enlarged vision of the world as a harvest field rather than a section of it. In the face of these difficulties the following words from a secretary of one of the first united Conferences will be of special interest:

"The District Meetings we have had this year have been good, showing a decided improvement over last year in many respects. The confusion of last year has practically cleared away, the resistance in many places to the new order of things fast disappearing, and the new plans and movements are being studied and worked in a most encouraging manner." Let us have patience and work together for the broadening of our own ideas and lives and for the extension of the Kingdom around the world.

"Modern Christians may be divided into two classes—those who are trying to spread the gospel, and those who are trying to spread themselves."

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From the mass of evidence given by expert witnesses before Judge Sanford of the Federal Court at Chattanooga last spring, one fact stands out pre-eminently, namely: that whatever unpleasant effects may be experienced by some people from the drinking of tea or coffee those effects are not due to Caffeine contained in these beverages. Learned scientists, college and university professors and physicians of national reputation testified that Caffeine has an advantageous effect in refreshing the body and mind and when taken in the customary amount is devoid of any injurious effects.

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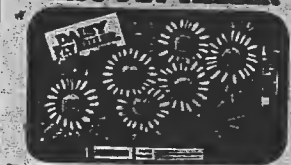
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One Grand Trip to Zurich, Switzerland

A number of our contestants have been taking a number of subscriptions and have not as yet sent in the names of the subscribers they have taken. This has not inconvenienced us in any way, however we would be glad to have the names of the subscribers so that they may become readers of the paper at once. To this end we make the following suggestion:

Let every candidate work hard from now until Saturday night, August 10, and then mail to us on that date all the subscriptions and money secured, so that we can get them in time to publish next week the standing of the candidates. A number have made splendid reports. Others have written, that they are working hard and meeting with success. We feel that by the time we go to press August 15, we should have at least five-hundred subscriptions as the result of the contest.

Let the pastors awake now to the opportunity before them. If in a revival meeting, urge the taking of the

Advocate from the platform. If you have no candidate in your charge, and there is one in your district, make the rounds for her, and send in a nice list of subscribers to her credit.

There is time yet for contestants to enter the field and become prize-winners. Especially is this true in the Mississippi Conferences, where there are not so many contestants as are to be found in Louisiana.

Remember, the prizes are valuable, and should be won by some one only after having been compelled to work hard for the same. Let each candidate settle down to work and accomplish the greatest possible results in the next few days. Three months are before us. Let us make those three months count for at least two thousand subscribers.

Send in your reports and subscriptions not later than August 10, so that we will be able to publish the standing of the candidates in our next issue.

NOMINATING TICKET.

I hereby enter the name of

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The League will very much appreciate it if Superintendents and pastors and teachers will find some one who will handle it and so write us. She can distribute it any place she wishes in the State. We believe our friends will do this to help us win this battle and solve the problem in this State.

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In the Methodist church in Mellville, La., July 10, 1912, by Rev. P. A. Swan, Mr. J. B. CASON and Miss OLIE FIFE, both of St. Landry Parish.

At the residence of the bride's parents, 2 miles east of Summit, Miss., on June 26, 1912, by Rev. R. S. Gale, Mr. B. J. LAMPTON, of Tyler-town, and Miss BESSIE GODBOLD.

At Carthage, Miss., on June 18, 1912, by Rev. R. T. Pickett, Dr. W. P. EDWARDS and Miss MAMIE TRIP-LETT.

At Red Banks, Miss., on July 14, 1912, by Rev. J. M. Carpenter, Mr. S. R. POWER and Miss OCTA KIZER.

At Wilson, La., July 21, by Rev. F. N. Sweeny, Mr. W. H. HARRIS, of Vicksburg, Miss., and Miss EUGENIA DREHER.

At McComb City, Miss., July 15, 1912, by Rev. Paul D. Hardin, Mr. EDD F. JETMORE and Miss REBECCA BYRD.

At Pelehatchie, Miss., July 17, 1912, by Rev. C. M. Donald, Mr. DAN WILLIS and Miss ZULA LATHAN.

At McComb City, Miss., July 15, 1912, by Rev. Paul D. Hardin, Mr. JAMES F. BROWN and MRS. EFFIE BROOKS.

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The Sunday School.

MISSISSIPPI CONFERENCE NOTES.

By Rev. B. F. Lewis.

Before this issue of the Advocate reaches its subscribers, the Executive Committee of the Sunday School Board will have signed a contract for a field worker. Full particulars will be communicated later to our Sunday school workers. We ask your co-operation.

Brother O. Ware from Sharon writes: "We have observed Children's Day on the Sharon Charge. 'Twas small, but we had it just the same. Hope to have some kind of service at the other churches." That is the kind of spirit that makes a good Sunday school. When our people find we are going to try, they will always help; then we make things go.

From Lorman comes another cheering note from Brother Ramsey: "Children's Day at Cane Ridge. Crowd fine, program fine; leader, Miss Anna P. Jones. Every one looked pleased and happy. Great dinner; good afternoon service. The school extends from Cradle Roll to Adult Bible Class." Brother Ramsey does things.

The Sunday school at Capitol Street, Jackson, has begun its grading and organization. They have a Beginners and Primaries organization under the superintendency of Mrs. Lizzie Fryant, who, before she took charge of the new organization, made a study of the work by joining the "Graded Union" of Jackson. When our teachers recognize the need for as careful preparation for Sunday school work as for public school work, then will our Sunday schools command the child.

NEWS AND NOTES.

By Miss Elizabeth Kilpatrick.

A Christian statesman once said: "The devil is perfectly willing to leave us the prayer meeting if we give him the playground."

Mrs. R. P. Neblett, Houston, has 106 members now enrolled in her Men's Class, and their commodious and attractive room paid for.

Mr. Wagner, of Shannon, has a fine school which is doing good work, and other schools on his charge will go in the "Evergreen" list this year.

At Calhoun City the older ladies meet in the afternoon in a splendid class called the Harriet Countiss Class, in honor of the mother of the splendid president of Grenada College.

We need an "arresting moral decisiveness" in our encounters with evil, and not the diplomatic compromises which so often characterize us when we face conditions needing a speedy remedy.

Rev. W. D. Wendel, of Pontotoc, reports a fine Sunday school and says the distribution of Home Department literature and daily Bible readings is materially increasing family altars in his charge.

Failures may have strewn our pathway last year, but there is always the comfort in the thought that all opportunities are not over; that fall, with its new enthusiasms, cooler weather, and new possibilities, is just ahead.

Mrs. Jack, the efficient Elementary superintendent of Houston, gave an exhibition of the work done in her department at the Aberdeen District Conference, and the children showed every mark of her trained teaching.

A very fine Primary Class of forty members is reported at Amory and the Sunday school is overflowing its present quarters. The Fulton Sunday school is also reported as reaching beyond the high water mark.

Mr. Boyd of Houston has one of the loveliest Sunday school classes in all Southern Methodism—47 dear old ladies who are seventy-five years old and over. He was an enthusiastic

Wesley Adult Bible Class member, but was promoted to this greater work.

The insistent demand is for preparedness, and preparation can not be made without a program, for one seldom hits anything who fires at random. Adult classes and all Sunday schools need to begin right now to prepare a clear, decisive, and enthusiastic-producing program of constructive conquest.

Seven hindrances to a good Sunday school: (1) Disorder; (2) Tardiness; (3) Prosininess; (4) Laziness; (5) Inefficiency; (6) Indifference; and (7) Poverty of Resource, Equipment and Enthusiasm. These are common hindrances to every good cause, and should be, and could be, easily remedied one by one.

Three veteran superintendents were introduced at the Aberdeen District Conference at Houston, and it was a great joy to look into their faces: Mr. Johnson, superintendent Wesley Chapel, Houma; Mr. Lewis, father of T. W. and E. S. Lewis and a superintendent for forty years, and Mr. Shell of Houston.

Dr. Richard Warriner's class of fine boys took a "hike" out to Waukomis, a fishing lake near Corinth, July 22. The teacher had been busy all afternoon and had a really delicious Brunswick stew ready for the hungry fellows when they arrived. They had a delightful time and are a class it is a joy to see.

LOUISIANA NOTES.

By Rev. P. O. Lowrey.

At Eden, on the Standard charge, a new church is being built around the frame of the old one.

At Selma, the pastor is discussing "The Infant Church" in his prayer meetings, beginning at Pentecost and going into the Acts, thus securing the worshipers' interest in the history of the Apostles and their work.

A new Home Department has been organized at Eunice with Mrs. J. M. Robinson, superintendent, and a Cradle Roll, with Miss Maggie Miller, superintendent. A teacher training class has been organized at Eunice, with Rev. J. O. Bennett, leader, and Mr. J. T. Adams, assistant.

Rev. G. A. Morgan reports that the Washington Sunday school has doubled in attendance since Conference, there having been sixty-two present on a recent Sunday. At Ville Platte the Protestants have all promised co-operation (and the Catholics are cordial) in establishing a Sunday school that temporarily is meeting in the homes of the people. The needed church building is expected later.

Rev. J. F. Foster, teacher of one of the largest Bible classes in the State, is spying out the land in the territory of De Riddle, for the presiding elder, who is prospecting for new fields for our Church to occupy. This sounds like progress, and is as it ought to be. Of course, a Sunday school organization will be one of the first things in planting the gospel, and where as many as ten people can be gathered, this will be done in accordance with the law.

The Sunday School Board has provided a good reading course for our adult Bible classes, one book being by Dr. Chappell on the life and work of John Wesley. Other books treat of the life and work of Christ. What it would mean if our classes would all read them! Even one book sometimes opens a new world to a person when read at the right time. We should give more time and money to cultivating the mind and heart. It can't all be done through the Sunday School Quarterly. Send to the publishing house for a full list of these books and put your classes to reading.

The psychologists tell us that the

best surety that the boy will have moral courage is to have his physical courage cultivated. Thus, his dangerous athletics, his roughing it in the wilds, his manly "scraps," and all his risky undertakings have a positive value in his moral training. The "sis-sy boy" has but little place in the heart of the world, and the natural thing is for "boys to be boys." Summer is the time to allow this racial instinct to have a chance to develop, and if our parents and teachers would read a few books like Fisk's "Boy Life and Self-Government" and become intelligent students of the boy life, there would be a corresponding change in the development of our boys. When our parents head their boys' fishing parties and our teachers lead them in their ball games and umpire their contest games, a better day will have dawned. Of course, it costs something to fight mosquitoes on the lake just for a boy's sake, and to give up the office or shop to coach the players in a contest game. But is a boy not worth something? After we "have put away childish things," how hard is it for us to still remember them when we were children, we "thought as a child." In many instances "the boy problem" resolves itself into the ignorant parents' and ignorant teachers' problem. Give the boys a "square deal" this summer.

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A NOTE FROM BROTHER BABB.

Dear Brother Meek: I visited Rev. J. B. Randolph, our pastor at Como, who is sick with typhoid fever, yesterday. This is the 29th day of his confinement and there is no break in the fever yet. He is a right sick man. I suggest that prayers be offered for his recovery; especially by the members of the North Mississippi Conference. He was busily engaged in the building of the new Methodist Church at Como, where he is in his second year, when the attack came.

We are getting on well with our work, considering the hot weather. Nearly three-fourths of our Conference assessments have been forwarded to the proper treasurers. We commence our protracted meeting at Love's next Sunday. Pray for us.

Yours very sincerely,
D. W. BABB.

A DESERVED COMPLIMENT.

Dear Doctor Meek: I note with pleasure the deserved and unsought honor that has come to Mrs. Wyatt, the wife of our pastor at Ackerman, in being offered the chair of History in the I. I. & C. at Columbus. The trustees, in complimenting her, have honored the College.

I do not know whether or not Mrs. Wyatt will accept the position, but I feel like saying that it will be fortunate for the hundreds of Methodist girls who are in the school, if she does. Their association with this cultivated woman will be worth much, not only in an educational way, but socially and religiously—particularly in the Y. W. C. A. and missionary activities, in which Mrs. Wyatt is especially interested.

J. E. CUNNINGHAM.

Aberdeen, Miss.

RESOLUTIONS OF APPRECIATION.

Whereas, our Omnipotent Father has taken from among us by death our sister, Mrs. Sallie E. Young, and Whereas, we, as individuals and as a Home Mission Society, feel keenly the loss of our co-worker and friend; be it Resolved:

(1) That we hereby express to the relatives of our deceased sister our deep and earnest sympathy for them in their bereavement; (2) That these resolutions be spread upon the minutes of this society; be published in the New Orleans Christian Advocate, in the Free Press, and be sent to the family of the deceased.

(Signed),

MRS. R. FRANKLIN NUNSICKS,
MRS. D. D. DURHAM,
Committee.

KIND WORDS FROM AN ALUMNUS.

Dear Doctor Meek: Since the end of the school boy's vacation is to be seen looming up in the near future, the trend of our thoughts naturally turns back to text-books, schools, and other things intellectual. And, just now, I have it in my heart to mention my school life as a boy at the Mississippi Conference Training School located at Montrose; to say a word in behalf of this institution that so nobly did its part toward me, and the able men and women who were instrumental in inspiring me to higher things.

When a mere boy I entered the Mis-

issippi Conference Training School. I found a faculty composed of Christian men and women of strong mental ability, with a heart-felt interest in each and every student. That interest did not confine itself to the class-room, but followed us in all our outside affairs. They made themselves our friends, and, with very few exceptions, we made good. At the close of the session 1909-'10, after three years of work, I secured my diploma. Not much 'tis true, considered from a finished standpoint, but dear enough to a school boy's eye, and certainly an incentive to higher things.

Tho' there have been several changes in the faculty since my last session, tho' Drs. Chapman, Betts, Moore and Galloway have all in turn presided over the school since my first session, it has been in no way weakened, but ever stands for thoroughness and progression. This Conference school makes no effort to be classed as a college. It is preeminently a preparatory institution—a training school—and its work is a great one. The Mississippi Conference was wise in establishing such a school, thus supplying the missing link between the public school and the college. The work is of the greatest importance, and well does the school realize this fact. There is no shirking of work at Montrose, no smattering of knowledge, but a thoroughness that is unmistakable in every department.

The Methodists of Mississippi should be found rallying around this school. It is our school, and it has made good. The work is thorough, the curriculum strong and, with a good word here and there, the capacity of the school would be filled to overflowing, and its facilities greatly increased. I earnestly urge the parents, who have children to send to school, to place them at Montrose. You will never regret it. It will be the means of giving your children a firm foundation, for which they will have cause to rise up and call you blessed. You may send your children there, safe in the knowledge that all their needs will be looked after—intellectual, moral, and physical. They will be cared for and guided by teachers who have in mind their responsible duty of training youth for future well being and intelligent citizenship. I will always rejoice with my parents over the choice of the Mississippi Conference Training School for my early training. It has fitted me for my university course as no other school in my knowledge could have done.

Being in historic Lexington, I have seen sights that are new and strange to me, Dr. Meek—sights that are worth while to every Southerner. Located in the far-famed Shenandoah Valley, encircled by the Alleghenies on one side and the Blue Ridge on the other, with the lazy old North River at their feet, the little city of Lexington is an interesting spot for tourists. A town of ante-bellum days, and the center of old Virginia aristocracy—hallowed by the one-time residence and burial place of the immortal Robt. E. Lee and Stonewall Jackson. MARVIN LAGRONE ROGERS. Lexington, Va., July 25, 1912.

PORT GIBSON DISTRICT CONFERENCE.

Let all the pastors of the Port Gibson District send me the names of their lay delegates and local preachers who will attend the District Conference here August 28-30, that homes may be assigned them.

An early compliance with this request will be greatly appreciated.

Very truly,

J. EARLY GRAY.

Fayette, Miss.

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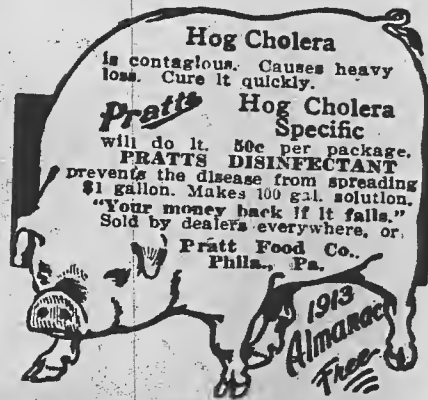
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See Announcement on
Page 16

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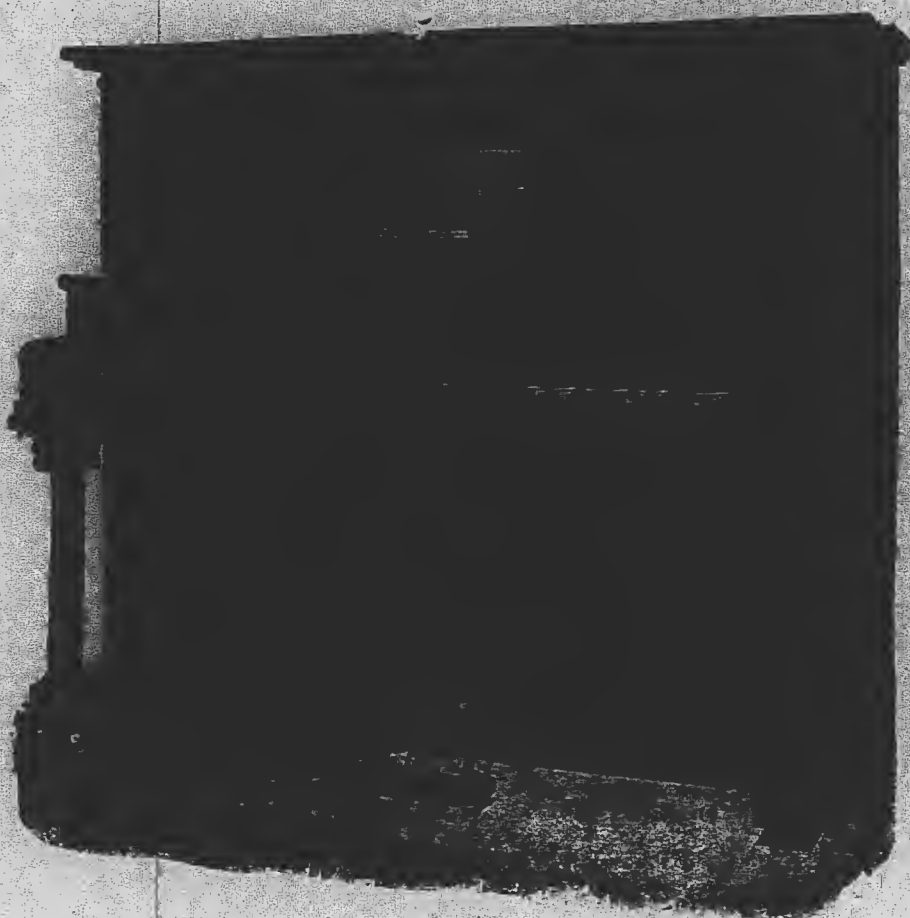
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NEW ORLEANS CHRISTIAN ADVOCATE

VOL. 59—No. 33.

"Prove All Things: Hold Fast That Which is Good."

WHOLE No. 2948.

ROBERT A. MEEK, Editor.

NEW ORLEANS, LA., THURSDAY, AUG. 15, 1912

CHAS. O. CHALMERS, Publisher.

Editorial

We take the following from the Raleigh Christian Advocate: "Are you a progressive? There are progressive and 'stand-pat' Republicans; there are progressive and reactionary Democrats; there are progressive and ——— pastors. Among other things, the progressive pastor is one who has his church paper in the homes of at least all of his official members."

* * *

The Convention of American Organists, in session at Asbury Park, N. Y., a few days since, pronounced against "ragtime" music in our churches. Doubtless there is some justification for this criticism, but we should hesitate to let these specialists make our musical programs for us. Between "ragtime" and operatic music, the choice is a difficult one; indeed, we believe that we should prefer the former. It at least has the merit of being understood by the people. Paul said he had rather speak five words that a congregation could understand than ten thousand in an unknown tongue; and, if he had lived in this day, no doubt he would have applied the same rule to singing.

* * *

Evidences of the extent to which the Bible has affected human thought are not lacking. It gives to our writers and speakers their best illustrations and figures of speech. Mr. Bryan, in his address to the Democratic Convention, closed with a reference to the pillars of fire and cloud; Mr. Roosevelt recently ended two of his great speeches with the statement, "We stand at Armageddon and we battle for the Lord"; Gov. Woodrow Wilson rounded out his speech of acceptance with the Pauline expression, "We thank God and take courage." Truly, the language and philosophy of the Old Book are woven into the very warp and woof of our social order and intellectual life.

* * *

In endeavoring to reach the unsaved, do not forget the agency of prayer. And pray specifically for certain persons; prayer loses much of its power when too general and indefinite. Press the individual case with earnestness and persistency, and God will hear and answer you. He can touch men by the Holy Spirit that you could never reach. Are you enlisting him sufficiently in your work? Alas! we fear that the most alarming apostasy of our time is at this very point—that we are too unmindful of our great Co-partner in our well-meant, but too unfruitful labors. When we work in our own puny strength, we can do but little; it is when the Master works through us that success crowns our efforts. Nor can it be too strongly emphasized that Jesus chiefly uses those who wholly surrender themselves into his hands and who most keenly feel their need of him. Self efficiency can lead only to disastrous failure in attempted spiritual service.

OUR CHURCH'S TRUE POSITION.

The charge is sometimes made that the Southern Methodist Church was organized for the purpose of trying to perpetuate negro slavery, but, as a matter of fact, such a view is wholly erroneous. She had, to be sure, many members who believed that slavery was wise and justifiable, but she had within her pale others whose sentiments were against it. The Church, as an organization, was neither an advocate nor an opponent of slavery. Her position was that slavery was a political and social question, not a spiritual or moral one, and that its handling was a matter for the State and not for the Church of Jesus Christ. Her attitude was set forth in a masterful manner in a review article, written by the South's great thinker, Dr. Albert Taylor Biedsoe, in 1872, which we quote in part:

"With respect to slavery, the Southern preachers in the memorable conflict of 1844 took exactly the attitude maintained by our Lord and his Apostles. They denied all right of ecclesiastical legislation in the premises. Whatever the Christian citizen may have to do with it belongs to his relation as a citizen, not as a church member. In a republic, unquestionably, if the people are Christian, the Christian conscience ought to realize itself in civil as well as ecclesiastical legislation. But the Church, as such—the Church in its organized capacity, in its legislation—has no right to enter the political arena. She always comes out of that sort of contest with soiled robes and a disfigured face.

"On this issue the Southern Conferences were inflexible. They would render to Caesar the things that were Caesar's. They would not consent to be dragged into a contest with the State in a matter over which the jurisdiction of the civil authorities is clearly recognized by the Scriptures. They could not be made a party to a crusade against that which had passed without animadversion under the eyes of inspired men, and of the Lord himself. They were not propagandists of slavery. Such a charge was made, but it was both false and malignant. Individuals among them did no doubt utter pro-slavery views. But the Church, South, in her ecclesiastical assemblies, and in her pulpit, took the Apostolic attitude. She left civil institutions to the State. She never did constitute herself the champion of slavery. She was simply the custodian of the gospel, both for the master and the slave. On this issue the Methodist people, North and South, parted from each other.

"The Methodists of the South held that in those affairs ascertained by Scripture to lie within the domain of the civil magistrate, the Church may not intermeddle; that the institution of slavery is ascertained by Scripture to lie within the domain of the civil magistrates; therefore, the Church may not intermeddle with it. The Church must keep to her own affairs. She has no more right to trench upon the domain of the

State, than the State has to trench upon her liberties.

"This was the issue: The question was whether the Church had the right to interfere in affairs purely political. The South said no, and could maintain her negation only through a separate ecclesiastical organization. She had no alternative but to be involved in a conflict with the State in a case in which the jurisdiction of the State was unquestionable, or separate from the Northern Church."

Every one who is informed as to current events knows that each of the two branches of Episcopal Methodism is to-day animated by much the same spirit as that which controlled it in 1844 and in the stormy years that immediately followed. The Northern Church is still much more prone to meddle in politics than the Southern Church. Within comparatively recent years some of its Bishops have been known to take the stump for presidential candidates, and only last year many of its congregations observed Lincoln Sunday, glorifying a man who, though he was able and, we think, patriotic, was not a Methodist, nor indeed a member of any Church. Such things would not now be tolerated by the Methodists of the South, though we regret to say that we think there is an increasing tendency among us to dabble in secular affairs. Let us read the splendid history made by our fathers and set ourselves resolutely against this trend. As a Church, we have a far nobler mission than to promote civic enterprises and the success of political parties. It is "to spread Scriptural holiness over these lands" and to set up the Imperishable spiritual kingdom of Christ in the hearts of men. And the regeneration of individuals will finally lead to the transformation of the social order, as certainly as day follows the night. Christian men acting in their capacity as citizens will produce a Christian State, wherein dwell justice, equity, and righteousness. The truth is, there is no other way by which this desirable end may be successfully achieved.

SHOULD STRIVE TO IMPROVE.

A man really never knows when he has reached his best. Given a resolute will and fixity of purpose, the good of to-day can be made better tomorrow in ninety-nine cases out of one-hundred. In the matters that really count, progress and improvement are possible right up to the very gates of death—after that we fancy they will be still more possible. All that is necessary to make our own best a little better is the steady, upward striving. And it is a terribly crippling delusion that makes us think at any time that we have reached the highest and best that is possible for us. Nothing will send us down in standard of achievement and purposing quicker than to even secretly cherish that conviction. Our best may be and ought to be ever ahead of us.—The Christian Guardian.

GREAT TOE PERSONALITY AND ELSE.

By Rev. H. M. Du Bose, D. D.

The constantly developed center of consciousness determines the spirit of life. It does more; it determines personality. Idiosyncracies, abnormal self-esteem, arrogance of temper, and ethical misdirection in conduct are signs of a personality which has removed from its appointed seat.

A notion of the range of this eccentricity may be gained from a study of the Zodiacal man of the old-time almanac, each general division of whose anatomy (agreeable to the dream of some Chaldean astrologer) is put in apposition to a constellation, or slice of sidereal space. Some of the remoter characteristics of this personality have even been referred to the lunations, but the whole question belongs to a neglected department of psychology, the neglect growing out of the fact that each case calls for a new and independent inquiry.

Thus it happens that the great toe, for instance, as a center of consciousness, has never been fully considered, though its possibilities in this direction are not without suggestion in literature and history. From the adventures of Oedipus, "the swell foot" tyrant of Thebes, expounded in the Athenian poets, to "Old Splay Foot" in the tragedy of "Doctor Faustus," enough of this great toe suggestiveness has been dropped to constitute a science, even a philosophy, had one the patience to gather it up and combine it. Perhaps the very riddle of the Sphinx would emerge from such a combination, nor is the guess altogether a hazard, since many living illustrations of this personality of egotism and ethical eccentricity present, to even friendly eyes, the aspects of a constant and baffling riddle.

The edge of German self-conceit had secure housing under the great toe nail of Mephistopheles, who, accordingly "toed the mark" in undoing sound doctrine, as well as sound conduct, in obedience to the secret wish of young Faust; from which source, it is safe to infer, a specific infection persists in the over-conscious wise of to-day, both old and young.

The great toe of the Pharonic Princess Hermonthis, as vouched for by Gautier in his masterpiece, "The Mummy's Foot," was "slightly separated from the rest, afforded a happy contrast, in the antique style, to the other toes, and was thus given an aerial lightness." This same great toe in the lifetime of its divine mistress "wore rings bearing the device of the sacred scarabaeus." Thus femininity is shown to have shared in the long record of great toe consciousness. But, as for that, it could be shown with equal clearness that Cleopatra lavished a regal pension on her chiropodist, and that Semiramis, though she encased her queenly toes in shoes of iron and used them oft to prod her louting soldiery, was, like the heroine of Chaucer, not hindered thereby "for to daunce" or even to play the queen's other parts. Nor shall I pass over the unconscious complicity of childhood which sings in its nursery rhymes: "I went to the well to wash my big toe," in which there is something more than cadence.

The great toe of old Rameses—a feature more prominent than his slitted eyes or his cantilever nose—which pushed, in Egypt, like the ram of Daniel's vision, still asserts itself in the Bulac Museum, the ghost of an ancient terror, tied with a hempen string and enswathed in a poultice of the same sacred scarabaeus. Well is that virile member, like its titular owner, called the "Great."

Quite early, as the preferred member of the papal anatomy, the great toe of the pontiff came to be the center, not only of a personal, but also of a general ecclesiastical, consciousness. Indeed, from the involutions of much history it is difficult to realize the fact whether was the pontiff or his great toe the more certain personality. This was as much of nature as of office or accident. When conceit takes hold of the in-

dividual or the mass, it manifests itself in some form of groveling.

An ancient Gathite, of whom a record survives, rejoiced in the possession of an even dozen of pedal digits, amongst them possibly two pairs of great toes, which fact suggests that antiquity justly boasted a monopoly of giants, if not of egotists. Yet there is ground for suspicion that the ancients themselves believed their times overstocked with self-centered consciousness, for a Jewish judge cut off the great toes of a certain vaunting despot, who acknowledged that he had, in his time, performed a similar surgical operation upon seventy of his rivals. If the seat of consciousness was not restored by this treatment, it is fairly certain that some wholesome readjustments took place as a result.

In his diary William Drummond, of Hawthorndale, thus betrays a confidence of Ben Jonson, the Elizabethan playwright and general wit. Said Drummond: "He (Jonson) hath consumed a whole night in lying looking at his great toe, about which he hath seen Tartars, Turks, Romans and Carthaginians fighting in his imagination." A fertile fancy this, which we have seen to be equally active and productive in some of to-day, with, of course, appropriate changes in the personages supposed to engage in the diverting and flattering gyrations.

But to cite a more modern, if still less classic, record, does not the consciousness of a large circle of worthies center about the great toe that lifts the "pig skin" aloft, a thing which, with its umprage, causes the tenures and jurisdictions of rulers and churchmen to cease, or be of no avail, and themselves to resemble the price of two sparrows? After answering this query, the groundlings may consider themselves at liberty to draw an inference.

And, above all, is it not understood that the great toe is a patrician, an aristocrat, a hobnobber with Plutus, who, no longer blind, dispenses his gifts with the squint of a diplomat? Perhaps, in view of all the facts, the scribe should here write it, "Major Toe." Let it be so printed.

Nor must this faithful record fail of making due mention of his Toeship's fashionable compeer, "the Light Fantastic." The conventional and administrative relationship forbids neglect, though it is only necessary to say that the German doubly applies: "Sie sind Geschwister."

The great toe does, indeed, love good fellowship, and has a penchant for feasts and banquets, and for the coddling of those who linger long over the soup tureen and the ragout platter. Verily, there is a reward in the post prandials, and, maybe, a balance to be settled in the currency of gout, which further illustrates the proverb: "Pride rideth before a fall"; or at least, it shows that compensation is a judicial officer.

The meat of Caesar has an unmistakable tendency to shift the center of consciousness. Official stall-fed personality is under notice to watch itself. So also is the other sort, where responsibility and conscience are left to be their own umpire. Years of lease on an official trust have been known to remove the seat of personality from its normal habitat in the sensorium to the region of the gall duct. It is altogether a case of too constant dining at the table of Caesar. This recalls the fact that an old-time wit conditioned the value of living upon the state of the liver, which is sage enough. Certain it is that many a man's personality has, through the despotism of the grill pan, been crammed, like a trunk victim, into his chief digestive organ. A devil-ridden digestion may be a fault only, but the pampered guest of Caesar's table is headed for judgment.

Rabelais' Gargantua, who was "like to crack for fullness of the table," who picked his teeth with his slipper, washed his hands in his broth, and combed his head with a bowl, may be an exaggerated glutton, but "the alterations and personal habitudes of brain," the temperamental self-inflations and priggishness which were observed to follow the Gargantua diet are wholly

generic consequences.

But, to return from even a slight digression, the great toe persists in its role. The shoemaker decrees it the cynosure of polite eyes, putting annually upon the bow end of the leather craft it is to pilot enough thought and labor to fabricate a dreadnaught. The beau sees the world revolve about his member thus adorned. The man of litigious schemes turns his pelt-covered digit into a catapult and proceeds to kick his way to destiny. My Lord of Consequence has the mixed sensation of having his big toe (pelt and all), kissed by fawning patrons, and rudely trodden upon by those who go with him to assize. Even corns have their public uses.

But there is palliation. A partial biographer of Ben Jonson—rare old egotist!—sets his great toe egotism to the credit of his "visual powers." Thus, Jonson was a seer, a painter, a Hogarth in language. He "saw things." That much stands. Great genius atones for much egotism, and sometimes for worse. I say it does, not it should. Little genius, or none, exaggerates egotism and its concomitants. I say it should.

Egotism and other counts more serious stand against Jonson, to use his case further as a text. "He is," says Drummond, "a great lover and praiser of himself—thinketh nothing well done but either he or his friends have done—but above all, he excelleth in a translation."

A lively picture that! Write "plagiarism" for "translation" and you will probably have a fair half of the critic's meaning, though from plagiarism in its vulgar, or even its technical, sense no English writer is freer than Jonson. He was zealous of originality; though a late censor intimates that he took what he liked from Juvenal. His thefts were Promethean. Even Shakespeare proved himself a good "translator." In making plots for his plays, though he was free from the "great toe" egotism of Jonson, probably through a solemn memory of his much embarrassed beginning. No snare is greater than that of a self-appraised genealogy, unless it be the Will Wimple conceit of knowing only the great, and of knowing them over much. Between these two faults, the great toe exalts like the horn of a unicorn.

But, to return to Jonson. Though he did steal fire from Olympus, he was not guilty of carting away Jove's kindling wood. He hid the celestial flame in his own brain cells and thus brought it down to earth. He was no phrase snatcher. There is a fixed guile between the plagiarist of celestial ideals and images and the purloiner of other men's brain coinage. In the first class—"celestial thieves" every one—are Petrarch and Chaucer, Virgil and Milton, Shakespeare and Ben Jonson, Tennyson and other immortals. The cumberers of the other class are nameless. Genius is not a parrot, but an eagle repeating forever the world-old call of his royal race.

The sin of plagiarism, like other ethical faults, as breaches of faith, arrogance, egotism and such, becomes possible only to the "great toe" personality, either in mastery or in following.

If plagiarism is, like De Tocqueville's majority, without the sense of justice, it is also, like Pecksniff, without the sense of humor. Like as not, the plagiarist builds to a large plan, possibly seeks to admonish in holy places with unconfessed borrowings. In such case, the sense of proportion is equally at fault with that of justice and humor.

Some of the early Christian basilicas at Rome were built of quarried stones and the borrowed remnants of classic buildings. It was not unusual to see a fluted column doing duty as an entablature, nor to see a Doric and an Ionic capital matched in the same colonnade. The plagiarist does from choice what the early Church architects did from necessity.

A long-ago incumbent of an episcopal see used to disguise himself as a friar, and, with letters from his own hand, go through the houses of his bishopric. On one occasion, after having preached in his own cathedral a sermon on the

sin of purloining, he went, in his friar's disguise, to a distant benefice and there heard a prior preach, with much show of zeal, and with minutiae of detail, the episcopal homily on theft. If that prior lacked as much the sense of honesty as he did that of humor, he was beyond even the correction of friars.

RELIGIOUS WORK IN THE MISSISSIPPI PENITENTIARY.

(An extract from an article by Rev. John D. Ellis, the chaplain, which appeared in The Issue, of Jackson, Mississippi, of July 26, 1912.)

There are more than eighteen hundred prisoners in the Mississippi Penitentiary, many of whom are from good homes. Some of them are as smart as anybody. The negroes are in the majority, fifteen to one.

I visit the sick at the hospitals, and in the cages, and reach all the prisoners once per month in religious service. I write letters for some, at their request; deliver messages to their friends on the outside, and do various acts of kindness, reasonable and legitimate.

I have endeavored to make some of the services evangelistic, and recently many of them have professed belief in Christianity, and a trust in the Atonement. The Board of Trustees have been generous in supplying religious literature upon the recommendation of the chaplain, and during the last few months I have distributed 6,450 tracts and pamphlets, 132 Bibles in English and other languages, 25 Testaments, 450 Gospels, 300 Sunday school quarterlies, scores of song books, and hundreds of miscellaneous publications. I distribute some literature according to the religious belief of some of the convicts. Some want Methodist literature, some Baptist, some Roman Catholic, etc. It is right to give them their preference. I eliminate everything which smacks of bigotry, or sectarianism, and endeavor to preach a gospel broad and powerful enough to save everybody in the Penitentiary.

The American Bible Society of New York has given many Bibles and portions to the prisoners, and the Society promises to give many more.

At this time I am organizing the men and women into leagues, in which they promise to do five things:

1. To pray morning and night.
2. To read the Bible.
3. To refrain from the use of bad language.
4. To keep the prison rules and become an example of good conduct.
5. To cheer and encourage others in well doing, right living, etc.

Many have joined the League, and others will do so.

I regret that there are no chapels on the Parchman farm. The farm there is the biggest and most valuable in the world. It is about ten miles long, and three or four miles wide. Thirteen hundred convicts are kept there, at twelve or more camps. It is impossible for one chaplain to preach at Rankin, Oakley, and Belmont and reach also all the convicts at Parchman in religious service each month, unless three or four camps are brought together in one service, which is being done. The men are compelled to walk from one to two miles under guard to reach the places of worship, and there is no place large enough to accommodate all of them comfortably when they come together, except the yards. The weather often interferes with out-door services and other things militate against success. There ought to be at least four chapels on the Parchman farm, each large enough to seat and protect, and make comfortable four hundred souls in summer and winter.

The authorities are willing for the chapels to be built, but the State has no lumber just now. The wet winter and spring have interfered with the sawing of lumber. It is a long time to wait until the next session of the Legislature and ask for an appropriation. If the State will allow two chaplains the men can be reached in the cages once a month. Still, there are objec-

tions to a service in a cage. The beds must be moved into the yard, and the room put in order, where the men can squat on the floor, lean against the walls, or sit upon a few benches dragged in. The truth of the whole matter is, a chapel is desirable at every preaching place, and they can be provided without much cost. It is a physical impossibility for one chaplain to reach all the convicts once per month on the four farms, without bringing the camps together at four preaching places on the Parchman farm; and when they are brought together there is no place large enough to house and seat them comfortably. I do not mention this matter in the spirit of fault-finding against anybody, but simply to show a condition, and represent a need. The Parchman farm is big enough to claim all the attention of a chaplain, or an assistant. The chaplain really should be given an assistant of his own choosing, who will work in harmony with him, and who is acceptable to the Board of Trustees.

I am not complaining at the amount of work which falls upon me. I am simply observant, and realize the impossibility of one man looking after the religious work on four farms in different parts of the State as it needs to be looked after. The distances are considerable, the preaching places of necessity are many, and a belated train on Sunday, or the refusal of the railroad superintendent to stop it for the chaplain, causes the miss of a service. The white convicts at Rankin, some of them, are begging for more preaching, and they ought to have it. The chaplain and an assistant could arrange a schedule of appointments which would reach all the prisoners regularly, at little cost to the State, and thus a growing need can be met. When we consider the amount of revenue the convicts turn into the treasury of the State by the sweat of their brow, it is not asking too much that chapels be built in which to worship and that an assistant chaplain be given.

MILLSAPS AND MISSISSIPPI.

My Dear Doctor Meek: The latter part of May I had the pleasure of a trip into Mississippi and, like the old woman who went to New York City just one time in her life, I am dating everything from the time of that trip. My principal business over there was to deliver a literary address at the Commencement of the Meridian Colleges. I tried to show the young people, and their visitors, that all real literature—epic, drama, romance, lyric, essay, oration, novel, short story, etc.—is an expression of human life. For example, the core, the very soul, of the lyric, is the cry of life. The higher and holier this cry, the finer literature the lyric is. The core, the very soul of the oration, is a persuasion about life. The higher and holier the theme of this persuasion, the finer literature the oration is. But it is not my purpose, in this letter, to rehash that address.

Those Alabama Beesons are doing wonders at Meridian. I never saw two men with as many irons in the fire, and all of them red hot, as these Brothers Beeson have: colleges, farms, stock-raising, poultry pens, dairies, and what not. Everything bears the stamp of progress. When I left there I knew I had not been to Mars, but really I felt as if I had been to a little world all to itself, and with somebody who knows how at the head of it. That night, under the pines in the moonlight, before we went into the auditorium for the exercises, I caught myself half dreaming that J. W. Beeson makes the weather out there to suit the occasion.

From Meridian, I went on over to Jackson to visit my friend, Dr. A. A. Kern, of the Millsaps faculty. While in Jackson I was royally entertained in the palatial home of the youngest and most progressive man, to his years, I have ever seen, and I've been seeing folks some forty-four years. I refer, of course, to Major R. W. Millsaps. By the way, now that it is all over, and our good brother, Dr. Watkins, has been elected to the presidency of Millsaps College, I have

something to tell that amounts almost to a joke, on the outside of Mississippi fellows who went down there to "investigate." Major Millsaps, Bishop Murrah, the local trustees, the faculty of Millsaps, and others, were so hospitable that each several man went home just knowing that the lightning was going to strike him. Mississippi has not forgotten ante-bellum cordiality and hospitality.

Everybody knows about Rip Van Winkle's little nap of twenty years. When Rip woke up his gun had fallen to pieces and he had grown old. I had slept only seventeen years, that is to say, it had been seventeen years since I had visited Jackson, or seen Millsaps College; but the college has not fallen to pieces and I am not yet old—bear that in mind! Seventeen years ago I drove out one afternoon to see a single building in the midst of a sedge field and on a hillside set about with young saplings that looked like big, unbranched walking canes. This time I saw a handsome group of modern buildings, beautifully shaded walks and drives, and grass sheared with the care of an experienced barber.

Long time ago, they said the wise men came from the east; but, nowadays some of them are over there in the west. Some of them are native, too. Not only are they wise, but they have built wisely, and are still building wisely. I have the honor to occupy a chair in one of the oldest and best colleges of Southern Methodism, and my honest and candid opinion is that if some of these "oldest and best" schools do not kick up some dust, young Millsaps is going to catch up and pass by some of them before long. The fact is, I regard Millsaps as belonging, already, to a small group of a half-dozen, or less, of our best and most progressive institutions.

I had the pleasure of meeting all the members of the Millsaps faculty except Dr. Sullivan, who was away at a district conference. They are a live, progressive set of men, and if pupils do not learn under them, it is because those pupils do not want study to interfere with their college course. Dr. Kern I have known intimately for a number of years. I want Millsaps to keep him, but I have frequently said to college presidents, "Keep your eye on Dr. Kern. He is one of the coming teachers of English in the South." Dr. Kern would object to my telling it, so publicly, but he declined an offer while I was there, that pays two hundred dollars a year more than he gets at Millsaps. This shows his devotion to Millsaps and his faith in her future.

The city of Jackson, hasn't she made solid advancement in these few years? Seventeen years ago we had to go down West Street to keep out of the mud on State Street. Now, Pennsylvania Avenue, Washington City, needn't feel hurt if your tongue slips and you call it State Street, Jackson, Mississippi. If I had purchased, ten years ago, three acres facing State Street, out near Millsaps College—and most any poor teacher could have done that then—I could now sell it and make more, in the single transaction, than any ten college professors of my acquaintance have been able to save in the last twenty years.

All things considered, do you wonder that so many men from North, East, South and West, were willing to be sacrificed on the altar of the presidency of Millsaps College?

Here's to you, Brother Watkins: may your administration be a great success. You have been a friend of the college from the beginning and you will be to the end. I believe the brethren of both the Mississippi Conferences are with you for the further upbuilding of your great college.

I had the honor to dine with Major Millsaps on his seventy-ninth birthday. I expect to be with him, on a similar occasion, ten years from now, if I have to travel a thousand miles to get there.

Success to you in your great work, and love to all the folks. Yours truly,

WIGHTMAN F. MELTON.
Emory College, Oxford Ga.

Church News

An aged and childless couple, Mr. and Mrs. Harvey Phillips, of Grayson County, Virginia, have transferred to Emory and Henry College a farm worth \$10,000. They will continue to reside on the property as long as they live.

Dr. C. F. Reid, who is Secretary of the Laymen's Missionary Movement of the M. E. Church, South, has transferred his membership from the China Mission to the North Alabama Conference. He is giving himself energetically to the promotion of the great work which has been committed to his hands in the home land.

The Central Methodist Advocate (Lexington, Ky.) reports three charges in its territory in which every home receives the Conference organ. This shows that the achievement of getting every Methodist family to take a church paper is not impossible. May these banner charges in the beautiful Blue Grass State multiply into a vast number all over the connection.

Dr. J. A. Rice, pastor of the First M. E. Church, South, of Fort Worth, Texas, is now at Chautauqua, N. Y., where he has an engagement to deliver fifteen lectures on "Prophecy and the Prophets," fifteen on "The Wisdom Literature of the Old Testament," and five on "The Personal Religion of Jesus." He also occupied the Assembly pulpit on Sunday, August 4.

The Trustees of the Methodist Orphanage at Raleigh, N. C., have decided to build two new dormitories for girls. The erection of one of these was made possible by the donation of a fine farm by M's. M. J. Jackson, of Kingston, and the money for the construction of the other will be raised by subscriptions. It pleases us to see the orphanage work of our Church growing. There is none that is nobler.

Philadelphia has a Protestant Episcopal congregation of deaf mutes numbering 250. It is announced that the erection of a new house of worship for them will be begun within a few weeks. There is no danger of the pastor of this flock talking too loud; but, like his brethren, he must still fight against the tendency to undue length. We suppose that what he most needs is to be a good gesticulator.

Our St. Paul's Church, in Denver, Colo., was organized in 1871 with fifteen members and began to meet in a little frame structure. This congregation now has a beautiful house of worship which cost \$27,500, and, including the lot, the property is worth \$35,000. Under the three-years pastorate of Rev. R. E. Dickinson, 171 members have been received. This does not look like Southern Methodism is failing to make headway in the West.

A young lady graduate of Elmira College, New York, has applied to the Northern Presbyterian Church for admission into the ministry. The case has been referred to the General Assembly, as this denomination has never licensed a woman to preach. The New York Independent keeps up its usual record of advocating the wrong thing by insisting that the door to the pastoral office should be kept open to female as well as male applicants.

Rev. Dr. J. Herman Randall, pastor of the Mt. Morris Baptist Church, of New York City, in company with the governing body of his congregation, has ruled that persons from other denominations may be received into their membership upon a church certificate. This means that people who have not been immersed may unite with his flock. This rule is said to be quite general among the Baptists of England.

The Roman Catholics are claiming that fifty-five students from the General Theological Seminary of the Protestant Episcopal Church, which

is located in New York City, have united with the Romish Church within recent years, a majority of them having entered the priesthood. Evidently, if this is true, there is something lacking in the teaching and influences prevailing at this institution. Perhaps the theology taught is too nebulous. The fact that Rome seems to stand definitely for something is an important element of her strength.

The press dispatches announce that the World's Conference on Faith and Order, which is being arranged by the Episcopalians of the United States and Great Britain, will be held in New York City. The object of this gathering is to promote unity, and, as far as possible, organic union among the Christian people of the world. An effort will be made to influence all the denominations to send delegates, and Mr. J. Pierpont Morgan has given \$100,000 to help the cause along. We would have more faith in the benefit to be derived from this movement, if the denomination leading in it were less bigoted and more fraternal.

The Paulist Fathers, who are among the most aggressive workers for the Roman Catholic Church, announce that they have been instrumental in making within the past three years 33,247 proselytes from Protestantism in the English-speaking countries. During the three years ending in 1909, they claim to have gained 28,739 converts, and during the three years ending in 1906, 25,955. It is now stated that a Protestant Bureau will begin the collection of figures showing the gains of the Protestant churches from Roman Catholicism. There has been a very general impression that the secular papers would not be willing to publish the names of persons leaving the Romish Church, but it is now stated that a test has shown that this suspicion was groundless; that the editors generally are without bias.

THE MISSISSIPPI INDUSTRIAL COLLEGE.

(A report submitted to the Boards of Education of the two Mississippi Conferences of the Methodist Episcopal Church, South, in their joint meeting in Jackson last June, and ordered published.)

Dear Brethren: The Mississippi Industrial College, located at Holly Springs, Marshall County, Miss., was founded seven years ago by the Mississippi Conferences of the C. M. E. Church in America. The institution owns one hundred and ten acres of land, with three buildings, a dormitory for boys and one for girls, and a central or administration building, which is used for general purposes. Each of the buildings has some space for the industries.

The buildings are all brick, heated by steam and lighted by electricity. They are all well supplied with modern equipments.

Since we began to raise funds to build and foster this institution eleven years ago, more than \$150,000 have been raised from the struggling farmers, who are uneducated themselves, but have sacrificed much to provide these facilities for the moral, religious and industrial training of their children. The institution is operated under the auspices of the C. M. E. Church. The entire plant, with all of its possessions, is reasonably estimated to be worth \$200,000. Very little money has been raised from any source other than that above referred to; no large sums have been contributed from any source.

We voice the sentiment of its friends when we say that it is desired that in this institution, located in Mississippi, built and fostered by Mississippians, Southern Methodism in our State should take a deeper interest.

We are sensible of the fact that the General Education Board of the M. E. Church, South, adopts its own methods of helping the institutions for negro education under the auspices of the C. M. E. Church, but we are appealing to the

love and pride of the Southern Methodists in Mississippi. We do not want to draw the line or to appear provincial in our educational pride, but we do feel that the Southern Methodists in Mississippi should have a peculiar interest in this work.

We have managed to keep out of debt, as far as possible, ever since the founding of this institution; we have never been seriously involved until the erection and completion of the last building, which cost us approximately \$40,000. Then, for the first time in the history of the movement, a mortgage was placed on the plant; we borrowed \$15,000 and we have only been able to keep up the interest on this money. We are greatly in need of money to cancel this mortgage debt, which will enable us to secure the gift of \$25,000 promised us more than two years ago by Mr. Andrew Carnegie, whose conditions compel us to liquidate this debt before receiving his donation. The erection of the building which he promises will place this institution in the foremost rank, if not in the lead, of all Negro institutions in the South, Tuskegee and Hampton alone excepted.

The C. M. E. Church stands ready to co-operate with any plans that your Board may suggest as to the best method of reaching the Southern Methodists in Mississippi. The institution has no endowment or permanent income from any source, but is wholly dependent upon the small contributions that come from friends at large to buy lands, construct and equip these buildings, and pay all running expenses, amounting to ten or twelve thousand dollars annually. Coming from our poor, struggling farmers, this is proving to be quite a burden; we feel that we deserve help. We are loyal to the Mother Church and have never deserted the teachings and the trust committed to us by the fathers, and shall never cease to cry unto you for help.

F. H. WILLIAMS,

Chairman of the Board of Trustees.

L. B. WOODS, Secretary.

FOR PREACHERS IN THE FLOODED DISTRICT.

The following amounts have been received in answer to the appeal that was made for the benefit of the preachers in the flooded districts of Louisiana:

John G. Sloan, Haughton, La.	\$ 11.50
R. A. Meek, N. O. Christian Advocate...	6.00
W. F. Roberts, Greenwood, La.	34.15
L. C. Wilson, Franklinton, La.	25.00
H. W. Jamieson, Shreveport, La.	2.50
F. N. Sweeny, Wilson, La.	3.40
L. L. Bogle, Mansfield, La.	16.30
W. W. Drake, Baton Rouge, La.	40.00
Pastors, Fernando, Fla. thro W. W. Drake	13.37
R. A. Davis, Coushatta, La.	1.20
F. N. Sweeny, Wilson, La.	12.25
L. L. Bogle, Mansfield, La.	5.10
J. I. Hoffpaul, Indian Bayou, La.	8.50
R. H. Bamberg, Vernon, La.	5.00
G. D. Purcell, Eros, La.	9.50
J. G. Snelling, Carrollton Ave.	75.00
J. W. Booth, New Orleans	8.50
J. M. Brown, Clinton, La.	15.00
Elton Wilsoff, Hammond, La.	31.90
J. T. Weightman, Baltimore, Md.	1.00
G. D. Shands, Sardis, Miss.	10.00
H. J. Boltz, Grand Cane, La.	3.00
A. C. Coney, Centreville, Tenn.	2.50
A. Widow, Alberta, Ala.	1.00
H. R. Singleton, New Orleans, La.	7.50
Mrs. R. H. Overall, Coleman, Tex.	10.00
Mrs. L. V. Medley, Coleman, Tex.	5.00
Mrs. Annie L. Smith, Hendersonville, N. C.	2.00
W. O. Woodward, Dubach, La. Sunday S.	4.85
Wm. A. Tompkins and others, Bedford	
City, Va.	3.00
R. H. Bamberg, Vernon Charge	11.25
A. G. Shankle, Rayne Mem., N. O. La. ...	30.00
R. H. Harper, Natchitoches, La.	12.50
W. L. Doss, Jr., Epworth, N. O. La.	3.35
W. H. Coleman, Ruston, La.	30.00
A. J. Gearheard, McDonoghville, N. O., La.	8.00
James R. Cannon, D. D., Richmond, Va. ...	10.00

Total \$ 479.12

Respectfully,

S. H. MEYER,

Treasurer.

New Orleans, August 6, 1912.

Secular News and Comment

By Rev. A. J. Gearheard.

The Massachusetts Institute of Technology is the first educational institution in this country to announce a department for the study of Aeronautics. The new course will be under the supervision of the School of Mechanical Engineering.

The Hymelia crevasse, the largest and most destructive break ever recorded in the Mississippi River levee, was closed last week. Hundreds of thousands of acres of the richest farm land in Louisiana were inundated because of this crevasse, and as a result will produce no crops this year.

Ten thousand seamstresses in New York City are now threatening to strike because the foremen over them use so much profane language that the rooms where they are employed are not fit places for them to remain. If such a strike is called, there is no doubt but that the public will lend its sympathy to the strikers and help them to win.

There are now 1774 organized bodies of the Y. M. C. A., with a total membership of 563,479 in North America. According to the year book which was issued August 1, there has been a gain in membership during the past year of 27,500. The Association now owns \$73,000,000 worth of property and new buildings now planned or in process of erection will cost \$6,500,000.

More than ten million stamps are issued annually by the Bureau of Engraving and Printing at Washington, D. C. The daily income from the sale of stamps throughout the United States is said to be \$1,570,000. It costs the Government an average of \$1.703 to make \$603,000 worth of stamps; the difference in the manufacturing cost and the selling price being the principal income of the Post Office Department.

A local hall of fame will be built in San Francisco. It will include a main hall in which will be twenty niches in the form of oval frames, garlanded with laurel wreaths. The names of three women have already been selected whose art glass effigies will adorn separate places—Gertrude Atherton, Sybil Sanderson, and Mary Anderson, all native-born Californians. The remaining seventeen to be thus honored will be named by the public.

A hospital in Switzerland has instituted the "Sun Treatment" for tubercular diseases in children. No medicine is given, but the patient is exposed naked to the rays of the sun for hours each day. The treatment is said to be effecting remarkable cures. The doctors of this day are giving less medicine and trusting more to the healing powers of nature, and we think wisely so.

A young man was recently arrested for burglary in Chicago. He is the son of refined and highly respected parents. His downfall is said to be traceable directly to the habit of reading detective stories and dime novels. How long will parents be unmindful of the fact that what a boy reads is in some way woven into his life and character? If there is care exercised anywhere in the culture of children, it should be exercised at this point.

Congress paused long enough one day last week to hear discussed a bill which proposed to do away with flogging in the public schools of the District of Columbia. The Representative who championed the proposed measure claimed that a flogging in school lowers a boy's self-respect. It may do so, but a local contemporary notes

that some of the greatest men America ever produced were flogged on an average of once a day during their life in the school room.

The following are some of the names of men who have been connected with recent lawlessness in New York City: "Lefty Louis," "Whitey" Lewis, "Bald Jack" Rose, "Bridgie" Webber, "Dago Frank," and "Gyp the Blood." Was ever such an array of suggestive nomenclature assembled on one occasion? It is easily discerned that the stories about pirates, blood and thunder novels and hair-breadth detective books have played their part in the naming of such men.

On account of the recent Corning wreck on the Lackawanna railroad being due in part to the drinking of an engineer, the Lackawanna System has issued an order forbidding the use of intoxicating liquor by employes, either while on or off duty. This is a step in the right direction. The men whose business it is to man the great railroads over which practically the whole population of America travel, should be sober men. Not sober while on duty, but men whose habits of sobriety are constant and not spasmodic.

Frank H. Starr, a philanthropist of the highest order, recently died in Philadelphia. He was at one time a convict, serving a sentence in the Sing Sing prison, and heard the immortal Frances Willard deliver one of her soul-stirring messages. When released from prison he devoted the rest of his life to his fellow prisoners, 2,500 of whom are good citizens to-day because of his influence. His message to the convict upon his release was, "You brought your punishment upon yourself. You have taken your dose like a man. Now forget it and make every one else forget it."

"Beer cannot stand the light." "Germans know the damaging effects of light on beer." The preceding sentences are extracts from a brewery advertisement. How much truth is unwittingly contained in these two remarks! Certainly, beer cannot stand the light. Neither can the acts of the men who make it, nor the men who sell it, nor the dens of filth and slime where it is sold, nor the politicians whose domain is within the walls of the beer saloon. Light and beer are enemies. Light is the enemy of almost every unclean thing. "They love darkness rather than light, because their deeds are evil."

A bill is pending in the Legislature of Georgia, the object of which is to require locomotive firemen to pass an educational test before being employed by any railroad within that State. If passed and made effective, the law will cause almost every negro fireman and many white men to lose their jobs. The negro firemen claim that the bill is aimed at their race, but laying aside their contention, which may be just, the law has much merit in it. Locomotive firemen become engineers. The engineer occupies the most responsible position to the traveling public of any man who works as a craftsman. He should have something more than mere muscle and correct vision; he should have sufficient learning to enable him to realize his responsibility, at least.

The Louisville Herald recently contained an editorial in which it contended for the establishment of a great American University at Washington, and that the Government's archives of historical documents, great libraries of valuable books, and magnificent equipment for scientific research, upon which it spends \$5,000,000 per year for maintenance, be thus brought into use. It is further claimed that George Washington, in his will, provided for such a university by leaving \$25,000 for its endowment, the same to remain intact and accumulate interest until the enterprise should be accomplished. This sum would now amount to \$25,600,000, but it has been lost sight of. No doubt the Herald has made a wise suggestion, and one that will receive the approval of the majority of the people.

WHY PARAGRAPH 66 OF THE DISCIPLINE— 1910?

Paragraph 66 reads thus: "Let every Annual Conference appoint a Committee on Admission, who shall inquire into the character and adaptation to the itineracy of all applicants for admission on trial, admission into full connection, readmission, and admission from other Conferences."

It is easily in the memory of many when such law did not exist among us, and at its adoption it was construed to mean a greater protection to the Conference and a relief from embarrassment to the presiding elder; and as we have studied the law, the conviction has grown the more that this is the only legitimate conclusion. While it may not have been in the minds of the advocates of the resolution that this committee should have such absolute powers as those of a Grand Jury in the civil courts, there must have been some such thought in its conception, otherwise the statement of the presiding elder, backed by the report of the committee on examination for admission on trial, would have been sufficient.

If our contention be true, should not this committee, in a large measure, supersede the presiding elder, rather than be merely a supplement to his report, as is too often the case? Should it not be in their power during the interim of district and Annual Conferences to look into all cases that are reported as probable applicants for membership, thereby securing information for their judgment and decision which may not be obtained from the elder, or at the session of the Annual Conference? Should it not be the duty of this committee, if necessary, to hold daily sessions during the session of the Annual Conference that they might become thoroughly acquainted with every case through ministerial brethren whom they might call before them? Last, but not least, should not this committee be composed of men who have no connection with any other committee or board of the Conference? At the last session of the Mississippi Conference this committee, composed of seven members, could have but two short sessions to pass upon the fitness of twenty applicants, simply because five of the seven on the committee were members of different boards, and three officials on said boards. To one member of the committee, at least, the work was not satisfactory, and this evil should be corrected.

T. B. HOLLOMAN.

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OUR ANNUAL CONFERENCE SESSIONS.

In an article under the above title, appearing in the New Orleans Christian Advocate of August 1, "A. J. G.," whom I take to be the assistant editor, deals rather rude blows to my arguments for some changes in our Annual Conference program. In summarizing my criticisms and suggestions and in the use of fragmentary quotations, the writer has dealt so unfairly with my article as to make it appear ridiculous. It is difficult for one to calculate the impression of a written sentence upon the mind of all readers. There need be, therefore, no surprise that some one gets out of your words ideas that you did not intend to put into them. Either I did not make myself clear, or "A. J. G." did not intelligently read what I wrote, or he yielded to the old temptation of writers and speakers to state unfairly the antagonist's view in order to reduce the difficulties of plausible reply.

There are four suggestions in my plan for the redemption of our Annual Conference sessions from dullness and monotony:

1. Dispense with verbal reports. There has come to be such a sameness about said reports that they are next to meaningless. Who has not noticed even the Bishop reading his mail or holding a whispered conversation with some brother while the self-conscious pastor was saying, "A good year, Bishop?" Moreover, as I urged, there are many pastors who do shoddy work who talk in extravagant terms of their own achievements; while many hard workers say very little. Therefore, I suggested, let the presiding elder make a verbal report covering every charge in his district.

2. Now, to quote the exact language of my second suggestion, "My appeal is for every connectional officer present to have brief but ample time to address the whole Conference in session." Nothing was said about "side-tracking all business in order that these great speeches may be heard." Neither did I intend to convey the notion of "turning the connectional men loose on the regular session." It is to be hoped that if "turned loose," whatever that may mean, they would behave themselves properly as platform speakers. But I point to the fact that my only suggestion as to the space allotted these men was "from twenty to thirty minutes." While "no reflection" is offered to our secretaries by "A. J. G." in his remark that "most of the preachers would quietly retire until the speaker finishes," it is perfectly plain that it is a most humiliating reflection, and the more so, because that is precisely what often happens under our present system. But it is the writer's opinion that the reasons for this do not lie in the lack of ability of our connectional men, but in the loose and accidental way we have of introducing them at most any time when a few minutes can be snatched from the meaningless routine. The very unfavorable impression voiced so apologetically by "A. J. G." is by no means rare. But we insist, at the risk of monotonous repetition, that it is because these speeches often have no relation to either what precedes or what follows. There is no progress of thought from topic to topic, no cumulative effect. The whole impression is about this: "We will now suspend business and hear Doctor Blank, after which we will resume the business of this Conference."

3. My third suggestion was for adequate time for deliberation and discussion of "important reports;" for example, those carrying large appropriations or assessments. I protested, and still protest, against the suppression of wholesome discussion, and the hurried passage of reports that are usually written by one man, read hurriedly, and voted recklessly. No plea was made for "floods of oratory" over "each little detail." Here again my friend, the critic, has allowed his peculiar mental make-up to lead him to read into my words his own thoughts. The idea I failed to make clear is this: When the committee has thrashed out its report, let it be presented to the Conference in time to give op-

portunity for that body to understand, discuss, amend or re-commit the same. If the report is submitted an hour before adjournment when all are on the qui vive for the appointments, it is unreasonable to expect that deliberation which should characterize such a body of men. Often the vote is one of impatience, and any attempt at discussion is considered an unfriendly act by the anxious brethren. Yet these reports are shaping our policies, affecting our colleges, our papers, our hospitals, our missionary, and other interests. My contention is not for "floods of oratory," but for patient deliberation.

4. My fourth suggestion for "such consecration, evangelistic, and educational meetings as will uplift, encourage, and animate" is dealt with more tenderly by my critic. But do we not all agree that to have room for these, we must shorten up somewhere?

In conclusion, may I say three things briefly? First, there is a widespread feeling that our Conferences are not filling the bill. After my above-quoted article one connectional officer wrote me: "We are being crushed with ecclesiastical routine." Another leader wrote, "We must recover the Conference." A third declared that he was compelled frequently to leave the session and go to his room and rest.

Second, I am not bold enough to presume that the solution is contained in my suggestions. The question was up and I ventured to keep it before the readers, believing there must be some more excellent way.

Third, such is my faith in the vitality of the Church, that I am confident that when it becomes a little clearer that we need a revision, the same will be wrought out by as clear-brained, loyal-hearted men as Jehovah ever called to leadership in the Church of the Lord Jesus Christ.

CHAS. C. SELECMAN.

Webb City, Mo., Aug. 3, 1912.

CONCERNING MISSION STUDY.

To the Louisiana Women's Missionary Societies:

I am informed by our Educational Secretary that the new mission study literature will be off the press in a short while. It will consist of a Mission Study folder and leaflets on mission study, Bible study and library work. The Council has added these last named lines of work and will issue a leaflet with full explanations shortly. The home mission book is "Mormonism, the Islam of America." "The Church of the Open Country" is another timely book that is to be put before our women, while the foreign mission book is "China's New Day." The pamphlet of "Helps" (as it is called for the home book) and "How to Use" (for the foreign) will not be ready before September 1, though the study books themselves are now ready.

The books for intermediates are, "Under Marching Orders," the life story of Mary Porter Gamewell, a missionary to China, and "Winning the Oregon Country," a hero story of the great Northwest that will prove interesting to the young folks. The home mission book for the children will be "Why and How," by Miss Mary Helm. The foreign book will be "The Young China Hunters."

It is urged that auxiliaries plan to begin their mission study by the 1st of October, at least, as that is Mission Study Campaign month. All classes should report organization to Miss Mabel Head, 810 Broadway, Nashville.

Realizing that this department covers the broadest field in the Conference for seed sowing, I purpose making the attempt to have a study class in every pastoral charge, whether a missionary society exists there or not, for I know of no better method of discovering a nucleus for such an organization. I had the opportunity to talk with a number of pastors recently, in whose charges we have no auxiliary, and without exception, they gave me the most courteous and ready hearing, gladly promising to use every effort to assist the women in beginning and

carrying on a study class, realizing, as they said, that it would be a genuine help to themselves.

I would appreciate it so much if any pastor of the Louisiana Conference, who may chance to see this, would send me the name of the woman whom he considers the best qualified to conduct a mission study class, in the event he has no organized society to look after this work.

Yours for diligent, enlightening, universal Mission Study,

MRS. R. H. WYNN.

Crowley, La.

(This article was in type before the institution of our Woman's Department; hence its appearance out of connection with that. Hereafter all copy of that kind will be handled by Mrs. R. F. Harrell.—Editor Advocate.)

A REQUEST.

Hundreds of members are lost to our Methodism because we have no systematic "follow-up" plan. I expect there are at least two thousand Methodists in Memphis that are not connected with any of our churches.

Sometimes a pastor requests his members, who are coming to the city, not to bring their Church membership with them, as they "may come back some time." The result is, nine out of every ten who fail to bring their Church membership with them, drift away from the Church. Brother pastor, when one of your members comes to Memphis, please notify one of the pastors here. While our hands are overfull of work, we want to save our Methodist people who come to this city. The tide here is very strong against religion, and we need your help.

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The Home Circle

AN ASSISTANT.

Some little girls they stand and pout,
Instead of helping mother out;
But when mine washes dishes, I
Stand right beside her, and I dry
The knives and forks and spoons which make
A person tired, so long they take.
It isn't nice to stand and pout
Instead of helping mother out.—Margaret Clarke
Russell, in Canadian Baptist.

A MODEST CELEBRITY.

The late Julia Ward Howe, though a woman of very good appearance, was extremely modest. "She once posed for me," said a Boston painter, recently, "but she hesitated a long time before consenting to do so. To urge her on I said, 'Don't be afraid, I'll do you justice, madam.' 'Ah, she answered, 'it isn't justice I ask for at your hands; it's mercy.'"—The Presbyterian.

A YOUNG DIPLOMAT.

The little maid gazed thoughtfully at her father. "Papa," she said, "do you know what I'm going to give you for your birthday when it comes?" "No, dear," he answered. "But tell me." "A nice new china shaving mug, with gold flowers on it all around," said the little maid. "But, my dear," explained her parent, "papa has a nice one, just like that, already." "No, he hasn't," his little daughter answered, thoughtfully, "'cos—'cos—I've just dropped it!"—Newark Star.

THE MODERN "SEVEN WONDERS OF THE WORLD."

According to a vote recently taken by a magazine, the greatest scientists accord to wireless telegraphy the enviable position of being first of the modern seven wonders of the world. Following it come the telephone, the aeroplane, radium, antiseptics and antitoxin, spectrum analysis and the X-ray.

This order was evolved from nearly seven hundred replies from many noted men of science in various countries. Wireless received 244 votes as against 185 for the telephone, its nearest rival. The X-ray received 111, although 100 were cast for the Panama Canal.

This list is interesting when compared with that made up by Antipater, the Baedeker of Siodon, some two centuries before Christ.

He heads his selection of the wonders of the world he knew with the Pyramids. Following these come the famous Pharos lighthouse at the entrance of Alexandria harbor, the hanging gardens of Babylon, the statue of Jupiter by Phidias, the mausoleum of Artemista and the Colossus of Rhodes.

Of the seven wonders of the modern world, all are of incalculable benefit to man; all mark great steps forward in his march of triumph.

A comparison with the ancient list is an eloquent demonstration that the advance of the race has been along the lines of the greatest good for the greatest number. Luxury was the password of the ancients; usefulness that of the present.—New York American.

HOW EDDIE PREACHED.

"When I get big enough I'm going to be a preacher," said Eddie one day.

"What is a preacher?" said grandma.

Eddie looked surprised. "Don't you know what a preacher is? A preacher is a man that tells people what the Bible means. And he says, 'Firstly, my brethren,' and everybody listens to him. It's nice to have people listen to you."

Grandma smiled. "I think you are big enough to preach now," she said.

"Really and truly, grandma?" asked the little boy.

"Yes; really and truly."

"I'm 'fraid not," said Eddie, after a few minutes of thought, "or I'd know how, and I don't."

"What does the preacher do first?" asked grandma.

"He takes a text, and then he 'splains it. I can't do that."

"Oh, yes, you can!" said grandma. "Here is a good text for you to explain: 'Be ye kind one to another.'"

"There's nothing to 'splain 'bout that," said Eddie. "You just be kind to everybody, and that's all there is to it."

"A good text, though, for my little preacher's first sermon. I should like to hear him preach from it for a week."

"Preach a week? Why grandma, I can't."

"Can't you be kind to everybody you meet for a week?"

Eddie looked thoughtful. "Would that be preaching?" he asked.

"It would—the very best kind. A good preacher has to preach in that way, or people will not listen to what he says in the pulpit."

"Well," said Eddie, with a sigh, "I suppose I can try; but I wasn't thinking 'bout that kind of preaching."

"You will be showing everybody what that verse in the Bible means, you know," said grandma.

"It's not kind to the teacher to whisper in school," said Eddie the next day; and he did not whisper once.

"It's not kind to Bridget to play along the road and keep my dinner waiting, either," and he hurried home from school.

"It's not being kind to mamma, when I don't do errands promptly," he said; and he did quickly and well whatever he was bidden.

Everyday he thought about what was kind, and tried to do it.

The end of the week came.

"How do you like preaching?" asked grandma.

"Why, I like it; but, grandma, I guess everybody must have been preaching 'bout that text, for everybody has been so kind to me."—The Mayflower.

MRS. S. C. TRUEHEART—AN APPRECIATION.

The M. E. Church, South, has lost one of her best known and most gifted women. On Friday, July 26, Mrs. S. C. Trueheart, former Secretary of the Woman's Foreign Missionary Society, after several months of failing health, quietly passed away at her summer home in Monteagle, Tenn. Her life was spent in the service of others. When a very young woman she began teaching, and continued in that profession for many years. At the close of the war, while at Stanton, Va., she married a fellow-teacher, and soon after left her native State to go with him to Stanford, Ky., where he became president of a school for girls. At his death, a few years later, she was elected president in his stead. Here she remained until called to be principal of the Millersburg Female College. After some years of service in this capacity she became principal of the Nashville College for Young Ladies, and remained in this position until elected General Secretary of the Woman's Foreign Missionary Society in 1895. For many years Mrs. Trueheart had been deeply interested in missions. She had a large share in the organization of the Woman's Board of Foreign Missions in Louisville, in May, 1879. She and Mrs. McGavock, the first secretary of the Board, were warm friends, and for some time before the death of the latter they were associated together in the work of the office, Mrs. Trueheart being given charge of the home department of the organization. This work, by no means light, she cheerfully performed without remuneration during the time which she could spare from her arduous duties as principal of a large school. Early morning, late afternoon or evening, she sat, with pad upon her

knee, writing letters, and at the same time consulting with teachers, answering questions, granting or denying requests, attending to the multitudinous details connected with the well-being of a hundred or more girls. She never became confused, and she seldom made a mistake.

Never strong in body, her capacity for work was wonderful. So great were her courage and endurance that she often worked when suffering great pain and gave no sign of distress. A strict disciplinarian, she was perfectly impartial. Justice, swift and sure, was meted out for the offense, but there was kindness, oftentimes tenderness, for the offender. No girl felt that she was punished in a spirit of retaliation. If sickness or sorrow came to any one, her sympathy was ever ready, and her patience with the thoughtlessness and waywardness of youth was often manifested, especially if the girl was motherless. She once said that she believed she had been denied the blessing of motherhood in order that she might mother other people's children. To the last she took the keenest interest in "her girls" and their welfare. A hit of news of them was always enjoyed, and a visit from one of them warmed her heart. Into their young hearts fell sparks from the missionary fire, which consumed her own, and many of our best workers served their apprenticeship in the College Missionary Society.

In China, Korea, Brazil, Mexico and Cuba are the splendid school plants of the Woman's Board, which bear testimony to Mrs. Trueheart's wise management and wonderful constructive ability; but after all, she was greatest in the class room, and her greatest service was done in the home land. Scattered through our Southland to-day there are weary, overburdened women, who in the morning have shouldered their loads with fresh courage, remembering her patience and fortitude. There are useful women in happy homes who owe their joy to the fact that in their heedless youth her firm, untiring hand kept their feet from straying from the right path. There are women with little children around their knees, who are molding more nobly the men and women of to-morrow, because of the high ideals which she inspired in them. There are women who have sent forth their sons and daughters into a successful battle with life, armed with the principles which governed her life. These women constitute her greatest monument, and to them her memory will ever be a benediction.

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North Mississippi Conference—Rev. J. T. Murrah, Rev. W. W. Woollard, Rev. H. S. Spraggins.

Editorial.

A WRONG EXPLANATION.

Ever and anon we see in the secular papers an outburst of sympathy for the underpaid ministers of the country. For instance, in a recent issue of the Chicago Tribune appeared an editorial from which we take the following: "It appears to be a well established fact that the number of empty pulpits is increasing in all the Protestant Churches. The reasons are not far to seek. * * * A New England clergyman says: 'The average salary of all ministers of all denominations in the United States is \$1,223 for cities of over 300,000 population; \$1,110 for cities of over 100,000; \$1,063 for cities from 50,000 to 100,000; \$972 for cities between 25,000 and 50,000, and \$573 for all other places.' * * * The poverty entailed subjects the clergyman's family to humiliation too sordid and limitations too arbitrary for endurance. To stand all one's life upon the rim of the abyss which yawns before those who incur hopeless debt, to go without the privileges which people of culture feel to be their right, and to know that pity is an element in the regard given by one's neighbor is asking too much of men who are not willing to carry the beggar's bowl and staff."

We confess to a decided lack of appreciation of such sentiments as are here expressed. That our ministers ought to be better provided for, all must admit; but that they live ever on the verge of want and that they and their families are, in consequence, dejected and discontented, is not true. The churches are caring for their preachers more adequately than at any former period of their history, and if the editor of the Tribune desires to see a fine looking and happy body of men, let him attend a Methodist Annual Conference. The true remedy for empty pulpits is not better pay; much as that may be needed in some places. Men drawn into the ministry by what it has to offer financially would be a discredit to it. Bishop Marvin said he feared for the Church if the day should ever come when its pastors were paid remunerative salaries. The whole history of Christianity shows that when the people are deeply spiritual there is no scarcity of laborers for the field. The problems of Christ's Kingdom cannot be solved by the employment of worldly methods.

A NEEDY INSTITUTION.

We publish in this issue of the Advocate a report from the trustees of the Mississippi Industrial College, which was submitted to the joint session of the Board of Education of the two Mississippi Conferences, held at Jackson last June. The institution, from whose representatives this paper came, is located at Holly Springs, Miss., and is the only school maintained by the Colored Methodist Episcopal Church for the instruction of its youth and the training of its ministers in

that State. The showing which this denomination has made in its efforts to build up this college is certainly remarkable. To have raised for it within the past eleven years \$150,000 attests a devotion and a self-sacrifice which are worthy of high praise. And the fact that we Southern Methodists have not done more to assist them in this laudable undertaking is a reproach to us.

The Northern Methodists are generous in their donations to the cause of Negro education. Whatever we may think of their methods of doing this work and the effects of them, we cannot but praise them for the missionary and philanthropic spirit that they are manifesting. It ought undoubtedly to incite us to do more for the colored people in the communion that we were instrumental in establishing, and who have ever been true and loyal to the teachings and traditions of Southern Methodism. Not to give them substantial assistance is to fall short of our duty and let others take our crown.

This appeal ought to touch the hearts of our preachers and people. Mississippi is one of the two States of the Union in which the colored population are in the majority. To Christianize and better the condition of the hundreds of thousands of negroes in that commonwealth is a task that challenges our evangelical enterprise. And what we do must largely be done through the C. M. E. Church, which we are now using as an instrument to plant a mission in benighted Africa.

Our Church, through its General Board of Education, is assisting by annual appropriations a number of schools maintained for colored people in the various sections of the South; but ought not Mississippi Methodists, in addition to this, to help this needy and struggling college which exists upon their own soil? It certainly seems so to us.

We hope that many of our preachers and laymen will find it possible to do something in response to this appeal at an early day. In order that the best disposition may be made of any money raised for this purpose, we suggest that all contributions be sent either to Major R. W. Millsaps, Jackson, Miss., treasurer of the Mississippi Conference Board of Education, or Rev. H. S. Spraggins, Greenwood, Miss., treasurer of the North Mississippi Board. This would place the fund in the hands of our Boards of Education, which could handle it judiciously and so as to accomplish the largest results.

WEBSTER'S NEW INTERNATIONAL DICTIONARY.

Webster's dictionaries have played an important part in the development of our American civilization. For decades they have been in general use among all classes of our citizenship, from the scholarly professor in the university to the struggling student beginning the quest for knowledge amid the limitations of poverty. There is scarcely a doubt that they are the most popular of all lexicons with the people of the United States. Their publishers have been wide-awake and progressive, and from time to time have brought out new editions, enlarged, improved, and fully abreast with the march of intellectual progress. The latest of these is the "New International," which is, indeed, a magnificent volume. It contains 2,700 pages, 400,000 words, 6,000 illustrations, and the making of it cost \$400,000. It is printed on superior paper, and the binding is both attractive and durable. It is scholarly, accurate, copious in the information given, and first-class in every respect. We use in connection with the work of the Advocate office a number of dictionaries, and we regard the "New International" as the equal of any of them, and as surpassing them all in some particulars. We consider it the best one-volume English lexicon that we have ever seen. No home or office is complete without a good dictionary, and in purchasing one, no better selection can be made than "Webster's New Inter-

national." The publishers, G. & C. Merriam, of Springfield, Mass., have rendered the public a valuable service in issuing this comprehensive and up-to-date work. Full information concerning it may be had of them for the asking.

AN URGENT MATTER.

On the fourth page of this issue is published the results of the collections taken for the benefit of the preachers in the flood-stricken section of Louisiana. The list was furnished by the Treasurer, and includes all contributions reported up to August 6. It will be noted that \$479.12 has thus far been received, and that this amount represents gifts ranging from \$1 from a widow residing in Alabama to \$75, the gift of the Carrollton Avenue congregation. Only twenty-five charges in the State had so far responded. There are 127 charges in the Louisiana Conference, about 100 of which were not seriously affected by the overflow. Several of our pastors in the flooded districts have received very little salary thus far, and it is impossible for their congregations to pay them a living salary from now until the convening of the Annual Conference in December. Perhaps there has never been an appeal made to the pastors of Louisiana that was more deserving. Every congregation that can possibly help should be urged to respond to the appeal. Let every pastor who has not yet taken his collection do so at once, and send the money to Mr. S. H. Meyer, treasurer, St. Charles street, near Canal, New Orleans, La.

PERSONAL AND OTHER NOTES.

Rev. J. H. Holder, our pastor at Okalona, Miss., is assisting Rev. E. H. Cunningham in a meeting at Myrtle, Miss.

On account of ill health, Rev. J. O. Bennett, the pastor at Eunice, La., has taken a needed vacation, and is recuperating at the seashore.

Brother and Sister J. C. McElroy, of Slate Springs, Miss., were made glad on the 13th of July by the arrival at the parsonage of a bright-eyed baby boy.

Dr. J. M. Weems, our busy pastor at First Church, Laurel, Miss., has recently suffered a slight stroke of paralysis in the face. Let prayers be offered in behalf of this servant of the Lord.

Brother and Sister A. I. Townsley, of Arcadia, La., are to be congratulated on the possession of a new son, who put in his appearance at the parsonage in Arcadia last week.

Conference Evangelist A. W. Turner began a revival meeting at Gueydan, La., last Sunday. While this is a busy season with the rice harvest in that section, no doubt a great meeting will be held.

Rev. S. L. Riggs, of St. Francisville, La., preached at McDonoghville last Sunday night to a large and appreciative audience. Brother Riggs was formerly the pastor of the McDonoghville Church.

Rev. H. N. Brown recently received a fine class of children into the church at Berwick. The children had been under competent teachers for some time and were fully prepared for church membership.

Rev. J. G. Snelling, pastor of the Carrollton Avenue Church, New Orleans, preached at Bogalusa last Sunday, both morning and night. Rev. L. I. McCain, the pastor, is away assisting in revival meetings.

Rev. E. L. Alford, our hustling pastor at Pachuta, Miss., has his hands and arms full since the recent arrival of twin girls in the parsonage. The mother and little ones are all doing well; so is Brother Alford.

An addition to the church building at Franklin, La., has been planned, and will be financed by the ladies of that congregation. The extension will be in the form of additional room for the organ and choir.

The church in Lafayette, La., is prospering. Brother Harrison, the pastor, has received seventeen into the Church by profession of faith since the Conference, and his congregations are so large that a new or an enlarged building is being planned.

The new hall that has been opened in connection with the Mary Werlein Church in New Orleans has been named "Meekin Hall." This is a deserved compliment fittingly paid to Mrs. Lily Meekin, the devoted matron of the Mary Werlein Church.

Rev. J. J. Brooks is doing a good work on the Gunnison (Miss.) charge. He is preaching regularly to large audiences, and his prayer meetings are being well attended. He is also looking after the interests of the Conference organ with gratifying results.

A delightful reception was tendered to the members of the Felicity Church in New Orleans last Friday evening by the members of the Sunday school. Rev. H. R. Singleton assisted in the entertainment by delivering a short, but very interesting and amusing address.

Rev. H. F. Toile, our very efficient pastor at Lake, Miss., has just closed a revival meeting at Eureka (his new church which was dedicated in June by the presiding elder), which resulted in six additions to the Church—all adults—and a great spiritual uplift to the membership.

Dr. J. T. Sawyer, an honored superannuate member of the Louisiana Conference, is in great demand as an evangelist. He left last Monday morning for Netty, on the East Baton Rouge charge, where he is now engaged, together with the pastor, Rev. G. P. White, in holding a week's meeting.

On another page of the Advocate will be found the announcement of Rev. J. E. Denson (who now resides in Baton Rouge, La.) of his willingness to serve the brethren in the capacity of an evangelist. Brother Denson is known as one of the most able preachers in Louisiana, and doubtless his services will be much sought after.

We are in receipt of three dollars from Brother W. W. Payton, of Saline, La., with the following instructions: "Please extend my subscription one year, and apply the balance to the credit of some worthy brother." We have placed the extra dollar and fifty cents in our "Help Fund," where it is needed, and where we could use \$150 if we had that much.

Among the many other advanced steps that have been taken by the church at New Iberia, La., under the able ministry of Rev. K. W. Dodson, is the organization of a French Bible Class. There is plenty of material for such a class, and it will doubtless be a success. We are informed, however, that Brother Dodson has very little to say to the class.

Rev. A. A. Bernard, who has been resting from the active work of the ministry since the last session of the Louisiana Annual Conference, has been appointed by Rev. R. H. Wynn, presiding elder of the Lafayette District, to supply the Rayne Charge, which was made vacant recently by the removal of Brother B. T. Crews to Shreveport on account of his wife's failing health.

A letter received from Mrs. J. D. Barbee several days ago, stated that she and Brother Barbee had made the trip from Rochester, Minn., to Waynesville, North Carolina, without any mishap. The latter is reported to be doing well, though he found the long journey somewhat trying and fatiguing. We hope to hear soon that he is able to climb the mountains of the Old North State.

We regret to chronicle the death of Sister W. D. Stayton, whose obituary will appear shortly in our columns. Sister Stayton was the widow of a deceased member of the Louisiana Conference, and was in the 85th year of her age. She had been a devoted member of our Church at Coushatta, La., for many years. The funeral service was conducted on August 5 by Rev. R. A. Davis, her pastor.

Rev. C. A. Battle, pastor of Felicity Church, New Orleans, was absent from his pulpit last Sunday, both morning and night. In the morning he preached for Rev. A. G. Shankle, at Rayne Memorial Church, and at night for Rev. J. G. Snelling at Carrollton Avenue Church. The Felicity Church pulpit was filled in the morning by Rev. A. J. Gearheard and at night by Dr. J. M. Henry.

Rev. W. W. Holmes, associate pastor of First Church, New Orleans, is ever in demand for special occasions. Last Sunday morning he filled the pulpit at the Carrollton Avenue Presbyterian Church, and in the afternoon conducted the Sophia Wright memorial service at the Home for Incurables. At both services he preached with his usual ease and grace and, of course, gave perfect satisfaction.

Mr. Marion Browning, formerly editor of the Isle of Pines Appeal, in the Isle of Pines, West Indies, and a man whose interests in the advancement of the Kingdom of God is constant, together with his wife, are now in New Orleans, where they will remain during the coming fall and winter. Brother Browning expects to enter a school of pharmacy and prepare himself for the profession of a pharmacist.

Rev. J. W. Ramsey, of Utica, Miss., is being assisted in a revival meeting by Rev. Dan Kelley. With Brothers Kelley and Ramsey together in a revival meeting, there is little doubt of the success of the meeting. Brother Ramsey will be engaged in meetings until late in October, and

wishes to announce that it will be impossible for him to accept other engagements until after the meeting of the Annual Conference.

We acknowledge with thanks the receipt of a copy of a newspaper printed in Vicksburg on July 2, 1863. The paper, The Daily Citizen, is printed on wall paper and in many ways is a unique publication. Brother H. G. Hawkins, who sent us the copy, in the same letter, also calls attention to the illness of his sister, Mrs. J. J. Golden, about whom mention is made elsewhere on this page.

Rev. E. L. Whiddon, who was recently appointed District Evangelist of the Houston (Texas) District, is now engaged in a series of revival meetings at Mandeville, where he is assisting the pastor, Rev. T. V. Peters. Large crowds are in attendance, and a great meeting is expected. After the revival at Mandeville closes, Brother Whiddon will go with Brother Peters to the Camp Ground near Covington and assist him in a meeting there.

Rev. W. H. Saunders, pastor of Washington Street Church, Vicksburg, has been engaged to hold a series of meetings on the Buena Vista charge, where he will assist the pastor, Rev. T. J. Durrett. Brother Saunders was reared within the bounds of that charge, and, when a boy, sat under the ministry of Brother Durrett. No doubt the services will be attended by large audiences and that the Kingdom will be strengthened because of the approaching meetings.

In the death of Hon. Alanson W. Moore at Winnsboro, La., last week, Franklin Parish lost its representative in the State Legislature, and the Methodist Church lost a member who has stood firmly for God and righteousness in North Louisiana for many years. He was licensed to preach in 1860 and served in the regular ministry for several years. His last public act was to lead the opening prayer on the last day of the recent session of the State Legislature.

The local paper published at Leakesville, Miss., in commenting on the services held in the Methodist Church there on August 4, says: "Dr. I. W. Cooper, president of Whitworth College of Brookhaven, preached two powerful sermons at Leakesville Sunday in the Methodist Church. He also lectured Sunday afternoon to the Epworth Leaguers on the 'Elements of Success.' He made a splendid impression on the people, judging from commendatory remarks." We are in no way surprised at this good report of Dr. Cooper.

In a letter dated August 12, Brother J. J. Golden, pastor of our church at Philadelphia, Miss., wrote from Hattiesburg: "On August 2, my wife underwent two surgical operations in the infirmary here. She has been critically ill since the operations, but is now improving. I request the earnest prayers of my brethren in her behalf." Let us not forget Sister Golden at this time of suffering, and let us also be mindful of her husband, who has doubtless suffered great anxiety concerning the welfare of his beloved companion.

A large number of the members of the New Orleans Epworth League Union enjoyed an excursion last Saturday to Mandeville. A boat was chartered and the trip across Lake Pontchartrain was said to be delightful. But the pleasure of the day was marred by an accident which crippled their boat and rendered it unfit for service. There was no train leaving Mandeville after 3 o'clock in the afternoon, and none make the trip on Sunday; the result of the misfortune was that a large number of the excursionists who left home Saturday morning for a day's outing did not return until Monday afternoon.

Rev. J. B. Culpepper, the noted evangelist, and his son, Rev. O. B. Culpepper, are engaged in conducting a tent meeting at Jackson, Miss. The services are being held under the auspices of the First Methodist Church, though all the pastors and churches of the city are participating in them. Brother Culpepper is no stranger in Jackson, having held successful meetings there before. He is a remarkably plain and effective preacher, and has been instrumental in leading thousands to Christ. Let prayer be made that God may use him to produce another great spiritual awakening in the capital city of Mississippi.

Rev. N. E. Joyner has been transferred by Bishop E. R. Hendrix from the Louisiana Conference to the Mexico Conference. Brother Joyner is one of Louisiana's strongest preachers and most able executives. Since coming to Louisiana he has filled a number of the important charges in the State, and is at present Conference Educational Secretary. In addition to his present work as Secretary of Education, he is President of the Legal Conference, member of the Board of Missions, and member of the Publishing Committee. His return to the missionary work in Mexico is not a surprise to his friends, but his departure from the Louisiana Conference

is regretted by all its members.

Rev. Martin Hebert, the veteran French Missionary, has secured fourteen applications for church membership at the Moss schoolhouse in Vermilion parish. Moss schoolhouse is near Kaplan, La., and is in the midst of a strong French Catholic settlement. Perhaps no missionary in South Louisiana has been so successful as has Martin Hebert (pronounced A-bear) in winning the French people to Christ.

Rev. S. L. Riggs, who is finishing his fourth year on the St. Francisville (La.) charge, has been away from his pulpit for several weeks, and has been engaged in revival work. He assisted Rev. J. S. Rutledge at Indian Bayou, and then began a meeting at Belle City, La., where he was ably assisted by Sister Riggs, who is an accomplished musician. While at Belle City, however, Sister Riggs was taken seriously ill and was brought to Gretna, the home of her parents, Brother and Sister Matthews, where she is now suffering with an attack of intermittent fever. Brother Riggs is constantly at her bedside and she is receiving the very best of attention. Her complete recovery is expected shortly. Let prayer be offered that she may soon be restored to health, and that she may continue to serve her Master with her musical talent.

REVIVAL AT CARROLLTON, MISS.

As we were going to press we received the following telegram, from Rev. W. A. Bowlin:

"Carrollton, Miss., Aug. 13.—Our town is stirred as never before, Evangelist L. W. Cain is preaching with great power and demonstration. Rejoice with us.

"W. A. BOWLIN, Pastor."

LIFT YOUR HEAD AND SMILE.

By Eileen Linn.

If the plans you've held the dearest
You should find can never be,
And the dreams that seemed the sweetest
True and real you cannot see,
Do not yield to disappointment,
Cold and grim as some stone pile—
You will find you hear it better
Just to lift your head and smile.

Problems grave that come before you
In the routine of each day
May seem great and unrelenting,
Even to becloud your way;
But no matter what confronts you
This remember all the while:
All will seem more bright, more easy,
If you lift your head and smile.

If the day seems dark and gloomy
And your troubles multiply,
Do not look upon each moment
With a frown or weary sigh;
Do not feel downcast and lonely—
Think of life as not worth while;
Life is truly what you make it,
Why not lift your head and smile?

After care, and toil, and worry,
If perchance you find no rest
When you've sought it in life's quiet,
Turn not, friend, and leave your quest;
You may find life sometimes weary,
But such hours you may beguile,
If you'll see the side that's brightest,
And then lift your head and smile.

Oft in passing others 'round you
They, perhaps, feel just as you,
Have vexations and forebodings,
Wonder if their friends are true;
Then, my friend, if you would help them
O'er each long and tiresome mile,
I would say the way to do it
Is to lift your head and smile.

Jackson, Miss.

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Obituaries.

Obituaries not over two hundred words in length will be published free of charge. All over two hundred words will be charged at the rate of 1 cent a word. Count the words and send the amount necessary with the obituary. That will save trouble all around.

GEO. W. NEAL was born in 1869, and was killed by a switch engine at Wichita, Kan., in April, 1912. He was married to Miss Annie May Glass, Sallis, Miss., May 23, 1900. They were blessed with five children—one boy and four girls, all of whom are living. Mr. Neal was a railroad man employed on the Rock Island Railroad. His family resided at Sallis, Miss., where his remains were interred. At the time of his death he was making arrangements to move his family to Wichita, Kan. Mr. Neal was not a member of the Church, but claimed conversion in a revival meeting a few months prior to his death. During his last visit to his family he talked a good deal about the Bible and religion. Thus his relatives and friends are not left without hope. That the All-gracious Father, whose tender love for all his creatures will not allow one helpless sparrow to fall to the ground without his compassionate care, bless, comfort, and keep the wife and five children to the end of their mortal pilgrimage, is the earnest prayer of their pastor,

DANIEL M. GEDDIE.

MRS. CORA MAGEE, only child of William Coney and Sarah Elizabeth Coney, nee Huffman, was born on the old Huffman plantation near Summit, Pike County, Miss., October 10, 1861. Her father, a Confederate soldier, was killed the first year of the war, and never saw his child. At the age of ten years, during a camp meeting at the old Topisaw camp grounds, she was happily converted and joined the Methodist Church, in the communion of which she lived and died. On the 27th of November, 1878, she was married to Jesse J. Magee. To them were born nine children. Two died in infancy, the others, with the husband, mourn her departure. In 1895 the family moved to Tylertown, and in 1902 to Columbia, their present home. On Friday evening, July 5, at 9:30 o'clock, Sister Magee was stricken with paralysis, and though everything which could be done was done (two physicians being at her bedside almost constantly day and night) she passed away at two a. m. Wednesday, July 9. We laid her to rest from the Methodist Church the Thursday following at ten o'clock a. m. Sister Magee was a regular attendant upon the services of the church, being an active member of the Woman's Adult Bible Class of the Sunday School, one of the most active and faithful visitors of the Home Department, and took her place and part in all the Woman's Societies of the church. Her life, so quiet and unostentatious, yet so genuine and true, accomplished more for the Master than many another more demonstrative. The Scriptures say of the virtuous woman that "her children rise up and call her blessed, her husband also, and he praiseth her." Of the seven living children, all girls, each is a college graduate, a consecrated Christian woman, actively engaged in church work, and above all dependable. The whole of her life was given to preparing these young women for their life work, and now that she has gone, "she being dead yet speaketh."

B. F. LEWIS.

HARRIET JOSEPHINE HENRY was born in Crossville, Ala., May 31, 1852; moved with her parents, Mr. and Mrs. J. P. Henry, to West Point, Miss., Sept., 1866; was married to Mr. D. B. Fullington Oct. 9, 1872; died July 25, 1912. Thus, briefly told, is the history of one of the most loyal members of the Methodist Church in West Point.

When but a child in her early teens she was made organist of the church

and continued in this service for more than forty years, seldom missing a service except on account of illness. Her faithfulness can be attested by the numerous pastors that have had charge of this church from a period of extending beyond the time when Bishop Murrah had charge of this church and that of Okolona as a circuit, down to the present. We took the remains to the church for the funeral service and while the choir sang selections from some of her favorite hymns, the sweet toned vocallion, which she loved so well, was silent, thus contributing its part to this sad yet triumphant service. The service was conducted by the Rev. E. S. Lewis, assisted by Rev. W. M. Campbell, who was a very dear friend. The male members of the choir acted as pallbearers, preceded by the entire body of stewards as honorary pallbearers. Mrs. Fullington is survived by her husband, two daughters, Miss Daisy, and Mrs. J. H. Smith, and one sister, Mrs. G. W. Bryan. Mrs. Fullington's life, next to her home, was wrapped in the affairs of the church, the choir being the part in which she expended her greatest effort. On Wednesday night, while preparing to go to prayer meeting and choir practice, she was talking over the telephone with the leader of the choir. As she turned away from the phone and walked a few steps she was stricken with paralysis, and went home to Heaven about one o'clock in the morning. Thus ended a life whose place will be hard to fill; yet while God buries his workmen, his work still goes on.

S. B. WHITE.

West Point, Miss.

SALENA E., daughter of Sampson and Harriet Hamilton, was born June 5, 1837; was married to Joseph Rutledge, Sr., January 18, 1860, and died in Prentiss, Miss., December 19, 1911, at the age of 74 years, five months, and fourteen days. Sister Rutledge was the mother of nine children, five boys and four girls—one of the boys is Rev. R. E. Rutledge, of the Mississippi Conference; all of the rest are members of the M. E. Church, South, honored and loved. Dr. I. W. Cooper, who was at one time her pastor, says: "Mrs. Rutledge was the embodiment of fidelity and consecration, as a wife, mother, friend and Christian. She was a burning light to all who knew her. Her life at home was attractive and most beautiful, and the children rise up and call her blessed. No doubt she has entered on eternal rest." Rev. J. T. Leggett, who was also her pastor, says: "She was one of the best women I ever knew. She was pious without ostentation, and gentle without affectation. The home was made beautiful by reason of her amiable spirit and motherly devotion. Her children may well rise up and call her blessed. No less beautiful was her devotion to her husband. They twain were one flesh in as true a sense as I ever knew." Captain Enoch, a member of the same church to which Mrs. Rutledge belonged, says of her: "A dutiful and loving daughter, a companionable and helpful wife, a devoted, careful and sacrificing mother, this is the record as written by her life on that which is more durable than marble or granite." She suffered much in her last sickness and knew that the message was coming, and awaited it as a true soldier of the cross, with a perfect confidence of a blessed immortality. Mrs. Rutledge came to Prentiss, Mississippi, to visit her daughter, Mrs. W. H. Jones, and while there she became ill, and died after several weeks. Her body was removed to Hazlehurst and buried near there at the old family cemetery. The services were conducted by Rev. J. C. Ellis and Rev. M. L. White at the old Bethesda Church. I was with her all this time and to me she often said that all was well. Amid all her sufferings she rejoiced, knowing that he to whom she had committed her soul, was able to keep her against that day.

M. L. WHITE.

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Tidings From the Field

Scooba, Miss.

I have been thinking for some time that I would write a short report of our work at Scooba. We have a loyal people who stand by their pastor. We are making steady progress along all lines. We have organized a W. H. M. S. and an Epworth League; both are doing fine work. Our Sunday school is growing in interest under the leadership of our efficient superintendent, Brother W. T. Barnes. The school observed Children's Day on the 4th Sunday in June, and it was a great success. We have just closed a ten-days' meeting with good results. Eternity only will tell how much good was done. Our town was stirred as it has not been stirred in years. Some say that Scooba has never had such a revival before. The preaching, which was done by Rev. H. A. Gatlin, Agent of Whitworth College, was excellent. Every sermon seemed to be the exact message that was needed, and they were preached with so much earnestness that they went home to the hearts of the people. Brother Gatlin does not use clap-trap methods, but he warns men against sin and urges them to come to God. A number of strong men confessed that they had not been living right and made a surrender to God. The entire church was revived, and quite a number were converted or reclaimed. Brother Gatlin presented Whitworth College's claim and raised over \$90. The pastor and his family have been remembered by the good people of Scooba: on Wednesday they began to pound us and continued pounding until Saturday, and when they had finished there were flour, meat, sugar, coffee, lard, and all kinds of canned goods in the pantry. The Lord is with us. To him be all the glory. J. E. FERGUSON, P. C.

Scooba, Miss., Aug. 3, 1912.

Mars' Hill Chapel (North Miss.)

We have just closed a very great meeting at our Hopewell Church here on the Mars' Hill charge. We had a union meeting. The Presbyterian preacher, Brother H. Y. McCaleb, preached on Sunday, Monday and Thursday, leaving then for other meetings, which, of course, left the writer to battle it out. This he did until Sunday night at 12 o'clock, at which time we closed with a great victory for our dear Lord. This was one of the greatest meetings that I have ever been in. The devil was pretty well entrenched around this vicinity. In addition to having a good hold on the non-professing class, he had crept into the Church and influenced far the majority of its members. But, praise the dear Lord, he did come with relief and in such force that hundreds had that sweet joy and happiness restored unto them, and also poor sinners found him, precious to their dying souls. The greatest victory won was in a men's meeting on the last Sunday afternoon of the services, at which time I endeavored to show the men from the Second Commandment the horror of their sins, and how they would be the cause of a visitation upon their innocent offspring. In this meeting there were some four to five hundred men, and great, strong men who had been given over to the gratification of the lustful appetites of the flesh, fell at the feet of Jesus, agonizing over their sins and asking him for mercy and pardon, who, of course, in his great love immediately extended the hand of compassion, and drew them unto himself, and out of darkness and sin.

We had in this meeting very nearly a unanimous vote for our blessed Saviour. Oh, what a victory for our

blessed Lord! At the same time of this men's meeting at the Church, my wife, with some of the faithful women, was having a woman's meeting at the parsonage with some two hundred and fifty or more in attendance, which was equally as great a victory for the Master.

Preachers, let me urge you to have men's meetings. You have no idea what great good can be accomplished in talking face to face with men, showing them the horrible condition existing because of the transmission of the sinful appetites they have handed down to their posterity. Men need to be talked to about these things and shown the error of their way, so they can be helped. They can't be saved with red tape theology or sky rocket oratory. They need to be shown their sins, and then Jesus, who will heal them of their depravity. Pray for us.

W. V. SHEARER.

FROM THE COLPORTER.

After several months of strenuous travel and toil attending District Conferences, Divinity School, College Commencements, etc., I am resting at home for awhile. This does not mean for me idleness or the being "triflingly employed," but simply change of situation and manner of employment. Being engaged in the high calling of my Lord in sowing the good seed of truth and life, I find no place for vacation while the enemy is busy by day and by night in sowing the deadly seeds of error and sin. I am busy with correspondence and filling orders for books, and am ready for any ministerial or official service which I can render in person or otherwise.

The resolutions of recent District Conferences declaring for more diligence in circulating our church books and papers should be observed practically and immediately, "lest we forget." There is no better time for this than the protracted or revival meeting season. Away with the idea that having on hand on these occasions a few Bibles, Testaments and Disciplines, Song Books, Methodist Armors, religious pamphlets, tracts, etc., will mar the interest of the meeting. This is but the suggestion of the enemy, the devil, who would prevent the sowing of the good seed until he can put in his work of sowing the evil seed. May the Lord awaken his ministers and people to watchfulness against these satanic delusions and to activity in counteracting them.

Among the foremost books of the season is "The Religion of Science," by Rev. James W. Lee, D. D. This is truly a great book from the pen of a great thinker, and is thought-provoking. Any thoughtful preacher or layman will be amply rewarded in the reading of it. Price \$1.50 net, postpaid.

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I am prepared to fill orders promptly for any of these or others wanted. Let orders come rapidly for good supplies of "Revival Praises," and "Songs for Praise and Service," for the revival meetings. Prices given on application.

G. W. BACHMAN.

Winona, Miss., Aug. 1, 1912.

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The Sunday School.

LOUISIANA NOTES.

By Rev. P. O. Lowrey.

Rev. W. D. Kleinsmidt, member of our Conference Sunday School Board, writes: "We observed Children's Day at Jena, June 30. A fine program was exquisitely rendered before a good crowd, in a tastefully decorated church. Collection was \$10.00 (Last year it was \$4.00)."

Animals, birds and bees inherit the instinct of their species and are capable of but little improvement. But man is subject to his environment, and one generation is dependent upon how the preceding generation lived, thought, and planned. We should "love our neighbor as ourselves," because he has a great deal to do in making us what we are.

Our Lecompte Sunday school united with the Union school at Meeker and rendered the same Children's Day program at both places, and a delightful time was had. The collection for both places was \$25. Later, a joint picnic was enjoyed at Hobson, six miles out in the hills from Lecompte. A nice creek gave the children a fine wading place.

A Home Department visitor reports seeing the children of a large family with some visitors file out to a shade tree and go through the Children's Day program after it had been rendered at the church. It would be hard to estimate the full meaning of these happy children's songs and choice recitations from the life of Christ on the lives of those who took part in the program.

At Grand Cheniere, fifty miles southwest from Lake Arthur by boat, the Sunday school, reorganized some months ago, has been rallied somewhat and Home and Cradle Roll departments have been organized, with Miss Eugenia Sweeney and Miss Georgia McCall as superintendents; and a young people's Bible Class has been started, with Miss Eugenia Sweeney, president, Don Jones, secretary-treasurer, and Miss Myrtle Doxie, chairman of the membership committee. Their motto is, "we do things now," and their name is "The Happy Hustlers." Rev. A. S. J. Neil will preach for this congregation once a month on week days for the balance of the year.

One of the Parish Superintendents of Education informs us that one of his teachers is seventy years of age and is still doing effective work. She buys and digests one or more of the latest books of teaching each year, and thus keeps up with the forward moves of her profession. This same superintendent had another teacher to whom he gave a good book on the same subject, and several months later he found the seal had never been broken—and she didn't teach in his Parish again. Among our Sunday school superintendents and teachers we find the counterpart of both these classes. Some are studying to show themselves workmen that needeth not to be ashamed; reading good books, attending institutes, visiting good teachers' classes, and striving in every possible way to be first-class. The others are satisfied to be hangers-on of the Sunday school—just "hear the children's lessons." The same trifling kind of work would not be accepted by a business enterprise at fifteen cents a day. It is a question whether this type of teaching doesn't alienate the pupil from the Bible more than it causes him to love it. In the public school the lessons are made attractive, even dry subjects arousing interest, but alas! in this teacher's class the Bible seems unintelligible, having neither geographic setting nor historic connection. Verily our teacher's training work and general Sunday school agitation has come none too soon.

NEWS AND NOTES.

By Miss Elizabeth Kilpatrick.

Miss Elie Willingham expects her Morris Class at Eupora to reach 100 in attendance during these hot August days, and it is to be hoped that her expectations will be more than realized.

A clever exchange contributes these two sentences to Home Department enthusiasts: "The best man for Home Department superintendent is usually a woman." "The best Home Department goes all to pieces. The pieces come to the Sunday school."

On July 7th, at New Hope, one of Rev. E. M. Shaw's churches, a great day was enjoyed. The Sunday school was held at 10 o'clock and a fine sermon was preached at 11 by the pastor; then came dinner at 1:30, followed by a church conference, and then several helpful talks on the Sunday school.

A specialist on the "Boy Problem" writes: "Boys are not the cause of the 'boy problem,' grown folks are. Where the grown folks are really doing their duty, there is no 'boy problem.'" Lilburn Merrell has a thought-provoking book, "Winning the Boy," which should be in the hands of parents and teachers as well.

This statement, from the pen of one of the most noted literary men of our country, indicates a splendid enthusiasm worthy of filling every thinking head and throbbing heart: "I like to think I am a part of a great orderly, mutually helpful world—not stranded or isolated in it, but lending somewhat to it, nourished and enriched by its fullness."

Miss Golding, an accomplished teacher, has charge of a class in Winona on Sabbath mornings. She had 15 present on July 21. She goes out to New Hope in the afternoon and teaches the class there, taking the money for her trip out of the class treasury. This splendid report should encourage and inspire many workers all over our Conference.

It would be most fortunate and helpful if every superintendent and as many of the teachers as possible received the New Orleans Advocate, and if a large school or Wesley class would subscribe for it and send it to the smaller schools near by. It would be beautifully generous and helpful. This kind of a bond of sympathetic interest between adjacent schools is of infinite help to all concerned.

Miss Elie Willingham, of Eupora, delivered an inspiring message on the Organization of Wesley Adult Bible Classes at Winona recently. As a result of this there were then and there organized two Wesley Classes. The young ladies have 12 members and call themselves the Volunteers, with Miss Mary Wright, teacher; the young men have 10 members and call themselves the Willingham Bible Class, with Miss Ethel Golding, teacher.

A business periodical forcefully expresses what every Sunday school teacher and superintendent should write on his note-book as well as on the tablets of his heart: "To be on time is a courtesy taught by the elementary lessons of business." "Hang on in front and not behind," is another epigram from the same source.

The surest way to protect our people from the false isms of the day is to teach them the Bible. The healthy constitution in warding off disease is worth more than healing remedies applied after it has imbedded itself in the body. And so with the person who is instructed in Christian truth, "when he is old he will not depart from it," though hosts of false teachers "may rise against him." The disciples chosen by our Lord to be his truth bearers were taught from their youth up, and "could repeat the law as readily as their own name," according to Josephus, a Jewish historian. Both knowledge and experience are necessary to stability.



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The contest begins to wax warm as the summer wanes and the season of crop harvesting and spare money comes on. We may anticipate rapid changes in the standing of the contestants from now on. While Miss

Ada Parker of New Orleans still has the lead, Miss Emmie Peairs of Slaughter, La., is but three subscriptions behind her. We are giving the standing of the five leaders and the names of the other contestants without regard to their standing.

Votes
First—Miss Ada Parker, New Orleans..... 6350
Second—Miss Emmie Peairs, Slaughter, La. 5900
Third—Miss Belle M. Roberts, Franklin, La. 4125
Fourth—Miss Bertie Mitchell, Laurel, Miss. 1550
Fifth—Miss Iva Provost, Poplarville, Miss... 900

The following names of Candidates fall below the above places and are not published in the order of their standing:

Mrs. T. D. Lipscomb, Slidell, La.
Miss Zou Eddie Boyett, Vaiden, Miss.
Mrs. Connie Llyod, Carrollton, Miss.
Miss Mabel Ash, Centerville, Miss.
Miss Allie Adams, Beldon, Miss.
Mrs. J. D. Doyle, Silver Creek, Miss.
Miss Katie Hall, Grenada, Miss.
Mrs. E. M. Henning, Alexandria, La.
Miss Ella Mai Leslie, Ruston, La.
Mrs. Ward Moore, Pontotoc, Miss.
Miss Gertrude Roberts, VanCleave, Miss.
Miss May C. Sells, Lyman, Miss.
Mrs. Rema, Weed, Winona, Miss.
Mrs. Sudie Lingle, Shreveport, La.
Miss May Young, Lexington, Miss.
Mrs. T. V. Peters, Isabel, La.

Now for business. Let every candidate in the entire list send in not less than twenty-five subscribers by the 24th of August, so that we may print the standing in our issue of August 29.

NOMINATING TICKET.

I hereby enter the name of

..... as a candidate in the New Orleans Christian Advocate's Contest, subject to the rules and regulations of said Contest as published by said paper dated May 30, 1912.

Name

Address

BLUFF CREEK CAMP MEETING.

The Bluff Creek camp meeting begins August 23 and will continue ten days. The services will be conducted by Rev. J. G. Snelling and Rev. Elton Wilson, assisted by the preachers of the Baton Rouge District. Lectures on Sunday school work will be delivered August 29-31, by Rev. P. O. Lowrey, Conference Sunday school missionary.

All young people should be present on September 1, when Rev. A. J. Gearheard, of the New Orleans Christian Advocate will preach for the Epworth Leaguers at 9 a. m. and 3 p. m.

A hotel on the grounds will furnish board at reasonable rates. Preachers will be entertained free. A back line carries passengers to and from Grangeville and Clinton. If you wish to camp, tents may be rented cheaply. For further information address the president, O. E. Townsend, Oaknolia, La., or the secretary, W. L. Haney, Clinton, La.

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QUARTERLY CONFERENCES.

NORTH MISSISSIPPI CONFERENCE

Sardis District.—Fourth Round.

Como	Aug. 25,
Hernando	Sept. 1, 2
Charleston	Sept. 8, 9
Coldwater, at Love	Sept. 15, 16
Oakland, at Tillatoba	Sept. 21, 22
Pleasant Hill	Sept. 27
Olive Branch, at Miller	Sept. 23, 29
Cockrum, at Greenleaf	Oct. 5, 6
Longtown, at Sea's Chapel,	Oct. 12, 13
Crenshaw	Oct. 19, 20
Eudora	Oct. 26, 27
Arkabutla, at Brooks Chapel,	Nov. 2, 3
Senatobia	Nov. 3, 4
Sardis Circuit	Nov. 9, 10
Eureka, at	Nov. 17, 18
Batesville	Nov. 18, 19
Tyro, at	Nov. 22
Wall Hill, at	Nov. 23, 24
Sardis	Nov. 26,
Courtland	Nov. 30, Dec. 1

J. W. DORMAN, P. C.

Columbus District.—Fourth Round.

Starkville Cir., at Lebanon—	Aug 31, Sep 1
Sturgis, at Bevil's Hill	Sep. 7, 8
Mathison, at Providence	Sep. 14, 15
Starkville	Sep. 22, 23

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Columbus, First Church Sep 29, Oct 1	West Point	Oct. 27, 28
Columbus, Second Church—	Cochrane, at Hebron	Nov. 2, 3
.....Sep. 29, Oct. 2	Mashulaville, at New Hope—	Nov. 9, 10
SbuqualakNov. 9, 10	
MaconOct. 6, 7	
BrooksvilleOct. 6, 7	
.....Oct. 13, 14	Columbus Cir., at Flint Hill—	Nov. 16, 17
Cedar BluffOct. 19, 20	
MayhewOct. 26, 27	
	Crawford, at Schaffers	Nov. 23, 24
	J. E. THOMAS, P. E.	

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NEXT?

By Rev. John W. Ramsey.

Under the caption, "A Timely Movement," there recently appeared in the columns of the Advocate an article from my pen relative to the Brookhaven District Conference resolution, which was quoted as follows: "That in dealing with erring members of the Church, we will gently and patiently admonish them to refrain from their evil ways, and that in the case of obstreperous offenders who defiantly persist in conduct wholly unbecom-ing members of the Church, we will call them to account before the proper tribunal of the Church, and expel them from membership in the same."

Now, following close on the heels of the above resolution, which was unanimously adopted, the Aberdeen District Conference, which convened at Houston, Miss., prompted thereto by Bishop Morrison's sermon on "The Spirit of the World," passed a similar resolution against worldliness in the Church, and in the Advocate of August 1, published its action to the world. That this resolution may appear again in your columns, I quote: "Whereas, there is a growing tendency to worldliness in the Church, and a disregard of Church vows, and, whereas, Bishop Morrison's presence and admonitions have pointed out the spiritual peril of worldliness, and that this evil may be cured by a wise and painstaking administration of discipline; therefore, be it

Resolved by the Aberdeen District Conference here assembled, that we heartily concur with the Bishop in his position and views, and that we hereby pledge ourselves as ministers and laymen faithfully to administer the discipline of the Church, courageously but humbly and in the fear of God, with the interest of souls upon our hearts and consciences, and with the hope that great grace may be upon the whole district, that worldliness may be purged from the Church, and that a great revival come to all our people."

Possibly, it might be presumption in me to say that I am the pioneer, at least in this part of the Lord's vineyard, in pointing out the existence of worldliness in the Church, and the crying need of the exercise of discipline in purging the Church of godless members; be that as it may, about four years ago there appeared an article in the Advocate entitled, "The Spiritual State of the Church," in which I pointed out the predominance of worldliness in the Church, and in a later article suggested the exercise of discipline as the remedy. For my position in this matter, I was taboed as an extremist and called pessimistic. Now, if we may judge from the above resolutions, I am not alone in my extreme and pessimistic attitude, but there are two entire districts of extremists and pessimists. If, however, the men who passed these resolutions be extremists and pessimists, may the Lord raise up more such men, not by districts but by Conferences, till the whole Church stands for what these men stand for—a Church purged of worldly minded men and women. You will notice that the end to be accomplished by the above resolutions is a revival of religion, and the only way to attain this most desirable end is pointed out in the resolutions; so it is earnestly hoped that these brave men will not content themselves with "resolving," but will return to their respective charges, backed by the laymen who voted the adopting of these resolutions, determined to make them effective, and, as sure as the Son of Man still has power on earth to forgive the sins of men, a revival, such as the world has not seen since the days of Wesley and Whitefield, will come in mighty power, and "his name shall be called Prince Immanuel, God with us."

Doubtless, I am not the first to recognize and indicate the existence and prevalence of worldliness in the Church, but I do claim priority in

suggesting the remedy: that is, that one pastor alone can not exercise discipline, but, taking the district as a unit, there must be unanimity of action upon the part of all pastors, supported by a determined presiding elder. This is the only efficient plan, and the two districts named above are moving in the right direction. Like Joshua who, coming down from the mountain top, said to Moses, "I hear the noise of war in the camp," I am facing the east with one ear open to the north (the Aberdeen District), and the other toward the south (the Brookhaven District), listening to hear "the noise of war in the camp" of Israel, and above the noise of war the glad shout of victory.

These two districts have fallen into line. I trust all the districts will adopt the district unit plan. So far as I know there remains but one District Conference to be convened, the Port Gibson. Will it also stand up in line and be counted?—Next?

TO DRIVE OUT MALARIA AND BUILD UP THE SYSTEM.

Take the Old Standard GROVE'S TASTELESS CHILL TONIC. You know what you are taking. The formula is plainly printed on every bottle, showing it is simply Quinine and Iron in a tasteless form, and the most effectual form. For grown people and children, 50c.

AVAILABLE FOR SERVICE.

Should any of the brethren need my help in revival work, I will be glad to have them address me at 341 East Boulevard, Baton Rouge, La. I need no introduction to the preachers of the Louisiana Conference and the Methodist people generally in Louisiana, as I was a member of the Louisiana Conference for twenty-three years and served among them as a circuit rider, a city pastor and a presiding elder. I will be glad to arrange during the next four months, with any who may contemplate conducting revival services, and who may think that I can render them efficient service.

REV. J. E. DENSON,

Evangelist.

Baton Rouge, La., Aug. 8, 1912.

AMONG OLD FRIENDS.

Dear Doctor Meek: Dr. A. F. Watkins spent Sunday, August 4, in Vicksburg, preaching twice. Of his sermon at Crawford Street at 11 a. m., I heard high praise, and the sermon at Washington Street at 8 p. m. was fully up to the Doctor's high standard of gospel preaching. It was a strong, practical, gospel discourse, and it hit the mark with force. Dr. Watkins was looking after the interests of Millsaps, and it was our pleasure not only to accompany him on his visits to his old friends and some new ones here, but also to point out to him the many improvements in the city since he left here as pastor fourteen years ago. The Doctor has many warm friends in Vicksburg who will be glad to see him any time that he may be able to come this way. August 6. W. H. SAUNDERS.

Wisdom is knowing what to do next; skill is knowing how to do it; and virtue is doing it.—Jordan.

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They are honestly made of best agents, and are small, gentle, but effective. Bond's Pills relieve the bad effects of over-eating or drinking. Headaches, Billousness, Constipation, Sour Stomach yield readily to one pill, taken at bedtime. Try them once. Their merit will convince you. A free sample on request. Mention this paper.

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SHADE JAMERSON.

There died in Meridian, Miss., some time during the latter part of last year a man I learned to love and hold in high esteem during the time I served the Lauderdale charge in 1886-7-8. His name was Jamerson. We called him Shade Jamerson.

When I first knew him he was a member of the Baptist Church, and was considered a model church member. He lived near Lauderdale Station between the station and Lauderdale Springs. He was the conductor on a work train, and was usually at home Saturday night and Sunday. He was a man full of energy, full of life, and full of fun; at the same time a man of good common sense and full of Holy Ghost religion.

During a great revival of religion in Lauderdale, conducted by Mr. Kergin, a Holiness preacher from Missouri, Brother Jamerson became wonderfully interested in the meeting, took a lively interest in the same, and professed sanctification, or, as it was called at that time and place, the "second blessing." I formed his acquaintance soon after I moved to Lauderdale in 1886; and found him to be a meek, gentle, sweet-spirited Christian man. He was very far from being like some—a religious fanatic. He had love and a kind word for everybody, hatred for none. He thought there were good, true Christians in all Churches, while some were not what they ought to have been.

In the month of March, 1886, we had a communion service in Lauderdale. All Christians, of course, were invited to commune with us. This was perhaps about the first time Brother Jamerson was present at a sacramental service in a Methodist Church after he professed the blessing of perfect love. Knowing his Church forbade her members communing with members of other Churches, he simply sat off and looked on while Methodists, Presbyterians and others bowed together and had the sacrament administered to them. His conscience smote him, for he felt sure these were God's children communing together while he sat and looked, because his Church forbade his eating with other Christians. He promised the Lord the like should never occur again; hence the next time he had an opportunity he communed with the Methodists. He reported to his church what he had done. Of course his church withdrew fellowship from him and his good wife, who was guilty with him of the same offense. He joined our Church, was licensed to exhort, and as long as I was his pastor, over two years, he was a good, faithful church worker, and helpful to his pastor in every way possible. I learned to love him and esteem him very highly as a Christian gentleman. I never fall out with, or think less of a man because he wants all the good there is in the Christian religion for him. Perhaps a fresh baptism of the Holy Ghost would be helpful to most of us preachers and others. Why not seek to be holy in all manner of conversation—"perfect as our Father in heaven is perfect?" "Perfect love casts out fear, because fear hath torment. He that feareth is not made perfect in love." H. P. LEWIS.

Jackson, Miss.

GRAPHIC DISPLAY OF HOME MISSION PROBLEMS.

Twelve posters dealing with American social and religious conditions, each 22 by 28 inches, are being sent to the pastors of the Protestant churches in the United States, through the various denominational Home Mission Boards. The posters have been issued by the Committee of the Home Mission Council and the Council of Women for Home Missions

having in charge the arrangements for the Home Mission Week campaign. The subjects of the chart are as follows:

The Negro in the United States; Illiteracy in Cuba; Growth of the United States; Sources of Immigration; Loss of Population in Nine Great Agricultural States; Twenty-five Metropolitan Districts; Women and Children in Industry; Economic Aspects of the Liquor Problem; Ownership of Wealth in the United States and Growth of Socialism; The Church—the Source of Supply of Social Workers; The Church as a Religious Force; and the Churches in a Unified Program of Advance.

These subjects are in harmony with the topics to be discussed during the three months' period preliminary to Home Mission Week. It is proposed that the charts be displayed in the churches while the campaign is in progress. The facts shown are based upon an accurate study of each subject, and most of the findings are original, never having been used before. The charts will prove valuable in home mission meetings or in any discussion having to do with modern American problems. They are issued without expense to the local churches.

Full information concerning Home Mission Week and the preliminary campaign will be furnished by the officers of the various denominational Home Missionary Boards.

Each saint reflects the love of God, as the sparkles of sunshine upon the rippling sea reflect the brightness of the sun. Each dazzling wavelet reflects his glory, but all together do not exhaust it.—John E. McFadyen.

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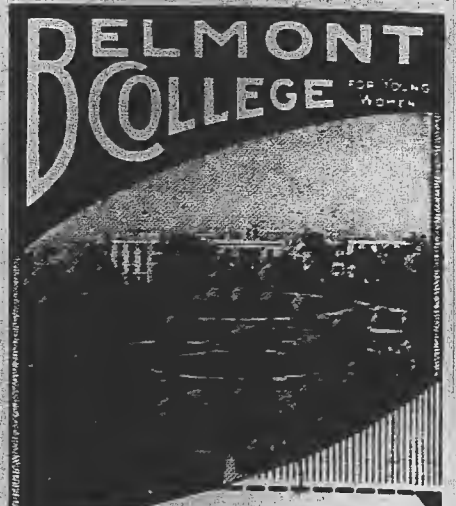
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NEW ORLEANS CHRISTIAN ADVOCATE

VOL. 59—No. 34.

"Prove All Things: Hold Fast That Which is Good."

WHOLE No. 2949.

ROBERT A. MEEK, Editor.

NEW ORLEANS, LA., THURSDAY, AUG. 22, 1912

CHAS. O. CHALMERS, Publisher.

Editorial

These things, too mighty for man they be,
The unleashed flame, and the unchained sea,
The furious wind that masterless flies,
And the mocking light of rainless skies.
O pale horse, stalking all abroad,
Teach man, the little, to call on God.

—Margaret E. Sangster.

The Pacific Methodist Advocate thinks that the prospect for a union of the two Episcopal Methodisms in the United States "has gone glimmering." The truth is, that prospect was never as bright as some of our superficial and over-enthusiastic leaders imagined. There are stubborn facts of history and important constitutional differences that must be adjusted before the two bodies can come together. These things cannot be ignored or wiped out by resolutions in a day. When the Methodists of the North and South shall have become one in spirit, they may be united, but not before. It is never wise for men to undertake to anticipate Providence, instead of being led by it. He is the best promoter of the cause of union who seeks to spread abroad the spirit of true fraternity.

The urgent need of the Christian religion is one of the proofs of its genuineness. Take away Christ and what he stands for, and how pitiable would be the condition of humanity! Life's struggles and sorrows would have to be faced in our own puny strength, and no stars of promise would light the future that stretches away beyond the tomb. The hopelessness of the heathen nations is one of their most striking characteristics. There was sound philosophy underlying the words of the angelic messenger, when, in announcing to the Judean shepherds the birth of the babe of Bethlehem, he said: "I bring you good tidings of great joy, which shall be to all people." In Christ, human life has incentive, inspiration, and outlook. Indeed, the riches of our inheritance in him is vastly beyond the conception of the finite mind. "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him." And even the revelations of his spirit are but faint glimpses of the glories to come.

LET US HOPE FOR THE BEST.

We are living in a stirring time, in a period of transition. Things that we have long regarded as fundamental, both in Church and State, are now being assailed and, in some instances, seem to be giving way. This is awakening in many hearts a feeling of alarm; many are becoming gravely concerned lest the foundations of our

social and religious systems should crumble and disaster and ruin follow. But let us not be too quick to reach such a conclusion. Nineteen hundred years ago the Master said, "The kingdom of God cometh not with observation." Its methods of approach are not always visible and recognizable. What seem to us to be retrogressions are often forward movements in disguise; when it appears that the least progress is being made sometimes the largest results are being accomplished.

When the promised Messiah came, the manner of his coming crossed all the cherished expectations of the Jews. They expected him to be born a mighty king, but he was cradled in a manger; they looked for him to be a martial hero, but he was a peaceable teacher upon their hillsides and in the streets of their villages; they were counting upon an invincible warrior who would deliver their subjugated country from the hated Roman yoke, but without ever brandishing a weapon he went unresistingly to the Cross. And when according to his own divine wisdom, he was ushering in the kingdom of God, because he clashed with some of their man-made doctrines and customs which for centuries had been revered and unchallenged, they thought he was an agent of Beelzebub, destroying the cause of righteousness. Even so great a man as Paul was so blind to the dawning day about him, that he thought in persecuting the Christians he was doing God's service.

In this there is a lesson that we may well lay to heart. The wisest of us know but little. Many of our preconceived notions as to how the divine kingdom on earth is to go forward may be erroneous. It may be God's plan that human governments must become more paternalistic—that the individual shall count for less and society more. It may be his method to have his Church abandon many things which to us seem indispensable and to stress only a few elements of religion which, in his larger knowledge, he knows to be the true essentials. We do not say that this is so, but only that it is possible. It is right for us to stand aggressively for what we conceive to be the truth and for the good of mankind—less than this we cannot afford to do—but let us not conclude that all is lost if our way does not prevail. We may fall far short of apprehending what is best.

"Our little systems have their day;
They have their day and cease to be;
They are but broken lights of thee,
And thou, O Lord, art more than they."

In the midst of these tumultuous times, can we not find help in the reflection that He who created the earth and spared not his only Son to redeem it, is still watching over it? The best truth of our religion is that God has not forsaken us, but is still with us. Let us do our duty, as we see it, in "the world's broad field of battle" and, though the tide may seem to go

against us, let us not lose heart and hope. Even when we feel defeated and perplexed, if we believe that the forces which make for progress are being divinely led, we may have a trustful spirit. In whatever way it may come, nothing could be surer than the final triumph or righteousness upon our planet.

A GREAT WORK.

Dr. W. E. Dickey, the president of Emory College, has succeeded in inducing the presiding elders' districts in Georgia to provide for the maintenance of ten young preachers while taking the Biblical course in the institution of which he is the head, at an estimated cost of \$200 each. This is a great achievement, and the money thus expended is certain to do an immeasurable amount of good.

The truth is, we are not doing anything like as much as we ought to help our young men who have the ministry in view to go to school and to equip themselves for their life work. No young man who lays himself upon the altar of the Church in this day ought to be permitted to take up the active duties of the pastorate until he has been given an opportunity to qualify himself for such service. Larger ministerial help funds are needed in all our Annual Conferences, and they ought by all means to be provided. In Louisiana, Dr. Hill, the president of Centenary College, has managed in some way to provide aid for a considerable number of ministerial students at that institution, and in so doing, he has made the Methodism of this State his debtor to an extent beyond all calculation.

As president of the Board of Education of the North Mississippi Conference, we will say that we should like very much to see a help fund for young preachers raised by the Methodist people of North Mississippi and named for the late lamented Dr. W. T. J. Sullivan, who for so many years took such deep interest in the instruction and training of young men entering the ranks of the itinerancy. This action would be a fitting recognition of the splendid service which this noble man rendered the cause of ministerial education at a time when it was not nearly so popular as it is to-day. We hope that the Board of Education may see its way clear to inaugurate such a movement at its annual session next December. Meantime, if any brother feels that he would like to assist in making it possible for any needy young ministers in North Mississippi, who may desire to do so, to go to school this fall, let him send a remittance to Rev. H. S. Spragins, treasurer of the Board of Education, at Greenwood, Miss. We will guarantee that any money given for this purpose will be wisely applied. There ought to be a number of laymen who would gladly avail themselves of this opportunity. Means thus expended will multiply a hundred fold, and yield results that are far-reaching and imperishable.

THE OLD AND THE NEW GOSPEL

By Rev. J. E. Godbey, D. D.

They who speak of the old and the new gospel have valid grounds for the distinction. The difference, stated in general terms, is a change of emphasis in the gospel message from spiritual experience, so called, to works of service in co-operation with the enterprises of the Church. The criterion of Christian character has been shifted from faith to works; from supposed conscious relations to God, to manifest relations to the Church, which is accepted as the body of Christ, teaching his doctrine and performing his work in the world.

The preachers are responsible for this change in the view-point from which Christian life is now judged. The preachers have directed their ministry to the accomplishment of the results deemed most desirable, and the consensus of the leaders of Zion as to what is best is doubtless fairly represented in what we have.

It would seem presumptuous to question the general wisdom and goodness of our guides, the officers of the ship, who wave the flags cheerily and prophecy bon voyage. He who dares to do it will be called a fogey, and his forebodings will be stifled in some pigeon-hole of an editor's office. The pessimist will ever share the fate of Jeremiah. Tennyson pictures it well:

"But ever one among us, him,
We please not; he was seldom pleased.
He saw not far; his eyes were dim—
But ours he swore were all diseased.

"A ship of fools, he shrieked in spite,
A ship of fools; he raved and wept.
And overboard one stormy night
We cast his body, and on we swept."

Nevertheless I write.

The causes which have brought the new gospel are easy to note. They are, mainly, such as result naturally from the growth and development of the Church. There is still in the minds of our oldest preachers the memory of the time when our Church was very weak and her organization very crude. There were no great church buildings, no large societies, and virtually no congregational organization. The preacher came and preached once or twice a month, in a private home, in a schoolhouse, under a brush arbor, or in a rude meeting-house. There was no Sunday school; seldom a prayer meeting; no societies for the young people; no missionary societies. There were no colleges, no orphanages, no hospitals, and no financial system. Such was the Church, and in the world without things were very different. A hundred years ago in this country there was one church member to every eighteen of our population (now there is one to every three). Evangelism was necessarily the work of the Church. The preacher who had no message for sinners had no message at all. Our Church had no organization save for evangelistic work, but in her episcopacy and itinerancy her organization for this work was very strong, and more efficient than that of any other Church. Without congregations or institutions, the Methodist Church entered a new and most inviting field free-handed for conquest.

The gospel of the evangelist was the preaching of sin, righteousness and judgment. These thoughts lie in the consciences of men as the revelations of God's Spirit, and, when proclaimed by the preacher, are heard unchallenged. Our preachers proclaimed the need of salvation to all alive. All men are by nature under the dominion of the carnal mind, which is not subject to the law of God, neither, indeed, can be; therefore only by the "new birth" can any man enter the Kingdom of God.

Under the gospel thus preached, the most respectable people in society, the most influential and honorable were brought in humble penitence to God's altars. The preacher knew that he

stood upon the Word of God and he fought for full victory. No holding up of the hand could purchase a truce from the evangelists' attacks. The fact of regeneration must be witnessed by the spirit of adoption, the sense of being at home in God's family—God, our Father, and all his children, our brethren. Such were the old time and the old gospel.

Now all is changed. We have a great Church, with many agencies and institutions to be operated. Our greatest preachers, as we now reckon greatness, are men who can manage a great church organization, direct its many societies, develop its financial resources, and edify by their preaching an educated congregation of church members, whom he assumes to be already Christians. Should he be preaching to such of sin, righteousness and judgment? What are our great preachers preaching about? Next Sunday Dr. Solomon will preach on Missions; the next on Christian education; then comes The Laymen's Movement. Then we shall have, presented by one of its representatives, the work of the Gideons. We shall have Church Federation presented, and the returned missionary will have a hearing. Dr. Solomon preaches much to show how science gives evidence to revelation, or upon the significance of late social movements, the labor problem, etc. But the Christian graces, tempers, motives, hopes, and examples are the staples of his ministry—all quite instructive, exhibiting no little research. It is due to Dr. Solomon to say that no one realizes more than himself the bondage in which he is held, nor could any man long more earnestly for the soul-freedom and satisfaction of bearing the message of God's saving mercy to unconverted men, or to such as are ready to ask, "What must we do to be saved?" Last winter the Doctor announced revival services to be held for two weeks in his church, and his preaching showed that he had made careful preparation of soul-stirring messages for the occasion; but he was disappointed in having congregations rather smaller than usual, and there was no change in the character of his audiences. No matter how well the revival services may be advertised, people who do not attend Grace Church at ordinary times will not attend it on any special occasion.

The Church is on our hands elaborately organized, and demanding skillful and discreet pastors to handle it. And it is Church work we are doing from the beginning of the year to the end. To build a finer church, to advance the salary, to raise more money for general claims, indicates a successful pastor, the man now in demand.

Is the very success of the past forcing us to be churchmen rather than evangelists? Is the preacher's fervor and faith being crushed out of him by the drudgery of church routine? Is the work of the preacher becoming constantly more difficult and less soul-satisfying?

There are other questions to ask. Does not the great church, paying salary to the pastor, stand in the way of reaching the consciences of the poor with the gospel messages? Grace Church has a thousand members, cultivated, rich. They maintain a splendid church; they pay a large salary; they raise thousands for missions, Christian education, etc. Is there no way to make these intelligent members of the church direct teachers of others? Can they be made soul-winners? The Church is congested at its great centers. The Men and Religion Forward Movement aims to solve the problem. Will it do it?

Not to take too dark a view, we will not omit to observe that the Church to-day is not measured by her numbers, nor the rapidity with which she advances numerically. The influence of the Church in wide circles outside her own pale was never before so great. It is seen in education, in literature, in her effect upon society and public opinion. Through these molding agencies the Church is a great power. The power of the Church has become her peril. Those who recognize her power seek to exploit her in their schemes of reform and progress. All sorts

of reform agencies seek to harness the Church in their interest. They would have the Church formally enlist to fight their battles. But the business of the Church is still to elevate the consciences and moral ideals of men. Let men form their schemes and fight their battles for social or political reforms. The Christians of the land will ever be the most earnest strugglers in such movements. But the Church, as such, should stand as the meeting-ground of all learners and laborers in the school and service of the Master.

Is the Church losing in spirituality? Never has the Church, as such, been so enlisted in effort to establish the Kingdom of Christ. The call is to still greater activities. We are content that the hermit, the recluse, the pietist should be reckoned as phases of religion, which more intelligent views and better tests of Christianity have left behind. We want action as proof of devotion to the Master's cause. But the spiritual life has its experience of fellowship with God. It takes hold on God and eternal life. Men are not born into the Kingdom of God but by the Spirit of God. The "new birth" and the conscious fellowship with God which it brings must still be emphasized in the gospel message.

St. Louis, Mo.

HAS THE METHODIST CHURCH AN EDUCATIONAL POLICY?

By Rev. Stonewall Anderson, D. D.

Recently an intelligent gentleman was asked to make a brief statement of the educational policy of the Methodist Church. He replied by saying: "The Methodist Church has no educational policy." Was he correct? I think not. Our policy may be in some respects hazy and indefinite. The rank and file of the Church, even many members of the Annual Conferences, may know little or nothing of it. We may not be living up to it. We may be in a condition similar to a political party out of power, and therefore unable to make its platform effective. In spite of all this, our Church certainly has an educational platform, though for want of power or proper organization, she may not be able to make it always and everywhere effective.

It is the purpose of this article to mention certain salient features of this policy. The educational work of the Sunday school, the Epworth League, and the Board of Missions is left out of account here. It is clearly apparent that within the limits of this article anything like elaboration is out of the question. What is said, therefore, will be little more than a mere statement of the important features of what is conceived to be the Church's educational policy.

1. The object of the educational activities of the Church is the promotion of Christian education. By requiring her pastors to preach on the subject, and to advise parents to educate their children, by various General Conference enactments from time to time, and by her educational organizations, institutions, and agencies, the Church has committed herself unreservedly to the task of education. Of course, the education which the Church believes in, is in sympathy with, and seeks to further is Christian education. But what is Christian education? This question was raised by the Board of Education at its annual session, April 27, 1904. A committee was appointed, consisting of Bishop Hendrix, Bishop Galloway, and Chancellor Kirkland, "to define what the Board means by 'Christian education.'" This definition was worked out by the committee, and is found published in the Eleventh Annual Report of the Board of Education.

2. It is the policy of the Church to exert her influence upon the education given by the State, to the end that that, too, as far as possible, may be Christian education. At the General Conference held at Dallas in May, 1902, the following preamble and resolution were adopted:

"Whereas a general movement is being organ-

ized looking especially to the improvement of the common schools in the rural districts of the South, and to the better preparation of teachers;

"Resolved, That our educators, presiding elders, preachers, and members generally are urged to give this much-needed movement hearty indorsement and active co-operation."

Only common schools in rural districts are here mentioned. Such schools form a very important part of education by the State, especially in the South. The Church's clearly expressed sympathy for and purpose to be helpful to such schools reveals, I take it, her attitude toward State education. This sympathetic attitude is further made clear by reference to the Bishops' address at the General Conference of 1902, in which a statement is made as to what relation the Church should sustain to the high schools of the State. The statement referred to is as follows: "It would therefore seem wiser for the Church to establish preparatory or fitting schools, and also to co-operate in the development of educational sentiment and local high schools by securing Christian teachers and directors for such schools, that their influence may always make for righteousness. The patronage of our colleges comes more largely from the preparatory and the high school than from the secondary (unclassified) school, owned and operated by the Church, while they do not entail upon the Church financial burdens. This policy will put the influences of the Church in direct relation to all educational work in which our people may be directly or indirectly interested, for we must not overlook the fact that Methodists are taxpayers as well as Church members, and therefore they have a duty to the community as well as to the Church."

3. It is the policy of the Church to maintain schools of her own. Though she may use the schools of the State and endeavor to influence them to the fullest possible extent, that they may give the highest type of education, the Church holds it to be of the greatest importance, both to herself and to the general welfare, that she equip and maintain schools owned and controlled by herself. Our Church proposes to do in her own schools something other and different from that which the State is able to do.

In 1911 ninety-nine institutions reported to the Board of Education as owned by the Methodist Episcopal Church, South. Of this number, one is a university, twenty-one are colleges, thirty-seven are academies, ten report themselves as junior colleges, and thirty are unclassified. The buildings and ground of these schools were valued in 1911 at \$10,690,907; the endowment at \$4,131,910; the total annual income, \$1,315,147. There were enrolled in them 15,782 students.

4. It is the policy of the Church to standardize her schools. Provision is made by our law for the appointment of "ten practical educators who shall prescribe the minimum requirements to be demanded of institutions seeking recognition by the Board of Education as secondary schools (academies), colleges, and universities. This commission shall, at least once in every four years, report to the Board of Education its work; and it shall then be the duty of the Board to classify all the educational institutions of our Church, and to designate each as university, college, or academy (or secondary school), according to the relation of the work done by it to the standards thus established by the commission."

In our policy provision is made for three classes of institutions, and only three—universities, colleges, and academies. The "Bulletin" of the Board of Education shows five kinds of institutions. To the three already mentioned are added junior colleges and unclassified schools. Perhaps our policy should be broadened so as to include junior colleges. Of course the list of unclassified schools cannot remain. These schools should shortly become colleges, or junior colleges, or academies. It is contrary to the policy of our Church for any of its institutions below the college to confer degrees. In my judgment we have reached the time when this

feature of our policy should be rigidly enforced. Our educational policy may want clearness on other lines, but here we are certainly clear. The Church does not and will not give its sanction to that species of educational charlatanism involved in conferring the standard academic degrees by institutions below the rank of the college. May I say in passing that the Church did not begin the work of standardizing her schools a day too soon? There are many and powerful agencies working in this field. To resist, as some seem inclined to do, the influences operating to standardize the schools of the country is mere folly. Our schools must be standardized. In no other way can we secure proper organization.

5. It is the policy of the Church to endow its institutions, especially its colleges and universities. One of the constituent elements of a college or university is endowment. This point we have settled. Endowment is secured in two ways—by annual collections from our people and by gifts for permanent invested endowment. Institutions below college rank may be endowed. They are not compelled to be, in order to secure recognition.

6. It is the policy of the Church to use an educated ministry. While we do not exclude men from the ministry who have not had academic training, we do apply an educational test to every man seeking admission either to the local or itinerant ministry. Furthermore, the Church has committed herself to the task of raising up and equipping an educated ministry. She proposes to seek among the ranks of the Church young men whom God calls to this high service; and if they are not financially able to help themselves, to aid them in pecuniary as well as in other ways to secure academic training. In carrying out this part of our policy, it is one of the functions of the Board of Education, through the Department of Ministerial Supply and Training, to raise a loan fund for the purpose of aiding worthy young men to prepare for the responsible work of the pastorate.

7. It is the policy of this Church to build up a system of correlated schools. In the charter of the Board of Education, which was taken out in 1895, by order of the General Conference of 1894, it is declared: "The general purposes for which a charter is sought are to establish a Board of Education for the Methodist Episcopal Church, South, which shall consist of members whose general duties and powers shall be fixed by the General Conference of said Church, and said Board shall have general care for the upbuilding of the educational institutions of said Church, for the establishment of new ones, and for the union of all in harmonious system."

The Church brought the Board of Education into existence to lead in building up her educational institutions into a harmonious system. The educational house of Methodism was rapidly becoming divided against itself. Competition and friction were apparent on every hand. Chaos was fast becoming the order of the day when the General Conference organized the Board. And while our educational work is not yet in ideal order, who can say what would have been the condition without the Board's efforts during the past eighteen years?

In some quarters the idea seems to linger that it is the policy of the Church to build a college for every Annual Conference. Such is not the case. The whole Church is the unit of organization. The true policy is not to attempt to build a college in every Conference, not even in every State. We shall be true to the policy of the Church at this point if we locate our colleges at such distances from each other that they will not be compelled to enter into competition with one another in attempting to secure patronage in students and money from the same constituency. We shall be true to the policy of the Church when there is a real need for each school, when there is a constituency back of each school large enough and strong enough to maintain it "in respectability and in power." It was to carry

out this policy that the law was enacted to the effect that an Annual Conference cannot adopt an institution of collegiate rank or above without the consent of the Board of Education. (See Discipline, Par. 59.)

8. The agencies charged with carrying out the educational policy of the Church are the Board of Education and its auxiliaries, the Conference Boards, and the Commission on Education. To these bodies is committed educational leadership by the General Conference of the Church. It is their duty to make effective the educational policy of the Church. To do that, they must work in harmony. Why is it that after these years intelligent men say we have no policy? Have the agencies mentioned been remiss in their duties? Have they failed to co-operate with each other in this great task? The Commission and the Board have worked together harmoniously, if not effectively, from the beginning. But there is not now, and never has been, that close co-operation and joint effort between the Conferences and the two connectional agencies that should be. Right here is the point of most serious defect in our educational organization. Until very recently how many of our Conferences have sought to know the educational policy of the Church in administering the educational affairs of the Conferences? For illustration, how many have taken into account the standards and requirements of the Commission in making their appropriations and giving recognition to Conference institutions? The Board of Education will not make an appropriation to an institution below the college grade which confers degrees. To do so would be to ignore the standards of the Commission. Many of our Conference Boards do not hesitate to make appropriations to such schools in clear violation of the policy of the Church. However, a better day is dawning. The Board of Education and the Conference Boards are getting closer together for more effective service in building up and better organizing our work. At the recent Educational Conference, held June 20, 21, composed largely of Conference Secretaries of Education, a resolution was unanimously passed to the effect that the Conference Boards of Education should observe the same principles in administering their affairs that the General Board observes in its administration. That simply means that the Conference Boards are determined to co-operate with the General Board in making effective the policy of the Church.

If the fall Conferences will adopt some such measure and will fall in line with the Church's policy, and will co-operate with the connectional agencies provided by the General Conference, it will be a long step in the right direction.

Our preachers and people will soon know that we have an educational policy, because it will be effective everywhere.

WHY NOT GET IT?

The Annual Report of the Board of Missions which was issued some weeks ago, and has already been put into the hands of each of the pastors in the connection, is available also to any others who may desire a copy, and will be mailed free of charge on application to the Board of Missions, No. 310 Broadway, Nashville, Tenn. The Report contains a complete review of all our mission fields and operations, embracing a statement from each Secretary, and also from every important mission in our six fields—China, Japan, Korea, Brazil, Mexico and Cuba. The volume contains, also, a complete directory of the names and addresses of all the missionaries of the Board. Another interesting feature is the Minutes of the Annual Meeting in May, which was in some respects the best session of the Board in its entire history. All who desire to be informed with relation to the missionary activities of our Church should by all means supply themselves with a copy of the Report.

Church News

The New York Observer, a religious weekly that has taken high rank in religious journalism for three quarters of a century, has been purchased by the Christian Work and Evangelist.

A million dollars has been added to the endowment fund of Brown University, Providence, R. I., the proceeds of which amount is to be used in paying increased salaries to teachers and in pensioning others who have grown too old for service.

Dr. J. M. Buckley, the venerable ex-Editor of the Christian Advocate of New York, who recently accepted the post of lecturer in Drew Theological Seminary, will deliver, as his first course of lectures, a series of addresses on "Ecclesiastical Law and Philosophy of Christianity."

The Church papers generally are containing words of highest praise of the fraternal address recently delivered by Bishop A. W. Wilson before the Conference of the British Wesleyan Methodist Church. Truly it was a great utterance, and contained words well worth hearing and preserving.

The members of the Congregational Church in Massachusetts contributed nearly an average of \$19 per member for church purposes last year. About an average of \$5 per member is given by them to the various benevolent enterprises of the Church. This is about 20 per cent above the average for the Congregational Church in the United States.

A movement is on foot to found a woman's college in connection with Trinity College of Durham, N. C. It is claimed that the business men of Durham have undertaken to raise \$25,000 to equal a like amount that has been offered, conditionally, by outside parties, and if the amount is secured the work of erecting the college building will be begun at once.

Rev. Frank D. Gamewell, whose effective service as superintendent of education of the Methodist Episcopal Church in China is recognized everywhere, has been elected general secretary of the Educational Association of China. The organization is interdenominational, and Dr. Gamewell has accepted the position for three years, the Board of Foreign Missions of his Church having given its consent.

Dr. John P. Mott, superintendent of all the Protestant Missionary agencies, is preparing for a trip extending over practically every missionary field in the world. He will first visit Ceylon and India, and then China and Japan. He will invite all missionaries who can do so to meet him in a body at the most convenient center of a given mission field, and he will conduct a several days' conference at each place.

The Methodist Church of Canada has adopted a resolution expressing its willingness to proceed at once toward union with the Presbyterian and Congregational Churches of Canada. It is claimed that conditions in Western Canada, where there is a great influx of settlers, demand the union of the three bodies. Just what action will be taken by the other two bodies at this time is hard to predict, but it is understood that if there is any opposition at all, it will come from the Presbyterian Church.

The publishers of the new minutes of the One Hundred and Twenty-fourth General Assembly of the Presbyterian Church announce that the book contains 1044 pages, and then venture to predict that the sharpest eyes will be unable to detect in them the slightest error. For a publisher, that is a dangerous challenge; for typographical errors have an aggravating way of

glaring from the printed page after a publication has been issued, while before publication they were as evasive as the proverbial "needle in the haystack."

The National Reform Association is now arranging for the Second World's Christian Citizenship Conference to be held in Portland, Ore., from June 29 to July 6, 1913. An elaborate program is being prepared, and speakers from all parts of the world will be invited to deliver addresses. Among those of prominence thus far announced as speakers are Bishop William Quayle, of the M. E. Church, and Bishops E. R. Hendrix and John C. Kilgo of our own Church.

The first two Sundays of September have been set apart by those whose business it is to plead for special causes as Labor Sunday, and Day of Prayer for Colleges Sunday. As much as we believe in the Church, and that it has a message for the laboring man, and that it fosters the spirit of education, we question the advisability of any attempt to get all the preachers in the country to preach on a given date on the same subject. The themes of a preacher's sermon should be of his own choosing, and not those handed to him by the corresponding secretary of any society.

Dr. H. K. Carroll, the able Methodist Episcopal gatherer of statistics, has given to the public his record of the advances and losses made by the Churches in the United States during the year 1911. His figures are interesting, although they cannot be said to be absolutely accurate. Among the Protestant bodies he credits the Methodist Episcopal Church as ranking first, the Regular Baptist Church (South), second, and the Methodist Episcopal Church, South, third. Among the Churches that are more prominently known the following have less than 100,000 members: Unitarians, Universalists, Salvation Army, Christian Science and Quakers.

Rev. Dr. Parley E. Zartmann, secretary of the Extension Department of the Moody Bible Institute of Chicago, is in charge of the plans for an Evangelistic Conference to be held in the Moody Bible Institute building on September 18-20. The object of the meeting is to assemble all the leading evangelists of the country together in order to plan a systematic evangelistic campaign throughout the whole country. Coming as it does in September, when most evangelists are the busiest in revival meetings, we doubt whether it will be possible to assemble any considerable number of the better class of evangelists anywhere at that time.

GOOD NEWS FROM THE SOUTHERN ASSEMBLY.

The second annual meeting of the stockholders of the Southern Assembly was held in the Methodist Church in Waynesville on June 20, at 10:30 a. m. About fifteen hundred shares of stock were represented either in person or by proxy. The report of the work done during the past year was read and the plans of the Board of Commissioners for the coming year were announced to the stockholders. The report showed that about seven miles of beautiful roads had been constructed at that time, and since that time two miles more have been finished; that about seven hundred and fifty choice lots had been carefully surveyed and staked and maps of same made, so that lots would be immediately put on sale, that not only had plans been made for the dam and the hotel and auditorium, but that the work on the dam and the hotel had already been begun, and the contract had just been closed for a steel auditorium with a capacity of four thousand, the steel frame-work of which is to be erected in place by August 15, 1912. The Commissioners reported to the stockholders that the dam, the auditorium and the hotel would all be completed in time for the formal opening of the Assembly

at the third great Conference of the Laymen's Missionary Movement, which will be held on the Assembly Grounds on June 27-30, 1913.

The stockholders indicated their hearty approval of the work which had been done and of the plans as outlined for the future, and after the adjournment of the stockholders' meeting, a trip was made to the Grounds in order that opportunity might be given to the stockholders in attendance to select lots. Many lots were selected, and since the day of the annual meeting many more stockholders have visited the Grounds or have sent in their application for lots.

In view of the fact that for a limited period the Assembly is giving a rebate of 50 per cent on the price of lots to all persons who will build on the same by September 1, 1913, practically all of those who have purchased lots have indicated their intention of building by the time of the opening next summer, and already some have adopted their plans and have given out contracts for their cottages. Among those who have bought lots are John R. Pepper, Memphis, Tenn.; E. A. Cole, J. B. Ivey and D. H. Anderson, Charlotte, N. C.; W. S. Witham and J. A. McCord, Atlanta, Ga.; J. B. Blades and two sons, Newbern, N. C.; J. A. Bullock, Montgomery, Ala.; F. P. Gurley, High Point, N. C.; Dr. George R. Stuart, Cleveland, Tenn.; Dr. S. B. Cook, Chattanooga, Tenn.; Fred Carter, Sweetwater, Tenn.; Rev. Whitley Langston, Waycross, Ga.; Rev. A. E. Holler, Columbia, S. C.; Mrs. Hattie D. Borden, Goldsboro, N. C.; I. B. Verdery, Augusta, Ga.; C. Perry Snell, St. Petersburg, Fla.; Miss Nellie Bennett, Kobe, Japan; Miss Mary Lee Bennett, Blackstone, Va.; W. H. Cralle, Pittsburgh, Pa.; J. M. Hough, Norfolk, Va.; George P. Adams, Blackstone, Va.; Rev. T. W. Lewis, Memphis, Tenn.; D. R. Barbee, Mobile, Ala.; General Julian S. Carr and T. J. Lamb, Durham, N. C.; Thomas J. Jerome, Salisbury, N. C.; S. C. Welch, G. C. Briggs, Dr. John Smathers, Bishop James Atkins, and Dr. James Cannon of Waynesville, and others.

A company has been formed by a number of gentlemen, which company has bought seventy-five lots, and will erect one, and probably two, hotels and forty cottages within the next two years.

President W. W. Finley, of the Southern Railway, and Traffic Passenger Manager S. H. Hardwick made a special visit to the Assembly Grounds on Thursday, July 25, and after a careful inspection of the work being done, stated that the Southern Railway would proceed at once to prepare plans for the building of a handsome station and necessary side-tracks, so that the railroad would be in readiness to handle the travelers to the Laymen's Conference in June, 1913.

Letters requesting information concerning lots and the plans of the Assembly are being received every day, and there is abundant evidence that the interest of the Church in the Assembly is very great and is steadily increasing. Many persons are visiting the Grounds, and all are impressed by the beauty of the scenery and the appropriateness of the place for a great Summer Assembly. We are banded together to do a great and much-needed work, and we must and will make it a great success.

JAMES CANNON,
Gen. Supt. Southern Assembly.

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Secular News and Comment

By Rev. A. J. Gearheard.

A new thirty-six story building will be constructed on the site of the old Metropolitan Building in New York City, which will be the largest office building in the world.

Prisoners in the Tennessee State penitentiary are to be given a theatre party, after which they will be given a banquet. This is to be done in the name of prison reform. What next?

The United States consumed more than a million barrels less beer in 1911 than in 1910. There is nothing yet to brag about, for there were more than 62,000,000 barrels consumed in 1911.

The Washington Herald favors a law that would forbid manufacturers of proprietary medicines from putting "false and fraudulent" curative labels on the bottles. The Herald's point is "well taken."

Secretary of State Philander C. Knox was sent as a representative from the United States to Japan to attend the funeral of its deceased monarch. It is a little expensive to maintain that type of international etiquette called diplomacy.

The American farmer has \$40,000,000,000 invested in his business and produces \$25,000,000 of new wealth every day. The fact is, the farmer is a great big part of our commercial world, and the one part that no other can get along without.

Seven men were electrocuted at Sing Sing prison, New York, on Aug. 11. To a sympathetic person it does not seem right to thus slaughter men in the name of the law. Yet, when one contemplates the fact that these men were confirmed criminals and murderers, such drastic action appears necessary.

On Oct. 14-15, New York City will witness the mobilization of the greatest fleet of warships ever assembled in American waters. At that time President Taft will review 120 fighting craft, including the two new 26,000-ton dreadnaughts, the Wyoming and Arkansas. At the same time forty-three war ships will be assembled in the San Francisco harbor and twenty in the Manila harbor.

The United States Senate committee on privileges and elections is prepared to recommend that the United States pay to William Lorimer, who was found guilty of obtaining his seat in the Senate by fraud, and ejected therefrom, the sum of \$35,000, a part of the amount he spent trying to prove himself innocent. Such a suggestion is scarcely less than an attempt to make the United States a party in an attempt to corrupt itself. We should like to know the full meaning of the spirit of treason.

The highest price ever paid for cattle on the hoof since 1867 was paid in Chicago last week, being \$10.40 per hundred pounds. We are not able to understand the reason of the excessively high price of beef cattle. It is easily understood that the cost to the consumer will be raised in proportion to the cost to the packer, and, also, that after the price of meat goes up, no matter how much the cost of cattle goes down, the retailer seldom remembers to reduce the price to the consumer. With the doctors advising the American people to eat less meat, and floods and other causes reducing the income of the average man, the exceedingly high price of meat will greatly aid the masses in heeding the doctors' advice.

The latest Kansas reform that has been suggested by an original "Jayhawker" legislator is

one that would establish a course of study in the State schools looking toward the final establishment of a class of professional jurymen. The author of the proposed measure claims that a man to intelligently serve on a jury should not only be a level-headed, unbiased man, but that he should have such knowledge of the law of his State as would enable him to judge the fine points of legal technicalities that are so often presented to a jury as evidence that might affect the decision. We doubt the wisdom of the proposed reform. Who would undertake to become a professional jurymen?

The science of surgery promises to accomplish wonders for the good of man in the way of preventing diseases and causing a normal development of all organs and limbs in those who might otherwise become cripples or invalids. It is claimed that by stimulating the thyroid gland, located in the floor of the mouth and near the larynx, a child may be made to grow much taller. It is further claimed that the shape of the body, size of the bones and general health of the person may, in a measure, be controlled by the science of surgery, assisted by the science of medicine. We do not know how much dependence can be put in these promises of great benefit, but one thing is certain, and that is that the number of cripples, deformed people and invalids are increasing so rapidly that something should be done.

The Chicago Tribune claims that a Chicago preacher paid it \$100 for the space required to publish as an advertisement a portion of the Scriptures. It further claims that two souls were converted as a result of the bought-and-paid-for space in its paper. That means that the two souls were saved at a cost of \$50 apiece, the paper receiving the money. The Tribune has the temerity to suggest that the conversion of the world might be accomplished by the Churches devoting their time to circulating the newspapers and, dismissing their preachers, spending the money thus saved in advertising. The saving clause in the Tribune's editorial claiming such a change was advocated by a leading minister, was that the said preacher is also an insurance agent, an ad-writer, and is at present without a pulpit. May such men so remain.

"WESLEY AND HIS WORK."

By Theo. Copeland.

The greatest need of every generation is to have its institutions vitalized and readjusted to existing conditions and environments. This necessity was laid upon the English people in the eighteenth century by reason of the skepticism which permeated the higher walks of life, and the low state of morals prevalent among all classes. For such a time as this, God raised up and commissioned John Wesley to inaugurate and direct the greatest religious movement of modern times.

This latest book, from the pen of Bishop Candler is in no sense biographic. Its purpose is rather to present a portrait of Mr. Wesley in his strenuous endeavor to stay the pernicious tide of infidelity, to rekindle the fires of devotion on deserted altars, and to infuse new life into a decadent and apostate Church.

The book consists of ten addresses bearing on different but related subjects, the first having been delivered before the British Wesleyan Conference assembled at York, England, July 17, 1908.

The entire book shows the Bishop at his best. The subjects treated are of the first importance, and the manner of their treatment is above criticism. I have been specially enlightened and edified by the address of the author on the occasion of the bi-centenary of the birth of John Wesley. We have here a panoramic canvas on which eminent historians, like Buckle, Lecky and Lord Macaulay; noted journalists, such as Strachey and W. T. Stead, and distinguished theolo-

gians of the type of Isaac Taylor and A. M. Fairbairn, pass in review before us and lay their garlands at the feet of John Wesley. We are reminded that the Methodist movement is the starting point of our modern religious polity, and the field preaching of Wesley and Whitefield is the event from which the religious epoch now current must date its commencement. They tell us that Wesley helped England to save Europe from doubt, despair and destruction; that he checked the mad current of French infidelity, and averted in some degree the perils of modern industrialism.

The Bishop quotes a fine eulogy from Dr. Henry Van Dyke of Princeton University: "From the lips of John Wesley there flowed into the arid and sterile theology of the eighteenth century a refreshing and fructifying influence. A divine benefit has been conferred through him upon every living Christian Church, and multitudes who hardly know his name have felt the influence of his spirit. That every one who wants salvation may find it in Christ; that every one who finds it through faith may know it and be sure of it, and that this knowledge brings gladness and leads to goodness—these are the great truths which shone clear in Wesley's experience, and these, I take it, are of the essence of Christianity."

According to Fitchett, the historian, the religious revival of that period purified domestic life, wove bonds of quick and generous sympathy betwixt all classes, gave a new tenderness to charity, a loftier authority to morals, as well as a new grace to religion.

Toward the close of Wesley's life he apprehended, not that the people called Methodists would cease to exist, but lest they should exist only as a dead sect having the form of godliness without its power. And this he predicted would undoubtedly be the case unless they held fast both to the doctrine, spirit and discipline with which they first set out. The doctrine we still hold intact, but that in many places we have drifted far from the spirit and discipline of early Methodism is a painful fact.

If the Methodist clergy of the twentieth century would make as much of the Bible as Wesley did, if they were inspired by the same lofty motives that prompted his consecrated life, if they kept steadily and constantly before them, as he did, the controlling and consuming passion of the Christian ministry, the desire of all nations would speedily come in Pentecostal power, and diffuse His blessings to the ends of the earth.

St. Louis, Mo.

WANTED—A position to teach small children in a private family. (Miss) Berta Wall, Forest Home, Alabama.

Will be a Little Late.

"THIS is John. Will be a little late for dinner to-night. I'm bringing out Mr. Forbush. Expect us about seven o'clock."

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IN REPLY TO BROTHER SELECMAN.

In his article published in the last issue of the Advocate, Rev. C. C. Selecman, of Webb City, Mo., accuses me of treating unfairly his recent contribution to the Nashville Christian Advocate, entitled "Wanted—An Annual Conference Program." He seems to think that I did not read it intelligently, or misconstrued its meaning in order to reduce the task of answering it. Possibly I did not read it intelligently, according to his notion. Intelligence in readers, according to some writers, is manifested only by their unconditional agreement with the writer's statements. If my reading intelligently Brother Selecman's recent article is conditioned upon my agreeing with the sentiments contained therein, I'll confess right here that I can't meet the condition. I will not agree with the spirit of any article that has as its purpose the destruction of either the doctrines or polity of the Methodist Church.

He quotes a certain connectional man as saying, "We are being crushed by ecclesiastical routine." If the "we" means the connectional man, it might be noted that the business of the Methodist Church is not to expand connectional men, or humor dignitaries. There is even now too great a tendency on the part of some to place the few favored ones in the Church upon a pedestal and perform a sort of homage to them, and ignore the rank and file of the ministry. Right here let me say that the future progress of the Church does not depend upon ecclesiastical statesmanship, nor upon the revision of the modus operandi of our ecclesiastical gatherings, but upon the faithfulness of the men who are in the field, upon our pastors and the noble men and women of our churches. They are the ones who are gathering in the sheaves. The number of souls saved during any one year depends very little upon the faithfulness of our connectional men, but almost wholly upon the faithfulness of our fellow-pastors; and yet our friend would crush the hard-worked pastor, seal his lips on the Conference floor, and hurl an insult into his face by saying so "many pastors who do shoddy work, talk in extravagant terms" that all of them should be silenced. I deny his charge. I lift my hat to the pastor on the poor rural or mission charge, and claim for him the same right to take the time of our Annual Conference sessions as is accorded to presiding elders or connectional men.

Again, if by the "we" he means the Church, I will say that the Church is in far less danger of being crushed by "ecclesiastical routine," whatever that is, than it is by ecclesiastical vandalism. There is to-day in our Church, as well as other Churches, a small number of ecclesiastical vandals, with chisel and hammer in hand, who have as their object, and, apparently, sole object, the changing of something. They seem to think the Church is like the housewife's front room, "freshened up a bit by moving the furniture around." Give them rope, and they would restate our faith, do away with the presiding eldership, and so construe the Word of God that a man with the devil in him would have no reason to repent of his sins or believe on the name of Jesus Christ. I have not said that Brother Selecman belongs to the crowd of vandals, but I do say that he is attempting to do away with a time-honored custom and so change our Annual Conferences that the personal element in them would be largely destroyed.

My creed in brief is, I believe in the doctrines of Christianity as interpreted by the Methodist Church; I believe in that system of church government that has been tried by the Methodists for so many years and found good enough; I believe in the Methodist itinerant, who on an average is the most spiritual, religious and effective minister of Jesus Christ found in the world, and I believe he has a right to be heard in the Annual Conference sessions for what he has done; I believe the Annual Conference is the official business meeting for a number of preachers within a given territory, the object of which is to hear the reports of the year's work, and plan and man

the field for another year's work, and that there is nothing in our system that indicates that its sessions should be made to entertain any one; and I believe that any attempt to radically change our system of doctrine or polity should be throttled in its incipency.

In brief, Brother Selecman, by both his first and last articles, desires to do away with verbal reports at Conference; I do not so desire. He would map out a program for the session, showing just when each speaker will appear, so that it would seem that the connectional men are a part of the session instead of incidental visitors. I say that such a change is absurd. The connectional men themselves could not work to such a program. They are busy men, often making two and three Conferences in one week, besides traveling hundreds of miles. They often arrive at a Conference session in the morning and are compelled to leave within a few hours and must be heard then or not at all, and the Bishop cannot twist the affairs of the Conference suddenly into such a strain that the Secretary's speech will be in logical order. His Annual Conference program with a "cumulative effect" is cumulative twaddle. He agrees with me that the connectional men fail to hold the attention of the preachers when they make their speeches, yet he says I reflected seriously on them. I may have done so, but I would rather cast a few that way, than to say that so many of the rank and file of our preachers are so dishonest in their reports on the floor of the Conference that the reports should be done away with and all the pastors muzzled and forbidden to tell of their trials and victories during the year.

His third suggestion about committee reports being brought in earlier, is not so bad. But it must be remembered that a committee must have time to consider and something to consider before it reports. If reports are hurried up to any great extent the committees would have to meet in advance of the regular session of the Conference, or else the Conference would have to sit longer than a week. If, as he says, reports are written by one man, read hurriedly and voted recklessly, the fault is not with our system, but with the men who vote. He simply says, in effect, that the majority of our preachers consider their own personal pleasure of greater importance than the welfare of the Church. If such is true (which I do not believe, for again, I say, I believe Methodist preachers are Christian gentlemen), what we need is not a change of system, but a change of heart.

He says his plea is not for "floods of oratory." I will submit his own words: "There are many smoldering sentiments entertained by the rank and file of itinerants to-day that need to be dragged out from under the ashes. Many sparks would be extinguished quickly by a breath of air that otherwise will smoulder for years. Here and there a flame will kindle when proper ventilation is furnished. . . . There are many questions on which the rank and file of 'field hands' have a right to speak." For what is he pleading if not for floods of oratory?

In conclusion Brother Selecman says that there is a widespread feeling that our Conferences are not filling the bill. Whose bill? and what is the character of the bill that needs filling? The fact is, there is a crowd of pseudo-reformers who are just itching to change something and are casting about for some excuse to attack either the doctrines or polity of our Church.

His second statement is that he is not bold enough to presume that the solution of the question is in his suggestions. Once, at least, we are agreed. We have written and arrived at the same conclusion, viz., that his new program for an Annual Conference is a fizzle. It will not solve anything. His apology that the question was up and he wanted to keep it up is a little "far-fetched." Brother Rankin's suggestion of having the Conference sessions once in two years, instead of annually was a joke. Everyone laughed at it who read it thoughtfully. That Brother Selecman kept the subject "up" with his self-confessed

bopeless plan adds to the humor of a suggested change.

His last paragraph is a confession of faith in God, the Church, and divine providence. He says that when a change is really needed, God will raise up a proper man or set men to do the work. Correct he is, but at present we see no reason for casting reflections on both our present system and our noble preachers, and offering self-confessed futile methods of accomplishing an imaginary reform.

A. J. G.

ORIGINAL SIN.

By E. B. Partin, M. D.

"By one man sin entered into the world and death by sin." (Romans 5:12.)

Sometimes the thought comes into the mind of the Christian, "Why does God, who has all power in heaven and earth, allow evil to exist in the world? Has he not power to blot out and banish from the earth the very existence of evil? Was evil present in the beginning, and did God create the evil as well as the good?" These are not idle questions of mere curiosity, but of importance to each one to whom the thought presents itself.

We will better understand these questions and receive light on this subject by reading the three first chapters of Genesis, where the inspired writer, Moses, gives an account of the creation, and the fall of man. We find that God created everything just as he would have it be, in order to the happiness of man and for his own glory; so that he pronounced that which he had created "very good." Man being created in the image of his Maker, was holy and happy. But he was created a free moral agent, having the power to choose obedience and live, or to disobey and die. He was made able to stand, yet liable to fall. He chose to transgress, and fell from his high and holy estate, and thus "by one man sin entered into the world and death by sin." By this one act of disobedience, banishment from the Garden of Eden was incurred and a curse was brought on the earth for man's sake; and not only that, but there were entailed on his posterity a sinful disposition and a depraved nature, "whereby they are very far gone from original righteousness and prone to evil and that continually." And so the poet rightly expresses the condition of fallen man when he says:

"As soon as we draw our infant breath
The seeds of sin grow up for death."

We have only to look around us and see the existing conditions of this world and its many calamities, and read the daily newspapers with their records of crimes and harrowing accounts of daily occurrences, to see that there is a curse resting upon it. And although there are many beautiful things in nature on which the eye of man delights to look, showing us something of its original beauty and grandeur, yet the effects of sin and death are found everywhere, reminding us of the fact stated by the inspired writer that, "By one man sin entered into the world and death by sin." In my next I will have more to say on this subject, and something of the remedy for sin.

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WISHING.

Do you wish the world were better?
Let me tell you what to do;
Set a watch upon your actions,
Keep them always straight and true.
Rid your mind of selfish motives,
Let your thought be clean and high;
You can make a little Eden
Of the sphere you occupy.

Do you wish the world were wiser?
Well, suppose you make a start,
By accumulating wisdom
In the scrap-book of your heart.
Do not waste one page on folly;
Live to learn, and learn to live.
If you want to give men knowledge,
You must get it ere you give.

Do you wish the world were happy?
Then remember day by day
Just to scatter seeds of kindness
As you pass along the way;
For the pleasures of the many
May be oftentimes traced to one,
As the hand that plants an acorn
Shelters armies from the sun.

—Youth's Companion.

ANY BOY MAY DO GREAT THINGS.

A bronze tablet recently placed on the outside of the house which was the boyhood home of Mark Twain, reads:

"Mark Twain's life teaches that poverty is an incentive rather than a bar, and that any boy, however humble his birth and surroundings, may by honesty and industry accomplish great things." It has been suggested that copies of the tablet be placed in the public schools of the country.—New York Christian Herald.

JAPANESE TOP-SPINNERS.

A Japanese student of medicine was showing a group of Americans what he could do in the way of top-spinning. He took up a big, yellow top shaped like a chrysanthemum, wrapped a silk cord about it and threw it down. It spun beautifully, this huge flower, and out of it, all of a sudden, a half-dozen smaller flowers leaped and spun in their turn about the floor.

"A chrysanthemum top," said the young man. "Here is a bird top."

He corded and threw down a top that resembled a bird. This top, as it spun, opened and closed its wings and made long leaps to left and right in imitation of a bird flight. The Japanese student wound a red top as big as his head and hurled it violently straight at one of the guests. It shot through the air till it was within a few inches of the frightened young man's face, and then, as though by magic, turned and darted back again, and the student caught it on his palm and held it there, still spinning.

"This is a boomerang top," he said. And again he threw it across the room, and again it shot back still spinning, to his hand.

The young man now set going simultaneously a dozen small tops of red and yellow and green paper. They looked plain and commonplace as they spun, but suddenly they began to open out, and one became a ladder, another a lantern, a third a ship, a fourth a branch of cherry blossoms, and so on.

"The Chinese," said the student, "are noted for their kites. Why is it that we Japanese are not equally noted for our tops? All over our country we spin tops, and my little exhibition here would seem poor and mean beside the one that a really expert spinner could give you in Japan."—Christian Intelligencer.

TWO IN THE CORN.

Margie stopped short, listening. As sure as anything, those sounds meant that Joe and Jack

were on the other side of the hedge in mischief. Whispers and scurrying feet were bad signs when Joe and Jack were near at hand and out of sight. Margie sighed—a very long sigh for a girl six years old. "I just know," said Margie, "that's something of mine they got."

Here she heard a queer mixture of noises—a hiss, a growl, a wicked shout of joy; and from under the hedge shot a furry ball. Margie's dearest of three dear cats, Tort—short for tortoise-shell. His ears were flat and his tail as stiff as a brush. Margie caught only a fleeting glimpse as he passed, but enough to see that all four feet appeared to be several times their normal size.

Without hesitation, she set out on a dead run in pursuit of the fleeing cat.

Down the yard they sped, cat and girl, through the gate, into the road and still on. Margie had simply one idea; she must overtake Tort before his feet grew any larger. When her breath gave out, and she crouched in a little heap to rest, it was with a confused memory of having seen a tortoise-shell tail disappear somewhere to the left and of having dashed after it. "Why, I'm in the corn," Margie said.

She certainly was. All around waved a forest of straight corn; the green blades leaned together for a roof, and everywhere went a sort of singing breath. Nothing else could be heard or seen. "Well, I've let Tort outrun me," Margie remarked, recovering her scattered wits; "I'll just have to go home, now, and wait till the blessed cat comes back to me." So she started forth.

But much walking and walking did not bring the road edge any nearer. At last, when all directions had been tried and found to lead nowhere, Margie understood that she was lost in the corn-field. "It's like the ocean," she told herself fearfully. "S'pose there are sharks and whales."

This last word made her think of Jonah, and that brought another thought: "I can say my prayers." And holding tight to a cornstalk, she prayed for help. Then she sat and waited breathing very hard, but comforted. Presently far off, a slight crackle began. "Do whales crackle?" she asked herself. Rustle, rustle. Something was brushing against the low-growing blades. Margie shut her eyes, opened them and saw—Tort! He mewed politely; his tail was smooth again, and his feet the right size—all but one that wore nothing more terrible than a paper shoe.

Tort, well pleased too, shook his freed paw lightly, sat down and began to wash his face with it as though nothing had happened. Then he stretched, yawned and started off at a brisk trot. His little mistress followed, not a good six inches behind, having no idea of again losing sight of the precious tail-tip.

Daintily, carelessly, he picked his way, looking to neither right nor left; and finally, after much winding in and out, it seemed to Margie, they were at the roadside again and yonder in the distance was home.—Jewel.

THE CONVERTED BRAHMIN.

(From a true incident narrated by Dr. Scudder.)

Published by the Woman's Foreign Missionary Society of the M. E. Church.

A Brahmin, who'd been taught from early youth That he was holy, wise and heir of truth;
A Brahmin, worshiper of idols old
Like "Jagganatha the Supreme"—of him we're told

That he, some years ago, a Christian book
Obtained and read. He could but look
With scorn upon the words therein.
"What!" murmured he, "Is idol worship sin?
And 'Jagganatha the Supreme,' is he
No God? Away with such vile blasphemy!"

Thus spake the Brahmin, but he still read on.
He read of one true God, of Christ His Son;

And while his lips with proud contempt denied,
"This doctrine strange is true!" his soul replied.
A Bible next from Christian hands he bought,
And secretly within its lids he sought
Full knowledge of that wondrous personage
Called Jesus Christ.

He read page after page,
The Holy Spirit giving promised light.
Meanwhile he thought with tremulous affright
Of holy waters and of honored dead,
Of angered gods and shrines unvisited.
At length in sheer despair he cried aloud,
While o'er the Blessed Book his head was bowed,
"I'll make this night one final test;
Thus shall my soul find peace and rest."

The day wore on; and when the twilight fell,
Throwing its long, cool shadows like a spell
O'er all the land, the Brahmin stole away
Toward Jagganatha's temple, huge and gray,
His only weapon was a sharpened spear—
Not borne in self-defence. He had no fear
Of forces armed; his enemies, unseen,
Were superstitions. But behind that screen
All human hope and fear, and love and hate,
With mysteries he had learned to venerate,
Beset him with their pleading, torturing cries.
He felt the pressure of past centuries,
And still moved on, trembling but undismayed—
A martyr soul, who dared not be afraid.

Quite unobserved, he passed the portals wide—
Soon reached a dim recess, and stood beside
A hideous idol—Jagganatha grim!
Wise, "twice-born" ancestors had worshiped him.

Through ages past. What if, indeed, 'twere true
That his curse rested on the doctrine new?
What if with thunderbolts his wrath should vent
Itself in swift and awful punishment?

Such thoughts—each one a fiery dart—
Now pierced the Brahmin's troubled heart,
"Is Jagganatha God?" he cried;
"Oh, speak to me, thou Crucified!
If thou be God, reveal thy might,
And through the darkness send thy light!
These barriers high break down for me;
Show me thyself—and make me free!"

In agony of soul he breathed this prayer,
Then with firm-clasped, uplifted spear
He struck the wooden god once and again,
Ay, smote it sharply! but no cry of pain
Escaped, no thunderbolt nor flash of fire,
No echoed curse from ancient priest or sire.

The victory was won! A joyful cry,
"O Alleluiah!" seemed to reach the sky.
"My heart believes! for me the Savior died!
There is no God but thee, thou Crucified!"
The hoary temple arches caught the word—
"No God but Thee!" and heaven the echo heard.
Entranced, enraptured knelt the Brahmin there,
Light filled his soul, for God had answered prayer.

He is but one. The restless millions wait
That Light whose dawning "maketh all things new."

Christ also waits—but men are slow and late;
Have we done what we could? Have I? Have you?

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SHREVEPORT, LA.

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North Mississippi Conference—Rev. J. T. Murrah, Rev. W. W. Woollard, Rev. H. S. Spraggins.

Editorial.

OUR PRESSING LITERATURE PROBLEM.

It is a good plan to keep first things first. We sometimes note expressions that would indicate that our Publishing House at Nashville was established to provide for our superannuate preachers, but any such notion is wholly erroneous. That institution was designed to furnish our people with wholesome religious literature at the lowest reasonable cost, and what it may do for our worn-out veterans, noble as that work is, is merely incidental and secondary. And most urgently do we need to adhere to the great primary purpose which led to the founding of our publishing plant. The country is now being literally flooded with vicious reading matter that is poisoning the minds of our people, and by all means its influence should be counteracted. Indeed, it is perilous in the extreme not to endeavor to do this. Not to make money for any cause, but to fulfill the real mission for which it exists should, in our humble opinion, be our aim in the management of our Publishing House. If necessary, let some other way be found to care for our aged heroes—none are more interested in making adequate provision for them than we. But we think we should become more aggressively enterprising in the manufacture of bright and attractive books and periodicals and in getting them into our Methodist homes throughout the country.

Though we would not be so presumptuous as to express a positive opinion against that of those who are familiar with all the prevailing conditions, we fear that a mistake has been made in changing the Epworth Era from a weekly to a monthly. It may, under the new plan, serve equally well as a working manual for our Epworth Leaguers, but ought not a Church with 2,000,000 members maintain at least one bright and high-class weekly for its young people? What if it was not paying expenses? Could we not, in view of the service that it would render, afford to supply the necessary funds to keep it going? It seems that the Northern Methodists felt that they could well afford to do this in the case of the Epworth Herald, which lost considerable money during the past quadrennium, but which the late General Conference at Minneapolis refused to abolish or to change in any way whatever.

We do not desire to be understood as finding any fault with our capable and faithful Publishing Agents, for both of whom we entertain the very highest regard, and whose superior service deserves unstinted praise. They are doing well the work that they understand they have been commissioned to do. Nor are we directing criticism at the Book Committee. It is rather with our general publishing policy as a Church that we are dealing. We feel a pride in the quality of the work turned out by our Nashville plant. In our judgment, it is unequalled anywhere in the South. Books on live subjects, beautifully

printed and bound, are constantly issuing from our presses. Our shelves at Nashville are loaded with choice volumes. But are we resourceful and energetic enough in getting this literature into the hands of the people? It must be circulated to do good. Are we printing it in the best form for this purpose? Could cheaper editions be more generally sold? Are we getting out a sufficiency of tracts on pertinent questions and distributing them as we ought? Are we making weekly papers enough, or too many, for the Church, and is the price of each what it ought to be? Ought all our papers to be issued under the direction of the General Conference, subsidized, and circulated at a low subscription rate? These are some of the questions which, as we see it, deserve the most careful and painstaking consideration.

We heartily commend our leaders for the enterprise they have shown in establishing branch book houses at Dallas and Richmond. This proves that they are awake, observant, and disposed to go forward. But in view of the extreme exigencies of the situation, we feel doubtful whether we are pressing this work to the extent that we ought? None among us is more important, and none more imperatively demands to be thoroughly studied, wisely and skillfully planned, and vigorously and systematically executed. Here is a challenge to the ecclesiastical statesmanship of Southern Methodism.

TEMPORIZING WITH A MONSTER EVIL.

We are pleased to note the warfare that is being waged against the white slavers in all parts of the country. They are a curse to society, and they ought to be severely punished whenever they are apprehended. Scarcely anything could be more diabolical than their scheming to entrap and ruin innocent and unsuspecting girls. The crime which they commit is blacker and more heinous than murder, and far more frightful in its consequences.

But pernicious and horrible as it is, the white slave traffic is only a surface indication of a vastly more deep-seated and widely extended disease which afflicts human society in all lands. We refer to the blighting reign of sensuality which is nothing short of a positive menace to civilization. States have gone down before it in the past, and it may yet wreck some of those to-day in existence. The threatening evil of divorce, before which the civilized world is now standing aghast, is one of its logical and inevitable fruits.

Though frowning at the white slave traffic, our police authorities are not fighting the widespread prostitution which underlies it, and of which it is the baleful offspring. On the contrary, in most of our municipalities they are licensing and encouraging it. Not only is it given the right of way in restricted districts, but its emissaries are allowed to lay their traps for unwary victims in reputable sections where they are expected to be off their guard. The organized forces of vice, if they will merely keep from shocking the public too much, are given a comparatively free and unfettered hand. This is a crying shame. It is hard enough to combat evil when the government lends a helping hand in its suppression, and the case is well nigh hopeless when its influence is on the other side. We need nothing at this time more than clean and upright officials in our cities. The reform that gives them to us will be the greatest that can possibly come, since these centers of population are now giving type to our entire civilization. As are our cities, so will the whole country largely be in the coming years.

TRYING TO POLLUTE A STAINLESS NAME.

Some of the liquor manufacturers are persisting in trying to market an "R. E. Lee" brand of whiskey. They attempted it some months ago in Virginia and were estopped, and have lately at-

tempted it in Alabama, with the same result. We congratulate these States upon having blocked this effort to pollute the most stainless name in American history. General Lee would not permit the use of his honored name as a means of drawing patronage for a reputable insurance company, even when offered a large sum of money to do so at a time when his finances were depleted by the ravages of war; and to allow a distillery to do this in this day would be a shame and a reproach. The great soldier had no connection with profanity, whiskey drinking, and kindred vices. He was the most perfect flower of Southern chivalry—white, flawless, and unsoiled. Well may we cherish his memory and sacredly guard his spotless name.

"Ah, Muse, you dare not claim
A nobler name than he,
Nor nobler man hath less of blame,
Nor blameless man hath purer name,
Nor purer name hath grander fame,
Nor fame—another Lee."

PERSONAL AND OTHER NOTES.

Rev. J. W. Faulk is assisting Rev. R. V. Fulton, the pastor, in a revival meeting at Dennis Mills, La.

Rev. J. F. Foster, the pastor of our Church at DeRidder, La., is spending his vacation at Biloxi, Miss.

The annual camp meeting at Shiloh, Miss., will begin on Friday night before the first Sunday in October.

Rev. W. W. Holmes, of New Orleans, is in Franklinton, La., where he is assisting Rev. L. C. Wilson in revival meetings.

Rev. Dan Kelley, one of the Conference evangelists of the Mississippi Conference, recently closed a successful meeting in Haynesville, La.

Rev. H. C. Murphy, the pastor, assisted by Rev. F. N. Sweeney, has just closed a successful meeting at James Chapel on the New Roads (La.) charge.

Rev. C. J. Stapp, of the New Augusta charge, is doing well. The New Augusta Church has recently been blessed with a gracious revival meeting. The power of Methodism is in her revival spirit.

Rev. B. H. Rawls is in great favor with his people. The McLean charge is to be congratulated on having such a splendid preacher. It is current among the preachers that this brother knows how to preach.

We are grateful to Rev. W. M. Commander, the faithful pastor of our Church at Chester, Miss., for a club of five subscriptions, which he sent in last week. He announces that he will secure others as fast as possible.

Rev. Elton Wilson, of Hammond, La., is spending his summer vacation visiting relatives in Georgia. Brother Wilson has been doing good work in Hammond; in fact, preachers from the "peanut" State have a habit of doing good work.

Rev. J. Y. Bowman serves an appreciative people at Lucedale, Miss., where he is deservedly popular. A correspondent, in writing to this office recently, said: "When Tennessee gave the pastor of Lucedale to Mississippi, a gracious gift was made."

Dr. H. Walter Featherstun, pastor of our Church at Newton, Miss., recently returned from Corpus Christi, Texas, where he delivered a series of lectures on "The Distinctive Doctrines of Methodism" before the Texas Epworth League General Assembly.

We are grateful to the following brethren for having remembered the Advocate during the past week by sending in remittances for subscriptions from their respective charges: Rev. W. A. Bruner, Pine Valley, Miss.; Rev. T. H. Dorsey, Water Valley, Miss.; and Rev. W. J. Porter, Lanesville, La.

Rev. J. B. Conner, pastor of the Sardis (Miss.) Circuit, assisted by Rev. R. H. B. Gladner, has just closed a successful meeting at Wesley Chapel, five miles east of Sardis. There were several additions to the Church on profession of faith, besides some of the converts united with other Churches.

The pleasure of a summer vacation which Dr. G. E. Cameron, pastor of First Church, Shreveport, La., was spending with his parents in Benton, Ark., was marred last Monday by the sudden death of his father. Brother Cameron will have the prayers and sympathy of all who know him in this hour of sore bereavement.

Brother W. E. Dickens, pastor of the Shiloh (Miss.) Circuit, assisted by Rev. J. E. Williams, has just closed a successful meeting at Johns

Church. Nineteen were received into the Church on profession of faith, and the entire membership was revived. In writing of the meeting, Brother Dickens says that Brother Williams preached with the old-time power.

Rev. W. W. Drake is in high favor at First Church, Baton Rouge. He has one of the best Sunday schools in the State, which is under the able superintendency of Brother W. S. Holmes. Brother Holmes not only presides over the Sunday school session on Sunday morning, but devotes much of his time during the week in looking after the welfare of his school.

Rev. G. P. White, pastor of Second Church, Baton Rouge, is being ably assisted by Revs. J. T. Sawyer and J. W. Brown in a meeting at Meadows Chapel. From the reports that have reached this office, the meeting is accomplishing gracious results. In speaking of Brother Brown's preaching ability, Rev. C. C. Miller, his presiding elder, says, "He is a regular Bishop."

The Rev. H. B. Watkins, of Natchez, Miss., recently closed a successful revival meeting at Mizpah, on the Harriston (Miss.) charge. There were ten accessions to the Church and the membership was greatly revived. Brother J. E. Sampley, the popular pastor, was unable to attend the meeting until the last two days, having been confined to his home with a severe attack of malarial fever.

Four revival meetings have been planned to be held in New Orleans during the month of October: at First Church, Parker Memorial, Epworth, and McDonoghville. Among the ministers who have been called to assist in these services is Dr. A. F. Smith, of Jackson, Miss. Dr. Smith will assist Rev. H. R. Singleton at the Parker Memorial Church, beginning the first Sunday in October.

We are in receipt of a letter from Rev. J. T. Leggett, presiding elder of the Brookhaven District, stating that the condition of Rev. R. S. Gale, our pastor at Summit, Miss., who has been sick for some time, is critical. Let prayers be made that God may spare his life to his family and the Church. Brother Gale has been a faithful servant of the Church, and has lived a true life among his brethren.

Rev. C. C. Miller, presiding elder of the Baton Rouge District, accompanied by his son, Richard, passed through New Orleans last Friday on his way to Varnado, and complimented this office by a brief call. He is rounding out his fourth year on the Baton Rouge District, and was never more deservedly popular. He reports that the revival season is proving especially fruitful in the harvest of souls in his district.

Rev. Joseph King has captured the people on the Deasonville (Miss.) charge. It is said that that charge never had a better pastor, and it is also said of him that he is a preacher of more than ordinary ability. He recently closed a successful meeting at Ellison Chapel, in which he was assisted by Rev. J. E. Williams, of Mendenhall. Brother Williams has proven himself to be a successful evangelist on more than one occasion.

Rev. H. R. Singleton left New Orleans last week, and his Parker Memorial Church congregation was left in the dark as to his whereabouts. Brother Singleton, however, returned in due time, and it developed that he had made a little run to the northwestern part of the State, and delivered a lecture or two. While gone he was permitted to inspect the new Noel Memorial Church building in Shreveport, which he says is an imposing and handsome structure.

The Mt. Hermon Charge, under the effective pastorate of Rev. J. W. Harper, was never in better condition than now. A revival meeting in which Rev. L. I. McCain did the preaching, has recently been held at Angie, one of the points on the charge, and among the new members taken into the Church were thirteen of the best and most substantial men in the neighborhood. A new church building has been enterprised, and \$600 already subscribed for that purpose.

Dr. F. N. Parker will fill the pulpit at Carrollton Avenue Church, New Orleans, next Sunday morning. It has been some time since the people of New Orleans have been permitted to hear Dr. Parker in one of his home pulpits, and the seating capacity of the Carrollton Avenue Church probably will be tested. Dr. Parker has made a new record for himself as a teacher of the Bible in Trinity College, Durham, N. C., but it is as a preacher that the people of New Orleans know him and love him the best.

Rev. Hugh W. Jamieson was in New Orleans last week to attend the wedding of his brother. While here he reported that his work in Shreveport, with the Queensboro congregation, is prospering. Brother Jamieson is pushing the work on the new \$10,000 church which he is building, and has been phenomenally successful in raising money, by selling shares in the church building, the same to be redeemable only in that blessing

that comes to the purchaser when he thinks of the good his money has helped to do.

Rev. J. T. Murrah died in Memphis on Aug. 20, and was buried at Columbus, Aug. 21.

Rev. H. M. Johnson has been appointed to the Summit and East McComb (Miss.) charge to take the place of the pastor, Brother Gale, who is seriously ill. He has begun his work in earnest, and has already planned to hold revival meetings at both Summit and McComb City. He will reside in McComb City.

Rev. Fred Applewhite is the pastor of the Benton (Miss.) charge. Benton was once the capital of Yazoo County, and Senator John Sharpe Williams lives near the place. It is said that men make a place famous, and in this connection it may be added that Yazoo County has always been noted for its noble women and brave men. The parsonage in Benton is presided over by a member of the Lewis family, and she is, indeed, a gracious woman. Brother Applewhite was never in greater favor with his people than now.

Pachuta, Miss., is a pleasant place in which to live. Such men as Brothers Day, Evans, Abney, Gunn, Graves and Adams make for the welfare of any town. Rev. E. L. Alford has the confidence of the people and is doing a good work. The following extract from a communication recently received is of some interest: "About a month ago two young ladies of the same age arrived at the parsonage in Pachuta. Mary and Elizabeth are their names. The pastor's salary should be increased. Blessings on the young ladies!" We heartily join in the last two statements.

Happy is the Rev. W. B. Alsworth, the fortunate pastor of our Church in Leakesville, Miss. And why should he not be happy? He is a cheerful and active man, and has the unqualified support of such worthy laymen as Brothers Faulk, Green, Westerfield and Allums. There is just one note that has been sounded in connection with Brother Alsworth that is a discord, and probably the brethren may be able to assist Brother Alsworth in putting that discordant note in tune. That which is referred to was contained in a paragraph written to this office which, after having recorded many of Brother Alsworth's valuable qualities, ended as follows: "The general impression is that the pastor needs a mistress of the parsonage."

In our last issue we stated that Dr. J. M. Weems, our pastor at Lanrel, Miss., had suffered a slight stroke of paralysis. We are glad to state that we were misinformed and that Brother Weems has not been thus afflicted. He and his devoted wife have just returned from Stafford Springs where they have spent three weeks taking a much needed vacation. Dr. Weems is one of the most tireless and effective workers in the Mississippi Conference, having successfully enterprised the building of two expensive churches and one parsonage in the last three charges he has served, and this rest was both appreciated and much needed. During his absence his faithful members took care of the Laurel Church and we are informed that they did it well.

Rev. A. J. Gearheard, while discussing the building of a new parsonage in McDonoghville with one of his members last week, accidentally stumbled onto a clew that led him to the fact that the Methodist Church owns two valuable lots in Gretna, Louisiana, which have been lost sight of since 1861. The lots are of considerable value, and the title to them is without a blemish. The property is said to be worth at least \$700, which amount will aid materially in furthering the parsonage enterprise on the McDonoghville charge.

On page sixteen of this issue will be found an imposing advertisement of Whitworth College, located at Brookhaven, Miss. Dr. L. W. Cooper is the efficient president of this school and is not only a faithful school man, but a Methodist who is loyal to his Church in every practical way. Whitworth College has never been more prosperous than at the present time, and the signs are propitious for a great opening on September 12. Dr. Cooper is a ceaseless worker, and believes in planning for the future. His is the only school in our territory that has continued its advertising throughout the entire year, and no small credit is given to this constant advertising program for the present promise of a successful year; for the Methodist laymen who have daughters to send to school have been kept mindful of Whitworth College all the year.

"FOR PREACHERS IN THE FLOODED DISTRICT."

Dear brethren of the Baton Rouge District: I notice from the report of Brother S. H. Meyer, treasurer of the Louisiana Conference, that of the \$2,500 thought by the Bishop and presiding elders to be necessary in supplementing the salaries of our ministerial brethren in the overflowed

district of Louisiana, only \$479 has been reported as raised. There are practically six districts in the State that were not seriously affected by the overflow. One-sixth of the required amount, if a distribution were made by districts, would fall to the Baton Rouge District. There are twenty-one charges in the Baton Rouge District, and if each charge would pay \$20, our quota would be raised. In the twenty-one charges of the Baton Rouge District there are sixty-seven preaching places, and if each preacher would raise \$6.20 at each preaching place, the amount would likewise be raised. The Baton Rouge District has raised \$140, and only five of the preachers have sent in reports. It would certainly be a very easy matter for the remaining pastors to collect the \$280 still needed from us. I am informed that the amount of suffering on the part of our brethren from a financial point of view, will be measured by some of them receiving as little as 25 per cent of their assessments in the overflowed district. David said, "I have never seen the righteous forsaken, nor his seed begging bread," and it ought to be a matter of very great humiliation that any preacher in the Louisiana Conference should be compelled to draw rations from the Government. I am sure that there is no congregation in Louisiana that the members of which will refuse to contribute to the cause above mentioned when it is rightly presented to them, and they are brought to the point of realization that the people, the preachers' base of supplies, are actually unable to meet the demands. Let us, my dear brethren, do our part, and more than our part. Let every man in the Baton Rouge District put himself in the place of his distressed brother.

Your brother, C. C. MILLER.

SEASHORE OUTING.

The Outing Commission, working in conjunction with the Woman's Board of Missions, has been doing a most excellent work in sending women, who are too poor to leave the city, and children of the poor, to the Seashore Camp Ground for a week's stay.

There was a little hunch-back girl, sixteen years of age, who made her first trip out of New Orleans this summer. A hard-working mother told me that she thought that she was in heaven, and she did not know that there were as many good people in the world as she found over the lake. One of our good Methodist women secured a chair for the cripple girl and she rode around those beautiful grounds in state. I doubt whether Queen Victoria ever felt half as proud and happy.

It is a matter worthy of special mention that the Camp Ground residents have given them such a warm welcome. Yet it is not to be wondered at. Jesus said, "Inasmuch as ye did it unto one of these, ye have done it unto me." The residents of the Camp Ground represent the best that we have in our churches. It would be a sad reflection on forty years of Christian teaching if they did not give a glad welcome to the unfortunate.

Brother Sutton and his boys are there, also. The writer heard many words of commendation of the orphan children's behavior. Many expressed themselves after this manner: "The coming of these young people has added variety and charm to the summer." Christianity is not dead yet.

The Coast property is in great demand and very high. Fortunately Methodism secured years ago a magnificent estate. This property ought to be used as a sacred trust held for the masses of the people, especially God's poor, living in the near by cities. Surely Jehovah was leading when the Seashore Camp Ground was purchased. This is one spot on the Coast that ought not to be degraded by becoming a resort for an exclusive set of fashionable or would-be-fashionable people.

J. W. MOORE.

WANTED SITUATION.

By settled, refined woman, as companion, matron, housekeeper, nursery governess, or any place of trust. Best of references. Address Mrs. Sadie P., care Christian Advocate, New Orleans, La.

FOR SALE.

One five-room cottage, with porch and hall, adjoining campus of Centenary College. Terms reasonable.

S. J. DAVIES.

Centenary College, Shreveport, La.

Obituaries.

Obituaries not over two hundred words in length will be published free of charge. All over two hundred words will be charged at the rate of 1 cent a word. Count the words and send the amount necessary with the obituary. That will save trouble all around.

MRS. MARY LIEUTITIA MARTIN (nee Corbett) was born on Jan. 16, 1860, in Franklin Parish, La., and died July 22, 1912, at her home eight miles northeast of Gilbert, La. In 1877 she was married to Mr. C. A. Brewer, from which union there are four children living. In 1899 she was married to Mr. J. B. Martin. From the last marriage one son, J. B., Jr., survives her. Early in her life she was converted and united with the M. E. Church, South, at Magnolia, and has from the date of her conversion, lived a consistent Christian life. She was a faithful wife and mother, not shirking nor evading any duty or responsibility; in fact, in all her relations she exhibited in a quiet way the qualities of a Christian. For several months before her death she suffered considerably, but without complaint, and when the end came she met it bravely and without a murmur. For her husband and children, who survive her, there is the deep inevitable pain and heartache of separation, but for her there is a crown of life that fadeth not away. May the influence of her life abide with those left behind, and may God grant them strength to bear this great affliction.

W. L. H.

MRS. SARAH J. DOUGLAS, widow of William W. Douglas, was born April 9, 1839, and died May 22, 1912. She was married to W. W. Douglas, Dec. 8, 1864, and enjoyed a long happy life with him until twelve years ago when he was called away to the land of the blest. She leaves seven children, four boys and three girls, and several grandchildren who, with many friends, mourn their loss. Sister Douglas joined the Olive Branch Methodist Church in early life and was ever a devoted servant of the Lord. Many are the Methodist preachers who will remember with pleasure the home made welcome and bright by Sister Douglas. Her life was a benediction and her going away has made heaven nearer and dearer. Her children loved her with a deathless fervor. The funeral was held at the home and concluded at the family burying ground by the writer. The father and mother have passed into rest and are waiting for their children on the golden strand. We pray God to help them make heaven their home. When we too shall sit down with Abraham, Isaac and Jacob and the ones we loved best on earth, then we will renew our friendships and live with God forever. May God comfort the bereaved and help them through the trials of life.

J. W. FAULK.

MRS. FANNIE STAYTON, widow of Rev. W. D. Stayton, formerly of the Louisiana Conference, was born in Washington County, Kentucky, Nov. 3, 1828; joined the Church when quite young, and was married to W. D. Stayton at the age of 19. When Brother Stayton entered the ministry she was with him and came with him to Louisiana before the war. Here in the Louisiana Conference they served quite a number of hard circuits. Sister Stayton was taken with a paralytic stroke on Monday, July 29, and seemed to grow better and worse, in turn, until Sunday night, Aug. 4, about 9 o'clock, when she breathed her last. We buried her in the Springville cemetery beside her husband. R. A. DAVIS.

JOHN WESLEY JOHNSON was born April 7, 1825, and died Aug. 2, 1912, aged 87 years, 4 months and 27 days. For 57 years he was a member of the M. E. Church, South, and the following songs, "How Firm a Foundation," "O Think of The Home

Over There," and "There is Rest for the Weary," which he requested should be sung at his funeral, indicate his spiritual condition. He served in the Civil War and was twice given the Lieutenant Colonelship of his regiment; was twice captured while in the discharge of his duties, at Ft. Donaldson and at Vicksburg, the latter time remaining for over two years in prison. He was for 40 years a member of the Order of A. F. and M. at Hernando, Miss., and was buried by his brethren of that fraternity, Aug. 4, at Baker's Chapel, his pastor assisting. He was the father of six children, only two of whom survive him, Mrs. P. F. Valden of Bright, Miss., and Mrs. Dormat of Arkansas.

A. W. BENNETT, P. C.

R. S. WESTBROOK, the subject of this sketch, was born in Clay County, Miss., August 13, 1856, and died at his home, surrounded by many of his friends, near Prairie, Miss., April 11, 1912. Early in life he realized God's love and his own responsibility, and at thirteen years of age he professed Christ and joined the M. E. Church, South, at Soule's chapel in Clay County. For twenty years he was a teacher in the Sunday school, and for the last few months of his life he was the superintendent at Ebenezer or McCoudy Church, on the Buena Vista charge, of which charge he had been an official member for several years. In 1887 he was married to Miss Etta Wyles, with whom he spent twenty-five happy years. This writer was his pastor for two years, 1909-1910, and was often in his home, where Christian peace and joy dwelt supreme. I have often thought that he came as near reaching the Bible ideal of a virile Christian manhood as any man whom I have known. No children came to bless the home life of him and Sister Westbrook, so their father and mother hearts were constantly looking out for and helping some one who needed their help. He was true to his God, home, Church, and friends, and we cannot think of him as dead, but only sleeping—only as waiting for the summons—

"They are not dead; they have but passed.

Beyond the mists that blind us here,
Into the new and larger life
Of that serene sphere."

May his sorrowing wife and friends be consoled by the fact that he lived for the Lord and died in the faith, and, we believe, has gone to glory. Only another link in the golden chain that binds us to heaven has been forged, for in his case it can be said—

"There is no death! the stars go down

To rise upon some fairer shore;
And bright in heaven's jeweled crown,
They shine forever more."

His former pastor,
O. P. ARMOUR.

LOUIS B. BARON, the subject of this sketch, was born in Campbell County, Tenn., on May 5, 1835. He moved with his parents to Washington County, Ark., when fourteen years old. When the Civil War broke out in 1861, he entered the Confederate army as a volunteer, and served four years in that great conflict. He did not return to his old home in North Arkansas after the war, but came to Louisiana, stopping near Minden where, on November 1, 1868, he was married to Miss Nancy E. Perritt. Three children blessed this union, but two died in infancy. Mrs. W. E. Wallace, of Heflin, La., alone survives him. He joined the M. E. Church, South, under Rev. R. M. Cronson in 1873, and made a valiant soldier of the Cross from thence to the last roll call, March 17, 1912. Brother Baron was neither rich nor great, but he was a good man and a Christian, and his

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loss will be long felt by his Church and community. Well may posterity hold sacred the mound which covers his dust, for he has transmitted to them a far richer heritage than money or fame. A life of simple devotion to God and duty, and a character unstained. Should I write his epitaph it would be: He measured up to the standard of a Christian man.

T. J. EMBREE.

Tidings From the Field

Anguilla, Miss.

Dear Dr. Meek: Our Children's Day exercises were held July 7, and the program as rendered was a pronounced success. Some said, "The most beautiful Children's Day I ever saw." The church was elaborately decorated and under the leadership of Mrs. Kurch (in charge of the music), Mrs. J. S. Parker, and Mrs. J. R. Bankston, a beautiful program was faultlessly rendered. I want to assure Brother B. F. Lewis that we always observe Children's Day. It was only postponed on account of the high water.—J. S. Parker, P. C.

Laurel (Kingston Church), Miss.

Dear Mr. Editor: Several weeks ago we held a revival meeting at Kingston Church, which was attended with very gracious results. Many of our members received a great spiritual uplift; six children and young people were added to the Church on profession of faith, and two splendid young ladies volunteered for work in the Sunday school, where additional workers have been greatly needed. The meeting was conducted by Rev. C. N. Guice, of Meridian, who captivated everybody with his unexcelled singing and his forceful and eloquent sermons. We have received this year, to date, twenty-one members. The pastor and his family were recently the recipients of an appreciated pounding at the hands of the ladies of the Woman's Home Mission Society. We had a fine Children's Day service in June, which was greatly enjoyed by all. M. M. BLACK, P. C.

Prentiss, Miss.

Dear Dr. Meek: On Saturday, July 20, assisted by Rev. Dan Scarborough of McComb, we began a meeting at Carson, Miss. The preaching was of a high order. Every one was pleased and helped by Brother Scarborough's earnest efforts. One boy and two girls were received into the Church. I had the pleasure of baptizing Brother G. W. Holloway's seventh boy, Earl Brewer (Brother Holloway is the lay leader of this circuit), during this meeting. On Friday night we began a meeting at Prentiss, Miss. Rev. W. D. Bass, of Corinth, did all the preaching for eight days, three times a day. Brother Bass is an old-fashioned Methodist preacher. I have never heard better preaching than he did; God was with him from the beginning to the end. Our church was helped as never before. We are better Methodists and better Christians by his coming this way. Eleven persons were brought into our Church. At the close of this meeting, we went to Mt. Zion and held a splendid meeting there. Three persons were received into the Church. Just about everybody has joined the Church in this country. Brother Bass' preaching was equally as good at Mt. Zion as at Prentiss. He is good help and is thoroughly Methodist. He left our people more loyal to their church than when he came. My meeting is now in progress at Bassfield. Brother Peebles is doing the preaching.—M. L. White, P. C.

Lauderdale, Miss.

Dear Brother Meek: I have just closed my second meeting on the Lauderdale charge. The first was at this place and I was assisted by Rev. R. S. Stewart. It continued for seventeen days and God was with us in

great power from the first to the last. I don't think that I ever heard better sermons preached than fell from the lips of Brother Stewart. God must have touched them with a live coal from off his altar. Men; women, boys and girls sat spellbound and trembling under his masterful appeals, while their sins were uncovered, their religious stilt broken and their props knocked from under them. About seventy-five were converted and reclaimed, thirty-five of whom joined the Methodist Church. Others applied for membership in the Presbyterian Church, and, strange to say, most of those who joined the Methodist Church had not been baptized. Truly this was a great meeting. The second was at Marion, which was said to be the best meeting that has been held there for several years. The preaching was done by Rev. J. E. J. Ferguson, who is a good preacher and a faithful and earnest worker. May God use him greatly. I cannot afford to close this letter without mentioning the sermon preached by our beloved Dr. Hull, from the parable of the Prodigal Son. I have heard many preachers preach from this parable, but this was the best that I have ever heard. This meeting closed with a number of professed conversions and two accessions to the Methodist Church.—A. B. Barry, P. C.

East Feliciana Circuit, La.

Our meeting at Olive Branch, held by Rev. I. T. Reams, was a great success. At the last service 75 or 100 people were unable to find room in the church. A Sunday school was organized; plans were made to purchase new seats for the house; to put on a new roof, and, if possible, paint the church. Two persons were received into the Church. Rev. J. W. Booth was with me at Gilead for a few days, and much good was done. The pastor closed the meeting with the largest congregation present he ever addressed at that place. Rev. F. N. Sweeney (otherwise called the Bishop of Wilson charge) helped me at Clear Creek, and we had an extra good meeting. There were four accessions to the Church by baptism. We are yet looking forward to the meeting at Alford's Chapel, with Rev. T. V. Fulton assisting, and the Bluff Creek camp meeting and the revival meeting season will have ended on my charge, and I will then take a few days' rest.—J. W. Faulk, P. C.

PREACHER WANTED.

The undersigned desires to secure the services of a preacher, for the remainder of the Conference year, for the Pine Grove Circuit in St. Helena Parish, to take the place of Brother S. J. McLean, who has been relieved of the work because of sickness.

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PORT GIBSON DISTRICT CONFERENCE—A WORD OF REMINDER.

To all pastors and members: Comparatively few New Orleans Christian Advocates are taken in the Port Gibson District, and not all of those taken are read by us. Like men in traditional times, with memories having to do the work of books and papers, and the mouth serving as trumpet to the herald, we will have to use the mails and the pulpits. Bulletins from the pulpit give all the information some of us get concerning what the Church is doing, and proposes to do. Letters, not post cards unless we have to, do excellent service as reminders. And the District Conference calls for important statements. Let us write and talk of the Conference.

Quarterly Conference Records.

These books contain the history of the congregation, and will be reference books always. Will pastors remind the recording stewards to have their books ready and bring each book for examination.

District Conference Property.

Two parsonages and the Sam Jones Camp Ground are to be considered. One parsonage has a fine balance of debt upon it, dating back to the second year of its purchase. Also a series of loans upon it, bearing (and almost forbearing) interest. The Camp Ground is a bone of contention, long since picked bare. The Conference must determine what is to be done with the bone. Will pastors see that good lawyers are among the delegates, with the perspicacity of an Oedipus, should the Sphinx be present with tiresome questions. The Camp Ground is a splendid property, which could be a helpful asset for Methodism on the Western side of the State, for centuries to come.

Local Preachers.

Will pastors remind these brethren that the Conference desires the grace of their presence, or their thoughtfully written reports upon their year's service since the last session. The Church has run short of these strong braces of late, and is the weaker because of it. May their number and their service increase among us.

System in Finances and Everything Else.

Shall we cheer one another with results of system, in the congregation and the Sunday school and League departments? May the Conference decide the vexing question, whether system produces thrift and action in the membership.

Pastors who happen to mention the boll weevil may declare that they (not the weevil) have taken the places of the provision merchants, and are doing a big credit business. And laymen will be present who shall say that, in such case, there have been ample supplies to make the credit greater. There should be comfort in that. Stewards who read here do not need reminding that salaries are being paid very gradually. Some of the pastors, with families to support and books to buy, and sermons to prepare, have not averaged more than \$15 to \$20 a month. One pastor, modest and hungry, sometime ago took his watch to town and proposed to pledge it for groceries. It aroused his membership, and relieved him; he kept his watch. Such examples suggest that we are not intentionally negligent, but decidedly so.

Bishop Morrison, a few days ago, speaking of the work he had done, said that he always had a faith which worked and helped others to work. If he was to secure a sum of money, he went about it in the certainty that if God wanted him to succeed, he would succeed. His success has lifted him to an extraordinary place in the history of Southern Methodism. (Or was it his faith which lifted?)

The first sermon at Fayette will be given by a veteran of more than half a century's service for the Mississippi Conference. The announcement will

appear in another place in the Advocate. It is mentioned here to draw interest and prayer toward this occasion, that the Master key shall be turned in the opening doors of the Conference, and give the tone and tune for what follows.

With a full attendance and full hearts, we will repay the hospitality which Fayette will surely furnish.

W. H. HUNTLEY.

Port Gibson, Miss.

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ANNOUNCEMENT.

The Port Gibson District Conference will convene in Fayette, Aug. 28. Rev. Ira B. Robertson will preach the opening sermon, Tuesday night, Aug. 27.

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You will never lead souls heavenward unless climbing yourself. You need not be very far up, but you must be climbing.—Bishop How.

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The Sunday School.

LOUISIANA NOTES.

By Rev. P. O. Lowrey.

In spite of the overflow the Winnsboro Church has just raised money to build an adequate room for the Adult Bible Class.

Rev. W. F. Henderson has his Cradle Roll superintendent bring him the names of the babies of her department, and he looks them up for baptism, having recently baptized seven. How better could these lambs be fed? If "of such is the kingdom of heaven," they certainly are entitled to the seal of the Covenant, the gift of the Holy Spirit. Our Christian mothers, to say nothing of those who are not, need the help of both the Cradle Roll superintendent and the pastor, and this is what these servants of the Lord are giving at Winnsboro. Miss Lucy Walker is the superintendent of this department.

On July 14, three of the orphanage girls joined our Church at Ruston. This is one of the signs of the good example and correct religious teaching given at this splendid and growing institution for which our Sunday schools have done so much. The children, who are old enough, regularly attend Church and Sunday school, as well as day school, and so are being trained to a high type of Christian usefulness.

"The meek shall inherit the earth" not by having titles to it, but by being able to appreciate it. Thus the poet may possess poetry without owning a volume, and the artist art without a title to a masterpiece, all nature being the possession of his artistic taste; and so our children inherit the Kingdom of heaven, not by memorizing Scripture or creeds, but by appreciating the character of God, and by realizing a living faith in him. Happy that teacher who can weave the cord of faith that will bind the pupil's heart in love to the father heart of God.

Rev. A. I. Townsley and the Sunday school workers of Arcadia have their council meeting once a month and plan programs for four Sundays for each department. Each teacher or superintendent brings a suggestive program to the meeting, and these are put together, rearranged and programs given to the superintendent of each class or department for a month. "In the multitude of counsel there is wisdom," and many of our Sunday schools are failures, simply because they are built upon one man's wisdom and lacks that co-operation that comes through the workers planning together at regular times.

The Bible is a book of action, its characters being known by what they wrought more than by what they taught. They "subdued kingdoms, wrought righteousness, stopped the mouths of lions," but left very little record of creed-making, as such, or of delicate social elegancies. The teacher's work will abide when her pupils are trained to practice on Monday what they have learned on Sunday. "He that heareth these sayings and doeth them shall be like a house built upon a rock." The good teacher turns out working Christian pupils. How would it do to have them report to the class each Sunday the good things they have done during the week?

NEWS AND NOTES.

By Miss Elizabeth Kilpatrick.

The attitude of a teacher is a bigger thing before a class than any text book.

All the churches in the world give less in one year for missions than is taken in by the theaters in New York alone.

Miss Elie Willingham's class in Winona is making a record these

warm summer days and, indeed, if the Sunday school attendance records of different schools for the heated term are looked over, it will be found, in every instance, that if said school has a Men's Wesley Class, it has a good attendance and even a vivid interest, while others drift to pieces.

On July 28 at Itta Bena, the Men's Bible Class was organized into a Men's Adult Bible Study Circle. The president, secretary and treasurer, with three department vice-presidents, constitute the officers. The class motto is, "My Brother and I," and the International Bible Class pin was adopted and ordered. Rev. S. L. Pope, whose earnest work has led to this organization, will be the teacher of this class. Hon. J. W. Bradford is class president, Mr. James Haley, secretary, and Mr. W. F. Townsend, treasurer. We are indebted to Mr. Kirby S. Enocbs, who sent this interesting announcement of this new movement. Great things will be expected from this class, whose aim is to reach every man in town not now attending Sunday school.

It is firmly believed at headquarters that if all of the Sunday schools would be as diligent in distributing our literature as other forces are in distributing theirs, we could soon establish our own in places now occupied with what is harmful to us. One progressive school has gotten such literature from Smith and Lamar, and will have a bright boy put it into every hand at the Sunday school hour, and it is hoped other schools will adopt a similar progressive method. This plan was the suggestion of Mr. Chas. Aswell, of Tupelo.

"It is a confirmation devoutly to be wished" that every Sunday school in our Conference should know our Standard of Excellence and begin to work up to it. Smith and Lamar have gotten out attractive printed ones which should be hung in every school. The ten points of excellence are as follows: Cradle Roll, Home Department, Wesley Adult Class, Teacher Training Class or Students, Graded Instructions and use of our own Literature, Missionary Instruction and Offering, Definite Decision for Christ Urged, Annual Observance of Children's Day and Offering, Good Records, and Evergreen School. Ten per cent is given for each of these items and 100 per cent makes the first grade school. It would please the Field Secretary beyond expression to have every superintendent write her the present per cent of his school according to this standard, and what he hopes to make it before Conference in December.

Prof. Herbert of the A. & M. College, Starkville, was to speak recently to the Morris Bible Class in Europa, and its members were most anxious to have 50 men present to hear him. Calling cards in blue and gold were secured; the president and an assistant stamped these; the station agent punched a hole in one corner and the teacher placed therein blue and gold ribbon attached to a blue and gold celluloid button. These cards were numbered from one to seventy-five and as a man would go out canvassing he'd mark his number on the card and tie it to his coat lapel first, and then go out for the other fellow. The country people and drummers soon were caught in the wave of enthusiasm, and 75 men greeted Prof. Herbert and the delighted teacher on Sunday morning. This class wanted the good attendance and then went to work to secure it, and that is the only way to get anything worth while.

"Cultivate an interest in the good work of the Lord. What you can do, do heartily, as service rendered to God, and the service will soon become an abiding delight."

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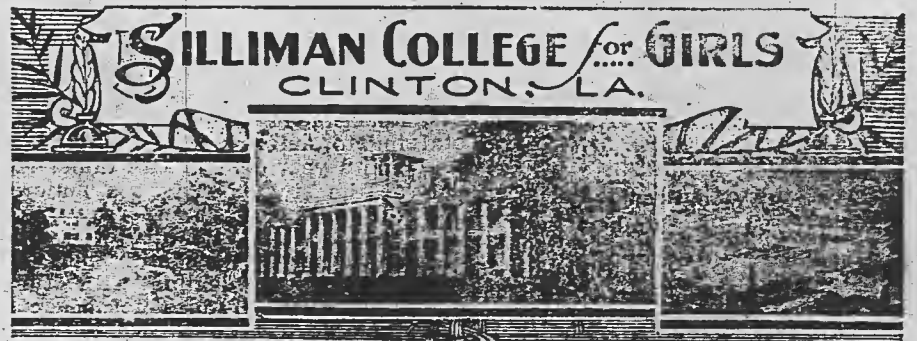
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Expenses low. Literary courses for graduates and undergraduates. Professional courses in Engineering, Law, Medicine, Dentistry, Pharmacy, Theology. Send for catalogue, naming department.

J. E. HART, Secretary, Nashville, Tenn.

Woman's Missionary Work

Edited by Mrs. R. F. Harrell, 1329 Josephine St., New Orleans
Conference Press Superintendents:

Louisiana Mrs. A. C. McKinney, Ruston, La.
Mississippi Mrs. H. L. McCleskey, Hazlehurst, Miss.
North Mississippi Mrs. A. C. Yeager, Water Valley, Miss.

All communications for this department should be sent to the Editor at the address given above.

CONFERENCE REPORTS.

Mississippi Conference.

The following is the second quarterly report of the Mississippi Conference Society:

Corresponding Secretary.

Organization work has been reported as follows:

In the Brookhaven District, new auxiliaries have been organized at Bethel, Mrs. B. L. Sutherland Cox, Secretary, Wesson, R. F. D. No. 7, and at Pleasant Grove, Miss Cordie Griffith, Cor. Sec'y., Monticello, R. F. D. No. 1. The Societies at Magnolia and at Bogue Chitto, have united. In the Hattiesburg District, a new auxiliary is reported at Ora. The Societies at Mize, and at Purvis have united. In the Newton District, the Newton Aid Society has merged into connectional work. The following is an extract from my report to Nashville: Number Adult auxiliaries, 98; members, 1,832; subscribers to Voice, 732; visits to sick and strangers, 2,316; cottage prayer-meetings held, 69.

Treasurer.

Amount of dues, \$462.97; Specials, \$221.95; Local Work, \$1,746.41. Total for quarter, \$2,431.33.

Vice Presidents.

First V. P.—Number Baby Rolls, 31; increase, 3; members, 595; Number societies, Junior Division, 35; increase, 5; members, 763; subscribers to Young Christian Worker, 168.

Third V. P.—Number women making regular offering to Missions, 476; pledge card, signed, 53; mission study classes, 13; membership, 276.

Fourth V. P.—Auxiliaries having a fourth V. P., 77; money raised for parsonages, \$322.15; churches, \$160.50; auxiliaries undertaking relief work, 10; amounts expended in relief, \$95.30; auxiliaries contributing to City Mission Boards, 3; amount contributed, \$32.66.

Please permit me to call attention to the discrepancy between the reports sent to the Vice Presidents and those sent me as Corresponding Secretary. To the First Vice President there were reported 31 Baby Rolls; to me 16. Members, 595; to me 250. Number societies, Junior Division, 35; to me 8. Members, 763; to me 124.

This is just a sample from one report. There are many others. When it is remembered that it is my report compiled from those sent me by the District Secretaries which goes to Nashville, and is published in permanent form, making history, giving standing to our work, the importance of greater accuracy and promptness in the Auxiliary Corresponding Secretary reporting to the District Secretary that she in turn may report accurately and promptly to me, will be apparent to all. May I ask your heartiest co-operation in this matter.

I wish, however, to commend our District Secretaries for the promptness and accuracy of their reports. Never in the history of our work have the reports been so satisfactory. To each I wish to extend my thanks.

MRS. B. F. LEWIS,
Cor. Sec'y., W. M. S. Miss. Conf.
Home Dept.

Movements of Missionaries.

Misses Lester, of Soochow, and Nichols, of Seoul, Korea, started home June 25 by the trans-Siberian route, and will reach the United States some time in August. Miss Claiborne sailed from Shanghai about the same time, coming home by way of the Pacific.

At last Miss Wilson has been forced

to leave Chihuahua, Mexico, but not until the contending armies were within three miles of the city. Then she stopped at the first point after crossing the Rio Grande. She and Mr. Esquivel's family have rented a house in El Paso, and will return to Chihuahua as soon as it is considered safe. Miss Harper is at her home in Georgetown, Texas. Miss Lelia Roberts, now in Bonham, Texas, is planning to return to Saltillo soon. Miss Ford is in Paris, Ky; Miss Butterick, in Ashville; Miss Barcroft, in Tupelo, Miss; Miss Laura V. Wright, in Baltimore. Miss Churchill will go soon to Mexico City to help Miss Case adjust herself to her new surroundings. Miss Case does not yet feel quite at home in a bright, cheerful, attractive apartment, so long has she lived in a room that the sun never reached.

Extracts Taken From the Leaflet,
"The Foreigner in the Southwest,"
by J. J. Morgan.

"We of the Southwest read with amazement that immigrants are coming to America at the rate of a million a year, and we are thunderstruck at the statement that a majority of the voters of New York are foreign born. We sympathize with Chicago and other sections, with their difficult problems in dealing with the foreigner; but it does not occur to us that we are threatened with similar problems, and that already conditions are alarming right here in Texas, Louisiana, Arkansas, and Oklahoma. Briefly and pointedly I propose to set forth the leading facts that make manifest the problem of the foreigner in the Southwest, following with the plea for the distribution of the Bible as the first step toward a solution.

"First, this problem is manifest from the number of foreigners already here. It is estimated that there are a little more than a million foreigners in the Southwest. These are distributed about as follows: Louisiana, 240,000 French and 60,000 Italians; Texas, 375,000 Mexicans, 300,000 Germans, 85,000 Bohemians, 60,000 Scandinavians, 30,000 Italians; Oklahoma, 100,000 Indians; and Oklahoma and Arkansas together, about 25,000 Slavs (Italians).

"From the above figures, it is plainly seen that the problem of the foreigners in this section has mostly to do with Texas and Louisiana. Louisiana is already in the clutches of a thirteenth century Romanism, because of her French and Italian Catholics, while Texas is the new immigrant field, and already has an alarming number of foreigners.

"The Government Bureau of Immigration tells us there was a decrease in immigration to the United States last year, while on the other hand, immigration bulletins show a substantial increase in the Southwest. Another interesting observation is that Texas received last year 85 per cent of the entire number received by the four States of the Southwest. There is an organized effort to turn the tide of immigration away from the congested areas of the East and North into the great undeveloped Southwest.

"But the thing of chief concern with respect to the foreigner is his character, his influence. The fact that he is a foreigner certainly does not condemn him. The whole problem lies in the character of the immigrant, and hence his influence upon American life and ideals. The immigrant comes to America because he is ill-

Methodist Benevolent Association

The Connectional Brotherhood of Ministers and Laymen. Life or Term Certificates for \$500 to \$2,000. Benefits payable at death, old age, or disability. \$100,000.00 paid to widows, orphans, and disabled. \$17,000.00 reserve fund. Write for rates, blanks, etc. J. H. Shumaker, Secretary, Nashville, Tennessee.

Before and After the Fire

Nobody knows when fire or lightning or wind will rage and destroy. Some church building is being harmed by one of these destroyers somewhere every day. Absolute protection against loss is furnished, and money saved the assured, and Methodism perpetuated, by

The National Mutual Church Insurance Co. of Chicago—The Methodist Mutual

No assessments. All that you have guessed about mutual insurance may be wrong. If you want to KNOW, write for information to HENRY P. MAGILL, Sec'y & Mgr., 144 La Salle St., Chicago, Ill. MRS. ALICE HARGROVE BARCLAY, Agent, M. E. Church South, South Brook 1116, Louisville, Kentucky.

75c Worth SEEDS For 25c Sent Postpaid!

Special Garden Seed Offer to New Customers!

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1 " Premium Flat Dutch Cabbage.	1 " Big Boston Lettuce.	1 " Long Scarlet Radish.
1 " Early Eclipse Beet.	1 " Green Curled Endive.	1 " Early White Bush Squash.
1 " Broad Leaved Spinach.	1 " Garnishing Parsley.	1 " New Stone Tomato.
	1 " Red Creole Onion.	1 " Purple Top Turnip.
	1 " Large Curled Mustard.	

This superb collection 15 full-sized 5c packets, and our 90 page garden guide and catalog, postpaid for only 25c. Mention this paper.

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Swamp Chill and Fever Cure Clearing Chills and Fever From the South

You who have felt this wonderful healing power, should tell your friends and neighbors about Swamp Chill and Fever Cure. Tell them how it rid you of your chills, your fever, and left you well and strong, full of life and vigor. You owe it to others to

Spread This Good News, and lend your help in wiping out once and for all the dreaded chills, fever and ague that are doing so much to hold back the good people of the South. If the thousands upon thousands who have benefited by

Swamp Chill and Fever Cure

The Positively Guaranteed Remedy

Would tell every sick and ailing one about the marvelous work it is doing, there would be no necessity for advertising it in this paper, as it would only be a matter of a short time until chills and fever would be wiped out completely! A sure cure for Malaria and Gripe—does the work thoroughly in three days.

Your Money Back If It Fails

Swamp Chill and Fever Cure is an agreeable tonic syrup that promptly relieves all forms of fever and ague. Baidon takes more than three days to break the worst case of chills, and once broken they will not return, as they do with quinine and patent medicine. If they do your Druggist is authorized to promptly refund your money.

50c—At All Leading Druggists—50c

If your Dealer doesn't handle Swamp Chill and Fever Cure, send direct to the Malaria and they will see that you are supplied. Morris-Morton Drug Company, Ft. Smith, Ark.



ally crowded out of his native land. Desiring only to better his condition, he comes with a foreign tongue, foreign customs and low moral, social and religious ideals. With him the Sabbath is a day of general frolic, and beer drinking is a matter of course."

SECOND QUARTERLY REPORT OF THE WOMAN'S MISSIONARY SOCIETY OF THE LOUISIANA CONFERENCE.

Home Department.

Number adult auxiliaries, 71; number doing united work, 34; number doing only Home Department work, 37; number of Young People's Societies, 10; number of Junior Societies, 14; new Auxiliaries reported since April 1, 9, as follows: five Home Department, one united, one Young People's, two Junior; amount of money sent Conference Treasurer for April, May and June, \$531.63; amount raised for Conference expense fund, \$32.87; amount expended for local work, \$3,585; grand total for second quarter, \$4,116.63.

MRS. J. J. HOLMES,
Conf. Treasurer.
MRS. CROW GIRARD,
Conf. Cor. Sec'y., Home Dept.

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Ar. Alexandria - 2:35 a.m.
Remain in Sleeper until - 7:00 a.m.

Southbound Train No. 1

Lv. Alexandria - 11:50 p.m.
Ar. New Orleans - 8:39 a.m.
Sleeper ready for occupancy - 9:00 p.m.

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The club gives you the benefit of the "purchasing power of its one hundred members." This means a saving of about one-third in the purchase price of your piano. Terms are made to suit the convenience of the individual member. The life insurance feature is ideal. It is well worth your while to investigate the club carefully. Write for catalog and full particulars. Address Ludden & Bates, Advocate Club Dept., Atlanta, Ga.

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will break any case of Chills and Fever; and if taken then as a tonic, the Fever will not return. Price 25c.

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WAYNESBORO, MISS.

Dear Dr. Meek: Permit me to say through the columns of the Advocate, that I am getting along smoothly with my work on the Waynesboro circuit. I find the people to be loyal to the Master and eager to make progress, both spiritually and financially. I preach eleven times each month. I have large congregations at some of the places on my charge, and, through my humble ministry, I have seen some graciously blessed up to this time. All praise to the Crucified One. I began my revival meeting at Big Rock, July 25, 1912, and continued the service until the following Tuesday, closing out with gracious results. I did all the preaching, tried in my weak way to show my people the heinousness of sin and the joy which one finds in accepting Christ as his Savior. As a result of our meeting ten souls sought and found their Savior precious to their never-dying souls, and several family altars were pledged. On the last night of the meeting we all left the church, feeling that we were the better by having attended the services at Big Rock. Some say that it was the best meeting that has been held at Old Big Rock in many years. I say, Amen! All glory to him who died for us. Rev. W. H. Lewis, our presiding elder, came to us August 1, 1912, to hold our third quarterly conference. He preached an excellent sermon at 11 a. m., on "Job as a Perfect Man." He showed to us in a forcible way that God would have us live perfect lives as Job did. And at 2 p. m. he held our conference. Hebron, Big Rock, Pleasant Grove and Fedora were all well represented. Our revival meeting followed the quarterly conference, and Brother Lewis preached for us twice on Friday, his themes being "Prayer" and "Steadfastness." He preached with unusual unction and freedom while with us this time. His message will be long remembered by both pastor and people. May God spare him many years yet to preach his truth. Rev. W. G. Forsythe, of Waynesboro, Miss., came out on Saturday with Brother A. J. Chapman and preached for us at 11 a. m., and 3 p. m. He preached with unusual freedom at each service. Rev. W. A. Hays, of Bay Springs, Miss., came to us in due time on Sunday morning and began his work among us as a faithful dispenser of the Word of God. We found his sermon to be seasoned with salt (grace) and very helpful to all who came to hear him. Brother Hays is fine help in revival meeting work. His preaching was second to none. May God bless his ministry with many precious immortal souls for his hire. We closed our meeting at Hebron on Wednesday evening with a good old Methodist handshake. A goodly number professed faith in Christ, and I baptized six infants and one adult and received two into the Church, one of these being David Samuel Westbrook, my oldest son.

HILARY WESTBROOK,
Pastor.

TO DRIVE OUT MALARIA AND BUILD UP THE SYSTEM.

Take the Old Standard GROVE'S TASTELESS CHILL TONIC. You know what you are taking. The formula is plainly printed on every bottle, showing it is simply Quinine and Iron in a tasteless form, and the most effectual form. For grown people and children, 50c.

QUARTERLY CONFERENCES.

NORTH MISSISSIPPI CONFERENCE

Sardis District.—Fourth Round.

Como Aug. 25,
Hernando Sept. 1, 2
Charleston Sept. 8, 9
Coldwater, at Love Sept. 15, 16
Oakland, at Tillatoba Sept. 21, 22
Pleasant Hill Sept. 27
Olive Branch, at Miller Sept. 28, 29
Cockrum, at Greenleaf Oct. 5, 6
Longtown, at Sea's Chapel, Oct. 12, 13
Crenshaw Oct. 19, 20
Eudora Oct. 26, 27
Arkabutla, at Brooks Chapel, Nov. 2, 3
Senatobia Nov. 3, 4
Sardis Circuit Nov. 9, 10
Eureka, at Nov. 17, 18
Batesville Nov. 18, 19
Tyro, at Nov. 22
Wall Hill, at Nov. 23, 24
Sardis Nov. 26
Courtland Nov. 30, Dec. 1
J. W. DORMAN, P. C.

Columbus District.—Fourth Round.

Starkville Cir., at Lebanon— Aug. 31, Sep. 1
Sturgis, at Bevil's Hill Sep. 7, 8
Mathison, at Providence Sep. 14, 15
Starkville Sep. 22, 23
Columbus, First Church Sep. 29, Oct. 1
Columbus, Second Church— Sep. 29, Oct. 2
Shuqualak Oct. 6, 7
Macon Oct. 6, 7
Brooksville Oct. 13, 14
Cedar Bluff Oct. 19, 20
Mayhew Oct. 26, 27
West Point Oct. 27, 28
Cochrane, at Hebron Nov. 2, 3
Mashulaville, at New Hope— Nov. 9, 10
Columbus Cir., at Flint Hill— Nov. 16, 17
Crawford, at Schaffers Nov. 23, 24
J. E. THOMAS, P. E.

Aberdeen District.—Third Round.

Vardaman, at Thorne Aug. 24, 25
Calhoun City, at Pittsboro, Aug. 31-Sep. 1
Houston Sep. 4
Montpelier, at Sparta Sep. 7, 8
Amory at Nettleton Sep. 11
Okolona Ct. at Moore Chapel Sept. 14, 15
Smithville, at Paine Mem. Sept. 21, 22
Tremont, at New Bethel Sept. 27
Fulton, at Friendship Sept. 28, 29
Greenwood Springs, at Friendship Oct. 5, 6
Aberdeen Oct. 7
Buena Vista, at Ebenezer Oct. 11
Prairie, at Muldon Oct. 12, 13
Special attention is called to Question 18.

J. E. CUNNINGHAM, P. E.

MISSISSIPPI CONFERENCE.

Port Gibson Dist.—Third Round.
Oak Ridge and Redbone Aug. 24, 25
DISTRICT CONFERENCE
at Fayette Aug. 28, 30
Vicksburg—Washington St., Sept. 1,
a. m. Sept. 1,
Vicksburg—Crawford St., Sept. 1,
p. m. Sept. 1,
Hermanville and Carlisle, Sept. 3,
Tuesday Sept. 3,
Utica Sept. 7, 8
Woodville Sept. 14, 15
Amite and Salem Sept. 21, 22
Nebo and Providence Sept. 24
Rocky Springs and Willows, Sept. 28, 29
W. H. HUNTLEY, P. E.

"IT WEARS THE CROWN."

For Ache or Pain, for Sprain or Bruise,
Rosaline Oil's the thing to use.
It heals a Cut at lightning rate
And cures a Burn just "While you wait."

Colic and Cramp in young or old,
When it is given, release their hold,
For Man or Beast, inside or out,
It does the work beyond all doubt.
It's pure and clean and safe and strong;
And people praise it loud and long.
"It wears the Crown in high command
O'er all the Antiseptic band."
10c, 25c, 50c.

Poor, Foolish Woman!



Think of her attempting to make ice cream in the old, disappointing way! With

JELL-O ICE CREAM Powder

she can make the most delicious ice cream in ten minutes, freezing and all, at a cost of about one cent a dish, and never go near the stove.

Your grocer will tell you all about it, or you can get a book from the Genesee Pure Food Co., Le Roy, N. Y., if you will write them.

Grocers sell Jell-O Ice Cream Powder, 10 cents a package. Five kinds.

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positively cure cuts, sores, burns, scalds. Heal without scabs. 25c and 50c.

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placed anywhere, on
trains and hills all
flies. Next, clean,
convenient, conven-
ient. Kills all
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Guaranteed effect-
ual. Of all dealers or
sent prepaid for 25c.
HAROLD POWERS
150 So. 4th Ave.
Brooklyn, N. Y.

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Obituaries

(Continued from Page 16)

MRS. HARRIET VIRGINIA JONES, wife of E. H. Presley, was born Aug. 25, 1843, and died Feb. 22, 1912. She was married Sept. 24, 1865, and became the mother of six sons and two daughters; five of whom, together with her husband and a number of relatives and friends, remain to mourn her loss. Having joined the Methodist Church at the age of 18, remaining therein for 52 years, her experience and faith in God was such that in the services at the house of God she would often shout aloud his praise. I visited her a short while before her translation and found her feeble and suffering great pain, but trusting in the Savior. Though the clouds may hang heavily over us, there is the "rainbow of promise," assuring us that by serving and trusting in her Christ, we shall gain eternal victory over sin, death and the grave, and meet her again in the bright beyond.

Her Pastor, R. T. PICKETT.

Once more the death angel has visited our village and left a home desolate. NORMA, eldest daughter of Mr. and Mrs. H. T. Hartley, was born at Martin, July 23, 1894, and died Aug. 2, 1912. Never a strong child, as she grew into womanhood her health declined, and for four months she had been confined to her bed. She was a very lovable character and endeared herself to all. She was modest and retiring and seemed like a frail flower that must be protected from the harsh winds and scorching sun. It is hard, indeed, to give her up, though we know she is free from all suffering, is safe in her heavenly home. She, who loved music so much, has joined the heavenly choir. Weep not, dear friends, Norma is not dead, but alive and awaiting you in a better world. This message she left to all her friends, "Be good." From the beginning of her illness she never thought she would recover, and bore her sufferings uncomplainingly. She was buried from the Methodist Church, Rev. S. R. Young, of the Baptist Church, who had known her all her life, conducting the service.

AUNT DAKIN.

MRS. G. A. REMBERT, nee Grandberry, was born March 23, 1849. She accepted Christ as her Savior and joined the M. E. Church, South, at Pleasant Valley when a small girl. She was married to Mr. J. P. Rembert Dec. 12, 1876. To them were born four sons and one daughter. One son and the daughter preceded her to the better country. She leaves a husband, three sons, a host of relatives and friends to mourn her loss. Their home was a happy home. God was their Father, Jesus their Leader, the Holy Spirit their constant Comforter, and the New Orleans Christian Advocate a weekly visitor for thirty six years, being the first paper that ever went into their home. Sister Rembert was afflicted for several months. After having all done for her that loving hands and hearts could do, she went home to glory, July 20, 1912. She was, indeed, a Christian woman. By her fruits we know her. She was a devoted God and her Church. As long as her strength permitted, she was a faithful worker, being an active member of both missionary societies and a teacher in the Sunday school. We will miss her, but her works do follow her. The funeral was conducted in the Methodist Church July 22, by the writer and Rev. P. Gower. The very large congregation and the beautiful floral offering by her Church and friends, speaks the appreciation of and the high regard for Sister Rembert and her life. In the people where they were known. Now may God's Spirit and grace comfort and sustain all the bereaved ones and enable

them to so live as to meet her in the place of eternal rest.

Her Pastor, J. M. CORLEY.

TO THE PEOPLE OF MISSISSIPPI.

I am building up a library for the white prisoners on the Rankin State Farm, and I want you to help me.

I will pay the express, or freight charges on all books sent to me at Jackson, Miss. I am sure that many people have books of fiction, biography, history, religion, etc., which they have read and can spare very well from their shelves and center tables. Why not give them to the prisoners? They will appreciate them. One kind-hearted gentleman at Fayette, Miss., will send fifty volumes. Can you send five, ten, twenty or one hundred?

Drop me a post card and tell me what you have sent. If you live in Jackson, write me where to call, or send for them. "I was in prison, and ye came unto me . . . Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." JNO. D. ELLIS, Chaplain.

To be silent, to suffer, to pray, when we cannot act, is acceptable to God. A disappointment, a condition, a harsh word received and endured as in his presence is worth more than a long prayer.—Fenelon.

Of Vital Interest to Women

Two Grand Prizes are to be Given Away. You may see Switzerland or the Lake Chautauqua if you will.

It is no small thing to be offered the means whereby one can visit at another's expense the greatest scenes of natural beauty in the world. Yet such an offer has been made by the Advocate and at least three women in our territory will be the recipients of the gifts. Why not take that trip? It simply means that you will have to devote your time to securing subscriptions for the Advocate for a few months, and you will be doing untold good for others by circulating religious literature and at the same time winning a trip for yourself. The first prize is a free trip to the World's Sunday School Convention in Zurich, Switzerland, in 1913. The trip will be through lands of indescribable grandeur.

Switzerland is situated in the very center of Europe. The Helvetic Mountains, the most important range of the Alps, clad in perpetual snow and ice, cover almost its entire surface. "Switzerland has become the common meeting-place of all those whose hearts beat with emotion when

contemplating the superb spectacles there offered by nature, and something seems to be wanting until we have looked upon the Alps at least once in our life."

The two ladies securing the second and third highest number of votes will be given a free trip to Lake Chautauqua, via Niagara Falls, with stop-over privilege, and return via New York City. We furnish you the ticket and your expenses for one week at Lake Chautauqua. If you desire to do so, your ticket permits you stop-over privileges at Birmingham, Chattanooga (Lookout Mountain), Cincinnati, Cleveland, Buffalo, Niagara Falls, and Albany, N. Y., from which place you will have the option of a day boat-trip on the Hudson River to New York City, where you may stay until the limit of your ninety-day ticket. Determine right now to win one of these trips, and go to work with all your might. Win the grand prize that will be given to some woman in your Conference. Write to us for circular giving full particulars.

NOMINATING TICKET.

I hereby enter the name of . . . as a candidate in the New Orleans Christian Advocate's Contest, subject to the rules and regulations of said Contest as published by said paper dated May 30, 1912.

Name . . .
Address . . .

Whitworth College Summer Bulletin.

Prospect for large opening unusually good. Session begins September 12th. All students, both new and old, expected to be present on opening day. On Sunday, September 15th, the annual opening sermon will be preached by Rev. George McKeown, of Edwards, Miss. The new home of the President will be ready for occupancy by September 1st. The plan has been made and accepted for the handsome new Auditorium. The contract for this building will be let in September. The following is the faculty for session 1912-13:

I. W. COOPER, A. M.
President
Ethics and Economics.

MRS. B. W. LIPSCOMB, A. M.
Dean
Higher Mathematics.

MISS MARJORIE CHAPPELL
DAVIS, A. M.
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COOPER, A. B.
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Spanish.

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Expression and Physical Culture.

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NEW ORLEANS CHRISTIAN ADVOCATE

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"Prove All Things: Hold Fast That Which is Good."

WHOLE No. 2950.

ROBERT A. MEEK, Editor.

NEW ORLEANS, LA., THURSDAY, AUG 29, 1912

CHAS. O. CHALMERS, Publisher.

Editorial

A RIGHT VIEW OF LIFE'S WORK.

Though not considered strictly orthodox, Dr. Lyman Abbott is a minister of worthy character and conspicuous ability. The views of such a man are always interesting and usually attract widespread attention. In a recent issue of *The Outlook*, of which he is the brilliant editor-in-chief, Dr. Abbott thus describes his way of looking at his work:

"The work in which I am engaged is not my work, it is my Father's work. He has assigned it to me. To him I am responsible for the way I carry it on. All that he asks of me is my best endeavor. I am not under obligations to succeed; I am only under obligations to do as well as I can that very little portion of humanity's common task which he has allotted to me. From 1870 to 1887 I was preaching to a village congregation which rarely numbered over seventy-five. Then I was called to Plymouth Church, Brooklyn, to preach to a congregation which numbered from fifteen hundred to two thousand. I was sometimes asked if I did not feel it a great responsibility to stand in Henry Ward Beecher's pulpit and preach in that historic church to such a congregation. I answered then, and I answer now, no. The responsibility of preaching to fifteen hundred people is no greater than the responsibility of preaching to seventy-five. The responsibility is the same in both cases: it is to speak the truth as God gives me to see the truth, and to speak it as simply and as clearly as I can, without fear and without favor. In fact, I never feel my responsibility quite so keenly as when I am talking to an individual who has come to me with some problem of his spiritual life and I realize the difficulty of clearing away the prejudices, his and mine, which shadow our minds, and make real inter-communication of life between us difficult.

"But I am not merely working under my Father's orders, I am working with my Father's comradeship. We are working together, and I am responsible only to do my share in our partnership work. This is what Jesus Christ means when he says, 'Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you.' A yoke is an instrument for doing work. It is also an instrument for uniting two workers together. If I take Christ's work upon me, I am yoked to him and we do the work together. This is what Paul means when he says, 'We are laborers together with God.' I plant a seed in the garden; nature produces the flower. I plant a thought in a human soul; God produces the character."

We heartily commend this conception of the nature of man's work and of the obligation which is upon him. Such convictions ought to make the utmost possible of a human being and cause his life to express itself in service to the limit of his capacity. A person who accepts his

work as coming by divine appointment, and who believes that God is really a co-worker with him, has learned the secret of contentment, optimism, and high endeavor. And one who feels the weight of responsibility in what are called the smaller tasks of life, is certain not to be found lacking in those which are regarded as larger. We entertain no doubt that all Christian lives, even as to their apparently insignificant details, are much more fully shaped by the Heavenly Father than we are usually prone to think.

WHY THEY SHOULD ESCHEW POLITICS.

We are on the eve of what promises to be the most strenuous and bitterly contested campaign in the history of American politics. Doubtless some preachers and church journals will feel a strong temptation to take a hand in the raging conflict. We have already noticed in one of our own church papers a high commendation of a prominent candidate, which apparently was intended for political effect, and in another, a picture of a man running for office, accompanied by a setting forth of his claims, with a statement underneath that it was paid for as an advertisement. We do not hesitate to say that we think such things are wholly out of place in religious periodicals.

It was our pleasure in a recent issue of the *Advocate* to quote Dr. Albert Taylor Bledsoe's masterly explanation of the position of the Southern Methodist Church concerning pending political issues at the time of the division of Episcopal Methodism in America and in the turbulent years that followed; and in view of what is now ahead of us, it may not be amiss to reproduce the statement of the same great authority as to why preachers and churches should keep out of politics. Like everything else that came from his pen, it is a vigorous piece of writing. It is as follows: "Political partizanship on the part of the Church is to be condemned on several grounds:

"First.—It renders the ministry of the Church unacceptable, and uninfluential with all who may be of the opposite faction.

"Second.—It destroys the fact and consciousness of consecration in the pulpit. It induces a secular character in men who ought to be wholly devoted to God and his cause. In the case of ordained Methodist preachers, who have solemnly promised to give themselves wholly to 'this one thing,' it is a gross violation of vows.

"Third.—It breaks up that concentration which is an essential condition of the highest success in the Christian ministry. A divided mind cannot bring the full measure of its force to bear on any one object. When God appropriates any man for his work, that work suffers in the measure of the diversion of personal force upon any other object.

"Fourth.—Even amongst politicians, though they may be of his own stripe, the political preacher has, to say the least of it, an equivocal

reputation. They may flatter him for the sake of the influence he has with his people, but the Gospel from his lips will do them no good. The sanctity of his calling ceases to attach to his person, however sanctimonious he may be. The ministry, the Church, and even religion itself, come into bad odor through this means.

"Fifth.—Its effect in actual character is bad. The trade of the politician is demoralizing. The partizan wrangle is a strife of potsherds. The devil still takes men up into a high mountain, shows them the kingdoms of the world and the glory of them, and proffers them to such as will fall down and worship him. It required such power of integrity as was in the Son of Man to spurn the bribe. This mountain—the height from which men see kingdoms, and the glory of them—is strewn with debauched and prostrate souls, that fawn upon the devil for his gift. Are they not the tricksters, who stickle at no devil's work, who oftenest bear off the prize of place and power? But the country needs good men in office. Yea, verily. That end will never be secured, however, by the participation of the Church and the ministry in popular politics. She will only drag her garments in the mud by such a course. Even now many of the devil's worshipers show reverent faces in the house of God on Sundays, and break the sacramental bread. Some there be who erect themselves from the profane prostration on the morning of the Lord's day and enter the very pulpit to deliver the Lord's message to men. Their words are light as chaff. The Church can work toward a purer condition in public life only in an indirect way, by preaching the Gospel, and thus increasing the prevalence of Christian morals at large. It is not by preaching politics, and coming down to the strife of potsherds, but by simply preaching Christ, that the ministry can accomplish any permanent good, either in this or any other field.

"Sixth.—Ecclesiastics make the worst politicians in the world. It may be difficult to account for this, but it is certainly true. We do not say that the devoted Christian does not make a good statesman. The enlightened Christian conscience is a high qualification for statesmanship. But we do say, that when ministers of religion try their hand at statesmanship, they always make a hotch of the business. God never intended them for this service. Their standpoint is not favorable for it. It is altogether unfavorable in a country especially, where the Church exists, as it must always where there is any liberty, in the form of distinct denominations.

"Seventh.—When Churches enter into politics bad men will seek connection with them for the sake of their influence. The Church will and must become corrupt in such a state of things.

"Eighth.—The Church is the bride of Christ. She is debauched by political alliances. They are a breach of her marital vows. Her purity is lost when she goes after other lovers."

Our Monthly Sermon

THE NEW REVELATION.

By Rev. Charles A. Battle.

Text: "Howbeit when he, the Spirit of truth, is come, he shall guide you into all the truth" (R. V.) John 16:13.

Old Testament history contains many evidences of conditions and times where the standard of moral truth was below that of later conceptions. In earlier times practices were prevalent among the leading people that would not be dreamed of among civilized peoples of the present day. Abraham felt called upon to actually offer up his son as a human sacrifice. Jephthah committed the deed of sacrificing the body of his only daughter because of a rash vow. Luke says, referring to the ancient custom of idol-worship, that "the times of this ignorance God winked at." Through the upward moral growth in the passing of time such practices were put aside. There is a vast step between the code of Hammurabi and the Hebrew decalogue in point of moral growth. The advancement is as evident between the days of the Exodus code and the Leviticus code. The coming of the Great Teacher was planned for a time of moral enlightenment when he would meet with a reception in which he would be sufficiently understood for the establishment of the Kingdom of God in the light of a new revelation. The full day had not come. There were revelations in store for those who sought greater things. The Master recognized, even after thousands of years of development, the moral and spiritual conditions to be at such a state when he came that, without great effort on his part, the Kingdom would not be fully appreciated. For years he trained the disciples in the endeavor to gain the necessary ends. The world received a mighty moral impulse upward during his short ministry. He supplanted the Old Testament regime by fulfilling its predictions and interpreting its depths of moral truth. Yet the full light was still to be expected. The disciples had not morally digested much of Christ's teachings. There were convictions to come that would demand great sacrifice and the renunciation of time-honored and deep-seated customs. The death and resurrection of the Lord, with his later ascension, finished his part of the work which was afterward completed in the revelation by the Paraclete. The world then entered upon the fullest and final stage of the revelation of moral and spiritual truth.

The new revelation demands a complete moral and spiritual life. In the times of past darkness ignorance was an excuse before the eyes of God. Doubtless it is such under any circumstances. But to the enlightened Christian this could never apply. When Pentecost was over the disciples were new beings in the sense that none ever existed like them on earth before. The moral and spiritual truth necessary for the living of a life, enjoying all the benefits of the Kingdom had been introduced. The heritage of the Christian is the richest and greatest possible. His is the privilege of ascending to the heights of religious experience planned to be the ideal of finite existence. Nothing has now been held in reserve. The mind of the Infinite is revealed in his designs of a complete Christian life. When Christ spoke to Nicodemus about being born again, the man could not grasp the seeming paradox. Now the truth made clear and in its realization is cause for great rejoicing. In the ecstasy of the achieving of the new life and the great power accorded him for accomplishing moral and spiritual ends, Paul declared: "I can do all things through Christ which strengtheneth me." This man was a Jew with deep prejudices, but in the light of this new relation he maintained with the Infinite his earthly interests sank into comparative insignificance. In reference to the

inner life, what before the new revelation in the individual is regarded often as a disgrace, and is looked upon as beneath the dignity of a respectable and successful career, is afterward the most joyful attainment of all. Christianity plucks true heroes from the midst of surroundings adverse to the development of spiritual life. The experience of the inner change is so transforming, and so completely reverses the point of view of the individual that it arouses acute antagonism in others who cannot appreciate the new life. Instinctively the line of cleavage is drawn; life-long friends are alienated; benefits are deferred, and hardships are brought about that change the whole aspect of life. It is with different conceptions that the Christian looks upon the world. The difficulty coming in the way of the new professor in numerous instances is hard to surmount. Persecution and death have claimed many in the ranks of the faithful because in this new life they have persisted in the course that antagonized those in authority. Hardships thrown in the paths of those who profess the new life are often the experience of those of the present day on the mission fields. These extreme cases are but the more evident results which in reality exist with more or less intensity at every point of contact between the true professor and those who fail to appreciate their new experience. There is no room for cowardice in the heart of the true Christian. He must be a hero. The Kingdom from its very nature knows no compromise. And the very thing that is the hardest, driving the weak and the cowardly out of the band of the faithful, increases the intensity of the life that enters into the fuller conception. But the new revelation makes all things possible to the willing heart. So there are no trials, sufferings, nor opposition that can intimidate the Christian. Men have, in many instances, felt utterly helpless before trying circumstances; a greater personality overcomes them, the weaker will have no power to resist the mightier; but the experience of the Christian leads into a fullness and completeness that will not be shaken by opposition nor taken by bribery. And here lies the ideal, the great goal. And "I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord." Such is the character of those who must compose the membership of the Kingdom in the light of the new revelation.

This new revelation transforms its exponents into zealous propagators of God's moral and spiritual truth. Enthusiasm and deep interest were certainly characteristic notes in the light of the new revelation within the Kingdom. There were no hardships and dangers too trying to be braved, and no power that these religionists with their burning message would not encounter. They felt that nothing else mattered save the presentation of their gospel. Death was feared least of all. Paul seemed to desire to go and meet his God save for the fact that there was work for him to do. It is reputed that Peter was crucified with his head downward, being unwilling to die in the dignity of the same position of his Master at his crucifixion. And this intensity was not born of a recklessness seemingly upon the face of it, but of the unceasing desire to save others from perishing, and present unto them the means of inheriting eternal life. Neither did they think of the external power of the mighty organization that would be accrued in time, but only of the love of presenting Christ to a needy people. And this same spirit has characterized true Christianity ever since.

To the consternation of the disciples, and what Paul termed a "mystery" that had been revealed to him, the gospel was to be dispersed among all peoples regardless of ethnic descent. But no one could ever charge that Paul allowed his inherited prejudices to dampen his ardor. If it

meant his social ostracism among people whom he dearly loved, the joy of the labor was correspondingly increased with the attendant affliction. The true character of the religionist of the new revelation is here admirably depicted. Christ issued the mandate: "Go ye into all the world and preach the gospel to every creature." It is not for one to question the integrity of the demand, but rather to realize with the great apostle to the Gentiles: "Woe is unto me, if I preach not the gospel!" By the "foolishness of preaching" the whole lump is to be leavened. A peculiar instinct attends the preaching of the moral truth that it will receive attention wherever man is found. This is in consequence of all conscious beings being subjected to moral law, and however low their conception of the truth may be, the primal elements of moral law are there. A responsive cord is always vibrated. A greater revelation carries with it enlarged responsibility. A consciousness of condemnation attends the refusal to take advantage of the inducted truth. Whoever, then, hears and comprehends the Golden Rule is not only obligated to observe it, but feels a sense either of approval or condemnation, according to his active attitude. There is no neutral ground. It is a startling fact to observe with what agility men sometimes endeavor to shirk the responsibility of a greater revelation of the moral truth of God. Fervading the hearts of many people is the spirit of the madman of the country of the Gadarenes when he cried out: "What have I to do with thee, Jesus, thou Son of the most high God? I adjure thee by God that thou torment me not." Elijah was persecuted and driven into hiding because he endeavored to cut away the moral cancer of the government. Jeremiah suffered imprisonment because he proposed to preach a righteous course of action. Preachers of the truth in all the ages have, in many instances, been vilely treated. Yet they have been the great benefactors of the human race. Their bodies are often killed and afterward their memories "immortalized." It is this eternal zeal, and enthusiasm, and conviction of truth, that has characterized the exponents of the religion of the new revelation that accounts for its unparalleled success. An optimistic view of the past, and the effect of this past upon the present, leads one to believe that the Kingdom has been intensely active through all the ages, and is even now vastly more alive than is commonly thought. Christ compared the Kingdom to the leaven which was hid in the meal and the whole lump was leavened. He also likened it to the man who planted the seed which "day and night" sprang up and grew, though "he knoweth not how." Elijah once, in a moment of discouragement, complained to God that the children of Israel had forsaken the covenant, thrown down the altars of God, "and," said he, "I, even I only, am left; and they seek my life, to take it away." He was, consequently, informed that there were just seven thousand times as many in Israel as he thought, who had not bowed the knee to Baal. Like the little grain of mustard seed, the smallest of all seeds, which springs up and grows into a large tree to become a sheltering for the beasts of the field and a resting place for the fowls of the air, the Kingdom grows and flourishes forever.

The new revelation manifests itself in rewards obtained through the carrying out of the precepts of moral and spiritual truth, which are outward manifestations of the Kingdom. The benefits conferred upon individuals and nations for right action are great incentives for further development. The tendency is toward the accumulation of strength of mind and will and heart that crystallizes into outward blessings. The Renaissance was the transition from the mediaeval to the modern world in point of history; but this transition was the result of the evolution from a time of comparative darkness to one of greater light in point of moral law. Individualism aroused itself, and great accom-

plishments were the result. Out of the chaos modern science arose with its investigations of nature. Copernicus and Galileo made their wonderful astronomical discoveries; Vesalius laid the foundation of the modern knowledge of anatomy, and geographical explorations took place that resulted in the discovery of the New World. The mariner's compass, the telescope, and the printing press served to advance the day of enlightenment. The great culmination came, as the result of this moral and material progress, in the reformation instigated by Martin Luther. It is scarcely possible to realize how closely related are the worlds of matter and spirit. All these outward manifestations of the Renaissance resulted from this close inter-relation; for material things are strictly subservient to spiritual. A proper development of the moral law has an inconceivably utilitarian effect in the material realm. The wonderful achievements of this century are the outcome of the growth of the Kingdom of God within the hearts of men. The railroads, the telegraph lines, sea-going facilities, modern business, intercourse, and prosperity as it is understood to-day, are the proper results of a higher revelation of God's truth put into practice.

And the legitimate aesthetic tendencies of true refinement of the individual are but the outcome of a higher development. Polish of the exterior is the natural outcome of the polished interior. It may take a generation to develop, but it will be evidenced. The savage is not able to appreciate the meaning evidenced in the ultra polish of wood. Architectural beauty and art are the evidences of the inner man. Through the ages he has sought to copy the truth revealed in God's handiwork, and he follows the elegant taste of Him who built the archways of the heaven and planned the courses of the spheres. These blessings are the rewards of a true enlightenment of the heart; they are the words of the Master wrought wonderfully by the handiwork of man from iron, stone, and wood into peculiar things that serve and please. All things upon earth were created for a purpose. The value of the more easily discovered and necessary commodities of material nature has always been known, but later years saw a further seeking into the riches of hidden powers to be most fruitful of wonderful results. By combinations and devices nature has been harnessed to serve the smallest wants of the human being. Electricity and gasoline and steam have revolutionized the methods of travel; the manufacture of the most delicate texture of cloth has made personal adornment pleasing; architecture renders obtainable the most ideal and superb palaces for residences, and in thousands of other ways God has given his good things to man as the result of a full development in the realm of moral truth.

But the imminent danger facing the Christian world to-day is the seeking for these tangible rewards that have been made possible through the revelation of moral law and the forgetting of the obligation to the inner revelation. This peril is exemplified in the man who seeks refinement of the person and not of the heart; who loves the beautiful polish of furniture and everything pleasing outwardly, but neglects the polish of the inner moral and spiritual life; who loves the success of business life and seeks material gain, but fails to appreciate the success of a life built according to God's moral law. But these outward things, that are the rewards of the inner life, will never be able wholly to usurp the throne of authority in the sphere of the Kingdom. For the Kingdom furnishes a necessary check upon itself. When the moral law is shunned, then the outward becomes less refined, inter-relation of men less open and honest, and then all the structure of a well-built civilization begins to tumble. Through the sufferings that will necessarily result, the inner life will again come into its proper sphere.

The more subtle reward of God's revealed truth in the new order is the enjoyment of greater

blessings of the heart. After all, the reward is rather on the inside than on the outside. One person may hear the Golden Rule and appreciate its delicate meaning, and he may realize thereby a greater love for his fellow man and become fixed upon a healthier basis of fellowship and service; another may hear the same truth and not conceive its every shade and meaning. Many live under the same dispensation of the gospel, but do not enjoy the same relative rewards of strong character and human worth. The degrees in heaven will not be that one is exalted above another as in rank, but one will be able to enjoy heaven more than another because of a deeper appreciation and realization of the prize. The fact of the corresponding reward, according to the application of moral and spiritual truth, brings the world into the light of a greater day. The Kingdom of God is the ultimate good realized in the human heart, and to the world at large, in the new dispensation through the teachings of the Paraclete.

THE BIBLE AS THE PREACHER'S BOOK.

By Rev. W. L. Hunter.

Every preacher is confronted, not with the question of finding something to say, that is comparatively easy, but the task of instilling into the minds of his hearers the essential truths of the Bible, so that the unsaved will be brought to Christ, and the Church be made more aggressive, and clothed with a larger spiritual power.

The preacher must necessarily have much to do with Systematic Theology, Homiletics, Church History; in fact, he should keep in touch with the results of the critical scholarship brought to bear on the vital problems of the Church, whether in the departments of Science, Philosophy, Literature, or elsewhere. He is under obligation to acquaint himself with and support the great missionary enterprises of the Church, and to carefully study and seek to improve the social conditions with which he is surrounded, etc. These things are eminently useful, and contribute to the successful preaching of the gospel in a large degree; but if a broad and secure foundation for the future triumphs of the Kingdom of Christ is to be laid, the preacher's sermons must be intensely Biblical. The very atmosphere of the sermon must be Biblical. Mere quotation is not sufficient. The man, no less than the message, must be enriched with "the unsearchable riches of Christ." He cannot afford to be a mere text-hunter nor a gleaner of other men's thoughts; he must become saturated with God's love-message; he must catch the martial spirit of Joshua, the courage of Caleb, subdued by the burden of the prophets, and inspired by the heavenly music of the Psalms. The whole New Testament must, of course, be made to yield forth its message of all messages. Dr. Jefferson says: "The Church, on looking backward and counting up her pulpit princes, admits no one to the shining company of the immortals save those alone who have been mighty in the Scriptures."

Alexander McClaren, Joseph Parker, Spurgeon, Wesley, and many other "pulpit princes," who might be mentioned if space permitted, were all "mighty in the Scriptures." Mr. Gladstone said: "Talk about the questions of the day; there is but one question, and that is the gospel." The gospel has not lost its power; its message only needs to be translated into conscious experience. The Bible still reveals the remedy for a world of sin; but the Bible must be studied. Let us all, as preachers, read and "inwardly digest" the great hooks which help us better to understand the Bible and interpret its message in terms which will make it available to all, but, above all else, let us give ourselves to a deep, thorough, constant, and spiritual study of the English Bible, and the rather too common criticism, that "the preaching of the present day is lacking in the notes of conviction and authority," will lose much of its force, and we shall receive a vast incre-

ment of power, not only to lead the Church into a "closer walk with God," but also into larger fields of ministry.

LIBERALITY.

Dear Doctor: In these days in which you and I are living there is a great deal being said about liberality. We have liberals in politics, liberals in education, liberals in the Church, liberals on the outside, and liberals on every hand. I have been thinking about this thing some lately. There seems to be some strange and elusive charm about this liberal movement that makes people feel a great deal of pride and self-importance when you tell them that you think that they are liberal.

There are some of these liberal Christians who would be real amusing were their liberality not so tragic. Good old Sister X has gotten to be real liberal of late. She used to live in the country and drove to Sunday school every Sunday. In the summer time it was hot and dusty. Great clouds of dust rose up all along the road and got into her mouth and eyes. In the winter there was a great deal of rain and mud, and it was so cold all the time. But she never missed Sunday school at the little church where she was teacher and her husband was a steward. She wanted to get the little daughter started in the right way and bring her up so that she would know God and love the things of God. She was always glad when the preacher came to stay all night and when he would take down the Bible to lead the family in prayers.

But now things are very different from what they were before. She has gone to the city to live. The daughter has finished college and now she is going the rounds of fashionable society. Sister X is very liberal. She is a member of the missionary society and becomes very enthusiastic over the heathen in the foreign lands and the immigrants coming to our land. She is very liberal and sometimes she gives a quarter of a dollar for the conversion of these multitudes. Her daughter belongs to the "We Do Things" young ladies' Bible class. They are so liberal and believe in helping on in "Social Service." This summer the seventy-five young ladies are going to send six little girls out into the country for two whole days and a night. The Church is so far behind in these things, and they must show people how to do things that are liberal and up-to-date.

Sister X is liberal. She does not believe in being so strict. She and her daughter always go to at least two matinees and one evening performance each week during the season. She can always arrange to chaperon her daughter to all the dances in her set. But she can never find the time to go to the prayer meetings. Her daughter is a member of the Tuesday afternoon young ladies' bridge club and she herself is a member of the matrons' euchre club. Neither of them ever miss a meeting. They pay fifty cents or a dollar each month as dues to the club, and this money is used to buy the prizes for which they play. How it does fill Sister X with pride to be told that she is liberal in her views and her ways!

The other day one of the stewards from the Broadway Church, where Brother X and family are members, called on them to see them about their assessment for the support of the pastor. Sister X said, "Why certainly we will contribute to the support of the pastor. We have been giving ten cents per week for a long time, and we will still give that much if Mr. X does not fail to make one of his big deals that he is trying to make now. I will let you know later about that." Mr. X has gotten to be liberal too. He is too liberal now to trouble his busy head about the work of a steward in the Church of God and the affairs of the church.

Doctor, what do you suppose has gotten to be the matter with some people? They seem to think that liberality consists in doing the things

that the Church says they ought not to do, and in spending their time and money in all sorts of pleasures and fads. Giving their time and their money to the support of the Church and the institutions of the Church has nothing at all to do with liberality. Well, I guess that they are liberal people, all right. Don't you suppose that it is just pure sin after all that people call liberality? I am beginning to think that is the case, and that people love to be called liberal because they are glad that there are some people who do not think it is such a bad thing for them to sin and to do other things that are wrong. May the good Lord have mercy on people like that. I, for one, am glad that there are still a great many people in the world who are not hankering after being called liberal Christians, but are satisfied with being just plain old-fashioned Christian people.

Your ever faithful WILLIAM.

CALLED TO HIS REWARD.

Dear Brother Meek: The Commercial Appeal of August 21 contained the following announcement of the death of Rev. J. T. Murrah, which occurred in Memphis on the afternoon of the 20th inst.:

"The Rev. J. T. Murrah, pastor of the Methodist Church at Aberdeen, Miss., died suddenly at the Peabody Hotel yesterday afternoon. He had been in poor health for some time, and was in Memphis for the purpose of consulting a physician. Dr. R. M. Boyd, a physician of Aberdeen, accompanied him to the city and the two registered at the Peabody Hotel Monday evening. Mr. Murrah consulted a physician the next morning, and his condition was found to be bad, and he was told so. He and Dr. Boyd returned to the hotel and procured their tickets to Aberdeen, preparatory to returning home, and then went to their room. Mr. Murrah said he would lie down awhile, and with his clothes on he lay across the bed. Dr. Boyd went to lunch, and when he returned he found his companion dead. He had not complained of acute illness."

The above statement tells the sad story of our great loss. Brother Murrah was buried from the First Methodist Church at Columbus, Miss., on August 22, at 2:30 p.m. Rev. J. E. Cunningham, assisted by Rev. E. S. Lewis, Rev. J. C. Park, Rev. J. H. Felts, and Rev. J. H. Holder, conducted the service. The choir rendered very softly and sweetly "How Blest the Righteous When He Dies" and "Asleep in Jesus." Brother Cunningham made a very appropriate and touching address. This was followed by an address of appreciation by Captain George Paine, of Aberdeen, a member of the official board at that place.

We laid him to rest in the old family burial ground, where sleep his loved ones whom death has claimed. One son, James, Jr., who reached his majority on the day of his father's decease, is the only surviving member of the family.

The loss to Aberdeen just at this time seems irreparable. One of the most popular, gifted, and useful of our North Mississippi preachers is gone. "God buries his workmen, but carries on his work."

J. H. HOLDER.

DR. MOORE'S LECTURES.

Dear Dr. Meek: With the kindly permission of the Advocate I wish to announce that I have prepared with some care four lectures, any one of which I shall be happy to deliver to any church, or Epworth League or Woman's Missionary Society desiring it. It will cost them nothing but an effort to get out as many people as possible and the privilege of passing the hat. The undersigned has as his sole object the increasing of interest in our Home Mission work. The offering taken will go to the St. Mark's Night School and to help feed the hungry at the Mary Werlein Mission. It is the desire of the pastors of this mission work in New Orleans to bring it close to the heart of the Louisiana Conference.

The topics upon which I shall be delighted to

talk to any congregation that I may be able to reach upon a week night are as follows: "America, the Land of the Unblessed Flag;" "The Tomorrow of Our Country;" "Why John Smith Loves the Church;" "The Threat of the City."

If any pastor or any organization desires any of these lectures, let him communicate with me and we will agree upon a date.

Yours in Christian service,

J. W. MOORE.

Pastor First Methodist Church.
New Orleans, La.

THE SUPERANNUATE FUND.

To the Brethren of the Mississippi Conference and Claimants on the Joint Board of Finance.

The President and Treasurer of the Joint Board of Finance instruct me to announce the inability of the Board to meet the claims for the third quarter. This announcement has been delayed, for we had hoped sufficient funds would come in to meet the demands upon the Board, but this has not been the case. We, therefore, are now compelled reluctantly to announce the delay of the payment for the third quarter.

In times of financial stringency, those who suffer most are the dependent and helpless. Several pitiful letters have been received asking for immediate help. We urge again the immediate collection of this fund, and that it be forwarded as soon as possible to Mr. S. A. Tomlinson, Treasurer, Mississippi Conference Joint Board of Finance.

NOLAN B. HARMON, Secretary.

Hazlehurst, Miss.

MATTERS EDUCATIONAL.

A university can no longer be defined as a "boy on one end of a log with Mark Hopkins, the great teacher, on the other." The average young American has beauty and comfort at home and demands that these shall be found in the school attended. Rarely is ambition strong enough to endure bare academic walls and rough, coarse fare in order to acquire knowledge. Knowing this fact, and believing that the fountain of knowledge should be a place of beauty, I have devoted all my time and means to the improvement of Grenada College. Under the direction of the chief gardener of the Illinois Central railroad, the campus has been graded, walks laid, a beautiful fountain placed in front of the building, shrubbery and flowers planted, and the entire grounds made as attractive as possible. Quite as many improvements have been made on the buildings and furnishings, so that we now have here a refined college-home for our girls.

All this would be largely sham and show if the actual school work were not maintained on a high plane. The curriculum calls for twelve and a half Carnegie units for admission into the freshman class, while the leading colleges for men demand fourteen such units. We have more teachers in proportion to the number of pupils than any other school with which I am acquainted. This is made possible by the funds received from the North Mississippi Conference. These teachers represent such institutions as Tulane, Vanderbilt, Mississippi, Michigan, and Chicago Universities, while the teachers in the special departments have had training in the leading schools and conservatories of this country and Europe.

A well-assorted geological and biological museum and a well-equipped laboratory are new features which will add to the efficiency of the work for the next session.

Notwithstanding the large faculty and the superior equipment, the school is not at all expensive. It is run for the good it can do and not for money. Many poor girls and orphans are assisted each year from the Conference fund and other loan funds placed with the president for the use of ambitious and worthy pupils.

The next session will open on September 11. More girls are now registered than attended last year, and the indications are that the school is entering upon a new period of growth and prosperity.

The best feature of all is the character of our student body. Loafers and rowdies avoid the school entirely. Only five of the girls who were with us last year went home not members of some Church, and several of these planned to join at once at home. Their lady-like deportment was most widely commented on by those who saw them. After all, Christian character is the best product of the Christian home and the Christian school.

Cordially and fraternally.

J. R. COUNTESS, President.

Grenada, Miss.

THE LOUISIANA ORPHANAGE.

Dear Dr. Meek: Will you kindly state that we are arranging to have our Annual Work Day for the Orphanage on Saturday, Oct. 12, and that the Sunday following will be the day when we hope to enlist every church and Sunday school in the Conference in a vigorous effort to raise funds to carry on our work.

While we have suffered a serious loss in the support that comes to us from the flooded districts of our Conference, we hope that the interest in our great cause will be maintained throughout the Conference and that the assessment for the orphanage will be fully met. We now have seventy-eight children in the Home. We are almost constantly receiving new applications for help. We are operating up to our full capacity, and until we have more room and a more liberal support, it will be impossible for us to care for many more children.

We have spent a busy summer, canning large quantities of fruits and vegetables. We have had most excellent health, and the children have been happy and contented. The splendid results from the Easter collections have tided us over the summer, but as we have received less than \$500 for the past three months, you can readily see that our funds are rapidly diminishing, and we will be compelled to make a most vigorous campaign this fall if we meet our obligations and maintain our work.

Sincerely,

ROBT. W. VAUGHAN,
Superintendent.

Ruston, La.

UNSELFISH SERVICE.

No one can be true to his home duties unless he is true to the duties that lie outside of his home. It is well for us to think of this when we are tempted to misuse a certain overworked adage. "Charity begins at home," we say. Yes, charity begins at home; but it ceases to be charity if it stays there. No one ever shirked the duty of showing love for those outside his home because of his fidelity to the demands of love within his home. There is always some other reason; and that other reason is always selfishness, never unselfishness. Those who love their own best are those who most love others. If we are not serving sacrificially the needs of those who are far from our own home circle, we may be sure that our own dear ones are being injured by this neglect.—Great Thoughts.

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Church News

Of the eleven new members of the Publishing Committee of the M. E. Church, only one is an experienced publisher. The others are mostly lawyers and preachers.

The stewards of our churches in Atlanta, Ga., have organized themselves into an Association, and have regular meetings at which the problems of the steward are discussed. We commend the plan to our stewards in other places.

The Texas Christian Advocate was fifty-nine years old on August 15. Its near three score years have not made it feeble, as a man grows feeble with years, but it is to-day one of the greatest forces in the journalism of our great Church.

Bishop Thomas Bowman of the Methodist Episcopal Church passed the 95th year of his age on July 15. He has been a preacher for seventy-five years, a Christian for nearly ninety years, and is said to be, for one of his advanced age, active and capable of a limited amount of service.

In the death of the Rev. Griffith John, D. D., the Christian world lost one of its veteran missionaries. He went out from the London Missionary Society in 1855, and was the first Christian to reach central China. He died on July 25, after having spent 55 years of active service in the heart of China.

The largest average salary paid to the ministers of our Church is paid by the Virginia Conference, and amounts to \$1,080. The smallest is paid by the Illinois Conference, and is \$394. The Louisiana Conference pays an average of \$813; The North Mississippi Conference an average of \$795, and the Mississippi Conference, an average of \$771.

Nearly six hundred delegates, representing eighteen States and countries, attended the Conference of the Missionary Educational Movement in Silver Bay, Wis., last month. This organization, which serves forty-seven missionary boards, has enrolled 175,000 persons in mission study classes in the United States and Canada during the last few years.

It has been announced that Bishop Vincent, of the Methodist Episcopal Church, will be the guest of honor at the World's Sunday School Convention, which meets in Zurich, Switzerland, next summer. This honor has been bestowed upon Bishop Vincent because of the great service he has rendered the cause of Sunday schools throughout the world.

A Convention of Chaplains has been announced to convene in San Francisco on September 9-14. The object of this convention, as stated in the call, is to consider the problems of chaplains now in active service, plan for the promotion of the welfare and morals of the men in arms and others being served by chaplains, and to attempt to arouse an increased interest among the Churches in the soldiers and sailors doing service under the American flag.

Of the Church editors now in active service, the following are claimed to be alumni of Drew Theological Seminary: Dr. George P. Eckman, New York Christian Advocate; Dr. Dan. B. Brunmit, The Epworth Herald; Dr. Levi Gilbert, The Western Christian Advocate; Dr. John J. Wallace, The Pittsburg Christian Advocate, and Dr. Gross Alexander, The Methodist Review. Besides these distinguished editors, the following assistant or managing editors are also graduates of the Drew Theological Seminary: H. E. Woollever, with the Northern Christian Advocate; Rev. Robert F. Harned, with the M. E. Board of Foreign Missions; Rev. Henry H. Meyer, and

Rev. R. W. Keeler, with the M. E. Sunday School Publication Department. It would seem from this array of religious journalists, all from the same school, that their alma mater must have a private wire connecting it with the Muse of sacred literature.

The following is taken from the New York Christian Advocate: "Trinity College, at Durham, North Carolina, is in the midst of a campaign for a million dollars. B. N. and J. B. Duke offer to give \$650,000 for endowment, provided the two North Carolina Conferences raise \$200,000. The General Education Board will add enough to round out the million. This is one of the foremost institutions under the direction of the Methodist Episcopal Church, South, and deserves the good fortune which is coming to it."

The white Baptists of Georgia claim 270,000 members, and the State is divided into 87 Associations. Three and a half months of each year are consumed in Association meetings. This is quite different from our own Church, which is almost of equal strength in Georgia, which has less than one-fourth the number of district organizations, occupies less than half the time in Conference meetings, and does an equal amount of religious work. We are abundantly satisfied that the Episcopal form of government has a decided advantage over all other forms of Church government.

The Rev. Frederick Luke Wiseman, the new head of the British Wesleyan Conference, is said to be one of the most versatile men ever occupying that position. A contemporary says of him. "In Mr. Wiseman Methodism has a personality vivid and versatile—a scholar who was a university prize man in Hebrew and Greek in his student days; a burning missionary who has proclaimed the gospel of redeeming grace from the pulpit of the Birmingham Mission for a quarter of a century without a suspicion of staleness; a brilliant musician who can direct a musical festival with the skill and verve of the professional conductor; a composer whose choicest work is enshrined in the tune-books of his own Church. To these outstanding gifts might also be added elocutionary powers of a very high order—his reading of the lessons at the Birmingham Central Hall service is one of its main features, and is said to produce a magnetic thrill."

The late John S. Lyle, a devoted member of the Presbyterian Church, was a man with a truly benevolent heart, and was a firm believer in missions as well as other forms of Christian aggressiveness, as is attested by the following bequests made by him in his will, which was probated about ten days ago:

Board of Foreign Missions of the Presbyterian Church of the United States of America, New York	\$50,000
Board of Foreign Missions of the Reformed Church in America, New York	50,000
Board of Home Missions of the Presbyterian Church, New York	50,000
Presbyterian Hospital, New York	50,000
American Bible Society, New York	50,000
American Tract Society, New York	50,000
Children's Aid Society, New York	25,000
New York Association for Improving the Condition of the Poor, New York	25,000
Charity Organization Society, New York	25,000
State Charities Aid Association, New York	25,000
New York Eye and Ear Infirmary, New York	25,000

THE EPWORTH ERA.

The September issue of the "Epworth Era" begins the new series and the XIX volume of that periodical. The new form is both pleasing and convenient. The cover design consists of violets, the Epworth League flower, and the con-

tributed articles are printed in clear, old style ten point type, the correspondence and working material for the League in smaller type. The chief contributors are Bishop E. R. Hendrix, who writes on the Prayer Life of Jesus, the first of a series of articles on the Prayer Life; Dean W. F. Tillet, of Vanderbilt University, who gives in connection with the study of a hymn a sketch of the life of Frances Ridley Havergal, the author; Professor Thomas Carter, whose first article on "The Story of the New Testament" is vigorous and brilliant in style and full of promise of a most interesting series; Rev. S. T. Bartlett, General Secretary of Sunday Schools and Young People's Societies of the Methodist Church of Canada, writes convincingly of the "Value of Junior Work;" Miss Mary Ferguson tells a wonderful story of the achievements of the North Texas Conference Epworth League during the twenty-one years of its history, the crowning glory of which is the Ruby Kendrick Memorial Fund, which is now supporting two missionaries in Korea. The Editor writes confidently of the "Advancing Column," and the department columns are full of material for the practical work of the Leagues.

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Will be sufficient Hotels and Boarding Houses to accommodate the great crowds which will come from every part of the Southern States to the Conferences and Summer Schools of the Assembly. An extraordinary opportunity to make a comfortable living in a delightful climate, amidst the most beautiful scenery and the most attractive and elevating surroundings.

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Build Cottages to Rent. It will be a good investment to build cottages to rent. Write for particulars to

Real Estate Department, Southern Assembly, On Southern Railway, Waynesville, N. C.

NOTICE FROM REV. W. D. BASS.

I shall continue revivals all the fall, and shall not only preach to save sinners, but also upon the support of the ministry and missions, and help save pastors from financial shortage at Conference. I have several weeks not yet promised. Those wanting to arrange for my help in towns or country churches should write me at once.

Corinth, Miss.

W. D. BASS.

DATES WORTH REMEMBERING.

Paper was first made from linen in 1302.
Glass windows were first used for light in 1180.
Weaving of woolen cloth started in England in 1341.
In 1252 lead pipe began to be used for carrying water.
Chimneys became a part of house construction as early as 1236.
Gunpowder was discovered in 1331, and guns were invented in 1373.
The utilization of tallow candles for illuminating purposes commenced in 1290.—Western Christian Advocate.

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NEW ORLEANS, LA.

Secular News and Comment

By Rev. A. J. Gearheard.

The entire Atlantic Fleet of battleships will visit New Orleans next January. If reports recently sent out from Washington are true.

Hon. Champ Clark has been nominated by his party as a candidate for Congress from the ninth district of Missouri, which district he has represented for the last sixteen years.

Secretary of Agriculture James Wilson was 77 years old on August 16. He claims that he will retire from Government service next March on account of his age. Others will retire at that time for other reasons.

A modern plow, drawn by three traction engines, recently turned an average of an acre of soil every four minutes for more than an hour. The experiment was performed on one of the Purdue University farms.

Tulane University now boasts of a new building to be used as a Gymnasium. This structure was completed last week, and is two stories high, with the main room having a 60 by 100-foot floor space and a 25-foot ceiling.

Miss Emma Carola Woerishoffer, a settlement worker and friend of the needy, who was recently killed in an automobile accident, left to her alma mater, Bryn Mawr College, a gift of \$750,000. She also gave to the College Settlement Association of Boston, \$10,000.

Clarence S. Darrow, who underwent the longest trial ever conducted in Los Angeles, Cal., under the charge of attempting to bribe jurymen in the late McNamara case, was found not guilty. Mr. Darrow conducted his own defense, and proved himself a lawyer of more than ordinary ability.

Dr. P. E. Archinard, of New Orleans, and one of the most noted doctors of America, died on August 22. In diagnosis he was unsurpassed by any American physician, and his fame was world-wide. He was an author of repute, and a bacteriologist with few peers. His death is a distinct loss to his profession.

Miss Mabel Keiso, of Seattle, Wash., has successfully passed the examination exacted by the Government for wireless telegraph operators, and has been given a position as operator on an ocean going steamship. Thus it seems that no matter what the business or profession, there is always a woman ready to enter it.

The Chicago, Peoria and New Orleans Navigation Company has recently been organized for the purpose of plying a line of steamships from Chicago to the Gulf of Mexico by way of the new Illinois-Michigan Canal and down the Illinois and Mississippi rivers. Thus will be in operation the first Lakes to the Gulf line of steamships.

There seems to be renewed interest in the scientific world in the birthplace of man. The latest announcement is that Peru was the cradle of the human race. An expedition has been fitted out, and a number of scientists have gone to Peru to examine the value of Peru's claims. Personally we have very little curiosity that would lead us to make a search for ancient Eden. That the exact spot where man first set foot upon this earth will ever be found, we seriously question.

The late Justice John Marshall Harlin is claimed to have died leaving his family almost penniless, having left but \$3000 worth of property and no money. His life on the bench of the Supreme Court of the United States was free from the slightest insinuation of wrong. His

honesty was unquestioned. So much was he loved that the lawyers who practiced their profession before him, are endeavoring to raise a purse of \$40,000 to provide for the wants of his widow and family.

A United States Naval Surgeon, Dr. Allan Smart, has announced that the reason so many Southern boys are healthy, is that they have preserved their teeth by eating corn bread. How much truth there is in his contention can better be told by another, but with the 1912 corn crop promising to be the biggest ever produced, and the prices of other food stuffs soaring higher and higher, it might be well for more housewives to feed their boys on corn bread, for the sake of cheaper living, if not for the sake of better teeth.

With the determination of the United States to allow American vessels engaged in inter-coastal trade to pass through the Panama Canal without paying toll, comes the announcement that the toll on vessels using the Suez Canal is to be reduced. The only way in which the Suez Canal comes into competition with the Panama Canal is in connection with vessels sailing from Europe to the Pacific coast of Asia. "Competition is the life of industry" we are told, and we fail to see any just reason for any one to object to the proposed action of the managers of the Suez Canal.

Dr. Frank H. Loveland, a prison expert, has expressed an opinion that the Missouri penitentiary is the most barbaric in America, with the possible exception of the State prisons of Nebraska and Georgia. He alleges that on a recent visit to the Missouri institution he found several men hanging by their thumbs and the blood streaming down their wrists. This charge has been denied by the warden, who claims that while the men were held by a vice above their heads gripping the thumbs, they were not suffering the tortures that Dr. Loveland claims they were.

It has developed, after a painstaking search through the Statutes of Louisiana, that there is no law against killing a buzzard. It has also been claimed by eminent medical and veterinary doctors that the buzzard is one of the most common carriers of contagious disease germs, especially among live stock. The feet of several buzzards have been submitted to microscopic tests and found to be laden with the germs of charbon and other dangerous germs. What the result of these investigations into the habits and characteristics of this long-time favored bird will be, we cannot say, but it seems about time for the feathered scavenger to fly on.

PUT SOMETHING INTO THE WORLD.

Most men are trying to get as much out of the world as they can without a single thought of putting anything into it. They look upon the world as a vast reservoir of resources into the midst of which we all have been set down that each might get all he can.

We shall never measure up to a high ideal of life unless we shall strive earnestly to put as much into the world as we get out of it. We must learn to look upon this world, our dwelling-place, as a great opportunity to invest whatever of talent and strength we may possess where it will yield the largest returns, not for us alone, but also for mankind.

This is a law of nature. Trees draw nourishment from the earth, and in turn shed their leaves every year to enrich the soil, and yield their fruits to support and strengthen the life of man. Birds are not content to find a home in the trees of the forest and make no return for the favor; but they fill the air with music and the hearts of men with gladness.

The Creator made man to give as well as to receive. Those who try to get as much as possible out of the world without making any return live contrary to their own nature as well

as to the laws of the kingdom of God. They can never rise to a high degree of happiness or blessedness. They are walking contrary to the order of the universe. What can we put into the world?

We can all put work into it. Man was made to work, and work is one great need of the world. It is a waste wilderness without man's labor. Every man who puts into the world whatever work he is able to do, is helping to enrich the world and to make it what the Creator intended it to be.

We can put thought into it. Great thinkers have helped to make a better world by their great thoughts. Out of the thoughts of one man came the steam engine. The thinking of another produced the telegraph. One man thought out the telephone, another the printing press, another contributed something to enlarge the freedom of men who live on this planet by his intelligent and careful thinking. We sometimes hear it said that all the wealth of the world is the product of manual labor. Surely this is a great mistake. More than half the wealth of the world has been produced by the brain energies of thinkers.

We may put light into the world. Every inventor, every discoverer, everyone who makes original research in science, helps to dispel the darkness that for so long enveloped the human mind. What floods of light Morse and Columbus poured upon the world. Every intelligent and thoughtful person may do something to drive away the darkness and fill the world with light. Our Lord said, "I am the light of the world." What radiance he brought. He said to his disciples, "Ye are the light of the world." Every true disciple of Jesus is a light-bearer.

Some can put music into the world. This has been a richer world since Handel lived. It has been a brighter world since Homer sang. If there is music in your soul, pour it out upon the ears of mortals. It will help to make the world a better dwelling-place for your fellowmen.

We can put character into the world. One person cannot change the characters of all men and make them what they should be. But every man can, by the grace of God, make one man good, one noble, pure, grand character and life. This one will create an atmosphere which will affect the lives of multitudes for good. Who can estimate the value of one good life?

Put your life into the world. What are you doing with your life? How are you investing it? Are you devoting it to pleasure-seeking or money-making. You are here, living here, not so much to get a living out of the world as to put a life, a strong life, into it. Think of the men who have built their lives into the world, into its schools, its churches, its hospitals, its cities, its governments, its laws, its literature. They are living still. Their bodies have gone to dust, but their lives are a permanent investment.

Paul put his valuable life into the world. He did not get much out of it in the way of financial or material benefit. He sacrificed everything, and put himself into the world, which was by no means worthy of him. In this he followed his Lord. Jesus put his life into the world, and what a life it was. He did not seek temporal and worldly gain. He came not to be ministered to but to minister and to give his life a ransom for many.

The noblest thing in man is love. What would life be without love? Nothing enriches life as love does. Everyone can put love into the world. He may not have much to give at the start; but let him give what he has and it will increase more and more. He begins with a feeble spark of love, but freely giving it to those who are near him and those who are far away, to his kindred and to his enemies, to those who are worthy and those who are unworthy, as Jesus did, it will become a glowing flame and he will be a burning and a shining light. He will cease to be a smoking flax, filling the room with stifling odors and blinding clouds, and become a torch which lighteth everyone that cometh into the house.—New York Christian Advocate.

The Home Circle

"MEBBE 'TAINT SO."

"Mebbe 'taint so," reads a striking placard that greets the eye and brings the smile as one enters a certain printing office where they believe in looking on the bright side of things. The comfort-compelling phrase originated in a story told of a grouchy old Scotchman who, by his unfailing ill forebodings and gloomy observations about things in general, and the work of the office in particular, got "on the nerves" of his fellow laborers. Desperation brings inspiration. They thought of a plan to cure him. Every time he came around with his pessimistic prophecies and "Gloomy Gus" comments on things they said never a word, but solemnly presented him with one of these placards which they always managed to have at hand. They were effective and his cure was complete. When things are looking blackest, when we are in a state of nervous apprehension bordering on panic, and things appear to our blurred vision to be on the very verge of disaster, it might be worth our while to recall the inelegant but optimistic little phrase, "Mebbe 'taint so."—Southern Churchman.

A FAITHFUL LISTENER.

A pastor in Central Pennsylvania owned a large, handsome dog, named Watch. On Sabbath mornings, he regularly followed his master to the village church, taking his station under an oak tree close to the main entrance, and remaining in respectful silence till the close of the service.

One very inclement day, after the congregation had assembled, the sexton noticed Watch in his usual place, shivering under the cold rain. He kindly brought the dog inside to a sort of alcove near the door, where he was partly concealed by several umbrella stands.

During the sermon, Watch gazed steadily at the minister's face, listening intently to the words he could not comprehend until at last one was uttered which had a meaning for him.

The pastor had been inculcating the duty of watchfulness, and in his closing sentence, with outstretched hands and resonant voice, he exclaimed: "For the sake of the Church, for the sake of your families, for your own sake, watch! watch!! watch!!!"

The word was scarcely uttered, when the congregation was startled by clamorous barking, and the huge dog bounded along the aisle, and leaped up the pulpit steps to his master's feet.

Faithful creature; he understood only one word of the sermon; but upon that word he acted instantly with all his heart, mind and strength—J. W. W. in The Presbyterian.

I'M PRETTY LITTLE, BUT I'LL TRY.

Here is a story which the press dispatches carried last winter, and it is worth while for every boy and girl to read it, and to apply the remark of little Eileen Martin to the plain work of a plain, every-day life.

Eileen Martin is the daughter of a section foreman on a great railroad line. She lives in Alta, California, and near her home the Overland Limited flashes past on its journey between the east and the west. Eileen is seven years old, and, though she is a girl, she loves to watch the railroad trains go by as well as any boy does.

One day she had gone to the track to watch the Overland Limited whirl past, and, while waiting, her quick eye noted a broken rail.

She is only seven years old, but she knew that when the swift-flying train struck that rail destruction and death would sweep down upon it.

She also knew the semaphore signals. She knew that when the long arm on the high pole dropped, pointing downward, that a train had entered a given space called a block.

When Eileen saw the broken rail she at once ran to the telephone and called the station agent nearest her, and told of the disaster awaiting the train. In an instant's glance at the clock he saw that he could not reach it in time to save it.

"Can't you flag it?" he shouted to the little girl standing on a stool and listening at the other end of his line.

"I'm pretty little, but I'll try," answered Eileen. Then, calling an elder sister, they ran together down the track. The long arm of the semaphore had dropped. The time was short, and death was near. Yet on they ran, waving their aprons, desperately trying to stop the train.

And they did stop it. The engineer saw them and, with instant and quick action, brought the long, heavy train to a standstill.—The Christian Guardian.

BE AN "IS-ER"

A certain shopkeeper is reported to have placed this sign over his door where it might be read by all passers-by: "We are not a 'Has-Been,' or a 'Once-Was,' or a 'Going-to-Be,' but we are an 'Is-er.'"

Many people stopped, read and puzzled over that strange sign, but it was just another way of expressing a phrase often used in business, such as "We are up-to-date in our line." This tradesman meant to say that he was not attempting to do business on past reputation or future promises, but that he was "right there with the goods all the time;" that he made it his business to keep the best of what his customers wanted. In other words he was "on the job."

Are you an "Is-er?" Are you in the habit of doing the duty in hand at the proper time and in such way as to meet with the approval of your own conscience or of others who may be concerned in your affairs?

Then, too, what about those church and Sunday school duties? Are you an "Is-er" there, too? Are you on time in your place every Sunday, or at such time as your Christian obligations call you? Can you always be depended upon when others are failing? The world and the Church alike need a great company of "Is-ers"—and besides it is the "Is-er" who succeeds when the "Has-Beens" and the "Going-to-Bes" are making miserable failures all around us. Be an "Is-er."—Onward.

ABOUT PORT GIBSON FEMALE COLLEGE.

Rev. C. M. Chapman, the new President of the Port Gibson Female College, has devoted himself fully throughout the summer to the interests of the institution, both by preparations and arrangements within the buildings and by mingling with former patrons and future ones in their homes here and there throughout the bounds of the Mississippi Conference. His library and household goods reached Port Gibson in May; but so pressing were the other demands upon his time that these were not opened and installed until during the last few days. However, everything was in orderly condition and in readiness for the arrival of Mrs. Chapman on Aug. 20.

The seventy-third annual session of the school will open Sept. 11. The faculty will be composed of several of the choicest of the former teachers and some new ones chosen with much care. Judging from the number of old students who expect to return and from the number of new ones who have applied for rooms, there will be a full attendance. Twelve new students from a single town in South Mississippi have engaged rooms.

The college, by student duties assigned in dining hall, library, etc., has provided means by which, during the last half dozen sessions, a total of eight thousand dollars in expenses has been saved to students. President Chapman's policy is to continue this feature.

The sermon on Sunday after the opening will be preached by Rev. E. C. Gunn, and the Faculty

Recital will be given the second Friday night of the session.

H. G. HAWKINS.

Port Gibson, Miss.

FOR PREACHERS IN THE FLOODED DISTRICTS.

Report of the Treasurer of the Louisiana Conference Board, showing what has been received for the benefit of Methodist preachers in flooded districts.

Previously acknowledged	\$ 461.12
J. S. Carr, Durham, N. C.	11.00
Woman's Missionary Society, Lecompte, La.	32.80
M. E. Sunday school, Lecompte, La.	4.75
Mrs. R. H. Fryar, Athens, Tenn.	3.00
S. S. Holloday, Pelican, La.	7.00
T. J. Holloday, Shreveport, La.	3.00
W. J. Newson, Glenmore, La.	11.50
R. H. Wynn, Franklin, La.	50.00
Josephine Anderson, Leesburg, Fla.	4.00
Dr. Jas. Cannon, Richmond, Va.	10.00
A. J. Gearheard, McDonoughville, La.	8.00
E. L. Cargill, Colfax, La.	3.25
Henry T. Young, Shreveport, La.	3.00
H. J. Baltz, Grand Cane, La.	10.00
John R. Taylor, New Iberia, La.	12.55
S. S. Holloday, Pelican, La.	5.00
John Sholars, Patterson, La.	2.75

\$ 642.72

Respectfully,

S. H. MEYER, Treasurer.

August 23, 1912.

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Mississippi Conference—Rev. I. W. Cooper, D.D., Rev. C. W. Crisler, Rev. J. D. Elms.
North Mississippi Conference—Rev. J. T. Murrah, Rev. W. W. Woodard, Rev. H. E. Spraggins.

Editorial.

FINDING FAULT WITH THE CHURCH.

It is quite the fashion with some people nowadays to find fault with the Church; they have a penchant for harping on its alleged defects, and telling what it must do if it is to continue to be a vital and effective force in the world. It has sometimes seemed to us that a disposition to arraign the Churches has been rather too manifest upon the part of those engaged in the Men and Religion Forward Movement. The Christian Church has been the mightiest moral and spiritual force in the world for nineteen hundred years, and we dare say it will so remain long after the little spurts of so-called progressiveness, which spring up now and then, shall have been forgotten. Of course, the Church needs to be alert, and it is to be expected that new methods to meet new conditions will be developed under the leadings of Providence; but nothing is to be gained by a depreciation of the great organization which was divinely founded, and which is God's appointed agency for accomplishing the redemption of the race. This much is certain: if the world is ever redeemed, the Church of Jesus Christ will have to do it.

In a recent article in the Midland Methodist, entitled, "Why Men Don't Go to Church," Rev. T. W. Lewis, pastor of the First Methodist Church of Memphis and one of the most successful ministers in the South, discusses vigorously this inclination to misrepresent the existing conditions in our churches. He says:

"Of all the tommyrot that ever taxed the patience of the reading public, the above question is the limit. Some writer who likes to pose as a great critic takes his pen in hand and proceeds to hand us a profound magazine article on this question. Some religious people get scared, a great reformer comes along, reads a lot of statistics to us, our hair stands on end, and we can scarcely breathe. I wonder how many of these wisecracks ever go to church and try to help solve its problems? It requires neither brains nor character to criticize the Church. I challenge the proposition on general grounds. I believe there are more men going to church now than ever before. I know a great church where the men largely predominate at the evening service and are about as numerous as the women at the morning service. Why should some of our church papers and leaders accept the bald statements of these sensational writers, take up the cudgel, and beat us over the head? Most of these writers never lifted their hand to help the Church. I would also remind our friends that there is nothing more misleading than a lot of statistics when misused. They can be made to mean almost anything. Is it not about time for us to take a sane view of the situation? There are multitudes of non-church-going people in our towns and cities, but we can never hope to reach them by reading a lot of statistics to them. If our friends want to do a real service, they might discuss the question, 'Why all men should go to church.'"

"EDITORIAL BOTHERATIONS."

Few people have any idea of the exacting labor that is required to get out a single issue of a paper. They seem to think that all that is necessary is to place in the hands of the printer the copy that comes in, to use the scissors a bit in clipping a few articles, write a few brief editorials, and that the task is accomplished. If those who hold this view could be about a newspaper office a little, they would open their eyes in astonishment. The truth is, every article that is used has to be gone carefully over by the editor, and everything must be put in perfect order before he passes it to the typewriter. Every word must be legible, abbreviations spelled out or plainly indicated, the capitals and punctuation precisely correct, and even the style of printing to be used made apparent. The men who set up type correct nothing; it isn't their business to do so. They are taught to follow copy with the utmost exactness. It is this revisional work that consumes an editor's time and which taxes him most. Scarcely one article in fifty comes in such form that he does not in some way have to use his pencil upon it. The following are some of his "botherations" as set forth by one of our contemporaries:

- "Rolled manuscript.
- "Anonymous matter.
- "Puff without substance.
- "Paper written on both sides.
- "July happenings received in September.
- "Indelible pencil writing—an abomination.
- "Capitals strewn throughout the article with the eyes shut.
- "Manuscript which has not been read over by the writer.
- "Single-spaced typewritten copy—special abomination.
- "Pencil copy when the pencil has worn down to the quick.
- "Clippings from newspapers, to 'make out of it what you can.'
- "Spelling which has an unholy contempt for the dictionary.
- "Obituaries just as they were read at funerals and four times too long.
- "Copy in which the last half of the word is nothing but a wavy line.
- "Articles which will be just as good in a year which must appear next issue."
- "Articles so long that Robinson Crusoe would not have had time to read them.
- "Poetry devoid of meter, rhyme, and rhythm—especially if the writer claims to have been inspired.
- "A hand so large that the loop of the 'h' runs up two lines and the loop of the 'g' down two lines, making the page look like a bedspring."

HASTY PLEDGES UNWISE.

We notice that literature is being sent out from Nashville, Tenn., by some of those who favor granting all the rights of the laity to the women of the Church, with a view to committing the preachers in advance to the proposition to have each Annual Conference appoint a committee to investigate the question for a year and submit a report to the next session of the Conference. We sincerely hope that our pastors will not hastily pledge themselves to support this movement. The wiser thing to do is to refrain from committing ourselves until the Conferences are in session, so that when the matter comes up for discussion we may be free to take such action as we may then deem best. It is never a good policy for one to tie one's hands before it is fully known what is involved in a pending issue.

For our part, we are inclined to think that if an educational work is to be done in behalf of woman's rights in the Church it ought to be done openly, through the press and by means of such other agencies as may be thought expedient. Those who seek to have committees of inquiry appointed generally manage to see who goes upon them, and as a rule they do what they are con-

stituted to do. Any report that such a committee would make would necessarily be biased and incomprehensive. Let the advocates of woman's rights turn the light on in such way that all our preachers and laymen will be instructed. To show the question up by referring it to a committee which is to make no report until the fall of 1912, and then place it brought forward for consideration by a body of men who had given the matter little or no attention, is a course which we do not think is calculated to make for the best results. We are writing this just as the terms of the Advocate are about to be closed, and cannot say more on the subject at present. We may, however, discuss it more fully in our next issue.

REV. C. A. BATTLE.

This gifted young minister, who fills our Advocate pulpit for August, is a Georgian by birth, and comes of a family which on both sides has been allied with the Methodist Church for generations. He attended the Young Harris College, of Georgia, where he took the B. A. degree, and later pursued his academic studies further at the University of Chicago and Vanderbilt. At the latter institution he received the degree of Bachelor of Divinity. He joined the Louisiana Conference four years ago, and since his entrance into the itinerancy has been assigned to three charges: Jennings, Lafayette, and Feliciana Street, New Orleans, where he is at present serving with great acceptability. Well equipped educationally, an earnest student, and a forceful and impressive speaker, he gives promise of great usefulness in the years to come. It is a most suggestive message which he furnishes our readers this week, and we feel sure that it will be much appreciated by them.

THE DEATH OF REV. J. T. MURRAH.

In the death of Rev. J. T. Murrah, which was announced in the Advocate last week and of which a fuller account appears in this issue, the North Mississippi Conference has lost one of its leading members. He was a son of Rev. William Murrah, who was a minister of eminence and large usefulness, and a brother of Bishop W. B. Murrah. His education was obtained in the common schools and at Vanderbilt University, where he made a good record, especially distinguishing himself as a speaker. Brother Murrah did not enter the ministry immediately after leaving college, but was for several years engaged in secular pursuits. It was in 1892 that he expressed the conviction that he had been called to preach, and in the fall of that year he was admitted into the North Mississippi Conference on trial. His gifts at once attracted attention, and from the beginning to the end of his work in the itinerancy he enjoyed great popularity.

Genial, sunny-hearted, and obliging, he had almost a genius for making friends. It was his habit to get acquainted with everybody, and he had a way of attaching the people to him that was remarkable. In the pulpit he drew large audiences and his sermons were pleasing and impressive. Among the charges that he served were Tibbee, Durant, Clarksdale, Shaw, Sardis, and Aberdeen. For a number of years Brother Murrah was on the Publishing Committee of the New Orleans Christian Advocate, in the success of which he was much interested. We deeply deplore his death, and earnestly pray that the Heavenly Father may have the orphaned son and all the other sorrowing relatives in his gracious keeping. We trust that a fitting memoir of the deceased will be furnished us at an early date.

PERSONAL AND OTHER NOTES.

Lightning struck the McDonoghville Church last Sunday evening and damaged it to the extent of about \$200. The loss was covered by insurance.

Rev. J. G. Snelling left New Orleans last Monday for the Bluff Creek (La.) Campground, where

he is doing part of the preaching for the camp meeting that is now in progress there.

The Jackson Daily News states that Dr. A. F. Watkins, president of Millsaps College, preached at Raymond, Miss., last Sunday morning, and at Bolton in the evening.

Rev. L. A. Sims, who has been attending the summer term of Tulane University, left last week for Shreveport, where he will attend Centenary College during the coming session.

Rev. Thomas H. Mills reports "the greatest meeting in years" at Pleasant Hill, Miss. It was conducted by Evangelist L. W. Cain, of Baldwin, Miss., whose labors have been so wonderfully blessed this year.

Rev. J. W. Dawson, of Morton, Miss., remembered the Advocate this week with a handsome list of subscribers. He is doing a good work on the Morton charge and will doubtless be able to make a splendid report at Conference.

While assisting Rev. George P. White in a revival meeting two weeks ago, Dr. J. T. Sawyer fell from a wagon at Prairieville, La., and was somewhat bruised. His recovery, however, has been complete and he is now ready for another battle for souls.

A meeting at Gloster, Miss., conducted by the pastor, Rev. E. C. Gunn, who was assisted by Rev. Charles Lane of Georgia, closed last Sunday night. The press dispatches state that large congregations attended the services, and that a number were added to the Church.

Rev. John L. Sutton, who has been in Biloxi, Miss., for some time giving the boys of the Protestant Home for Orphan Boys an outing, will return the latter part of this week, and will occupy his pulpit, that of the Louisiana Avenue Church, New Orleans, next Sunday.

The pastors of our Church in New Orleans are planning to begin the discussion of live subjects at their regular Monday morning meetings. The first theme suggested for discussion is, "What attitude should the New Orleans pastors take on the subject of worldly amusements?"

Dr. S. A. Steel, who is to tour Louisiana during the late fall on a lecturing tour under the supervision of Rev. R. H. Singleton, has been booked for twenty-five lectures. No church in the State could spend the price of securing a lecturer to a better advantage than in engaging Dr. Steel.

Rev. J. M. Alford, of Rayville, La., recently assisted Rev. E. B. Troy, the pastor, in a meeting at Girard. Four new members were added to the church roll and twelve family altars established. The work of the West Monroe charge, under the able ministry of Brother Troy, is growing rapidly.

Rev. W. T. Woodward, of Bienville, La., recently held a successful meeting at Clarence, where he assisted the pastor, Rev. J. H. Montgomery. Reports from Clarence state that Brother Woodward is a forceful preacher, and that his work as an evangelist was highly satisfactory.

Rev. T. J. Halfacre has conducted three revivals on the Kilnichael (Miss.) charge, in each of which he had able assistance and accomplished much good. He will give an account of these three meetings in our Tidings from the Field Department in the next issue of the Advocate.

We are indebted to Rev. J. C. Chambers, of Collins, Miss., for a nice list of subscribers sent in last week. It is needless to say that we appreciate this good service, so kindly rendered. It is Brother Chambers' habit to take care of all the interests of the Church in the field in which he labors.

Rev. W. J. Johnson, the popular pastor of our First Church at Beaumont, Texas, and his family are visiting relatives at Lexington and Acona, Miss. Accompanied by Mrs. Johnson, he recently went on a trip to New York and other Northern cities. He expects to return to his charge about September 1.

Rev. W. A. Terry, of Bolton, Miss., writes as follows: "I am finishing my fourth year on the Bolton charge with some encouragement. I have recently held my own meeting at Brownsville, where we had ten additions by profession of faith." Brother Terry began his meetings at Raymond last Sunday.

Mr. J. B. Streater, of Black Hawk, Miss., who is one of the first laymen of the North Mississippi Conference, went to Petoskey, Michigan, about the middle of August, and will be there for two or three weeks longer. On account of being subject to hay fever, Brother Streater finds it necessary to go North every year at this season.

Rev. J. W. Raper, of the Ruleville (Miss.) charge, began a revival campaign last week in which he has the assistance of Rev. J. H. Bell, of Black Hawk, who was engaged to be with him at both Ruleville and Drew. Brother Raper has been hindered in his work this year by illness,

but is reported to be in good favor with his flock.

Rev. W. C. Carlisle, of Columbus, Miss., recently conducted a fine meeting at Arkabutla, Miss., where Rev. R. G. Carlisle is the preacher in charge. There were 18 additions to the Methodist Church and 7 united with the Baptist Church. We have in hand an account of this meeting which will appear in the next issue of the Advocate.

We are grateful to Rev. W. B. Hogg, our pastor at Madison, Miss., for some subscriptions, forwarded some time since, and also for kindly words of appreciation. Brother Hogg is a Vanderbilt and a young minister of unusual effectiveness. Since his return to the Mississippi Conference, we have heard none name him but to praise him.

The Culpepper tent meeting is still in progress at Jackson, Miss. Large audiences have been attending and considerable interest has been manifested. We cannot at this time state definitely what have been the visible results. We hope to have an account of the services from some one who has participated in them for the next issue of the Advocate.

Rev. Thomas J. Martin, of Ringgold, La., has been in the midst of a revival season on his charge. He has added a number of members to the Church, advanced the interests of the Advocate, and in general has promoted the work of the Church in every department. He will tell of his meetings through the columns next week.

The Ruston District Epworth League Conference was held at Homer, La., Wednesday night and Thursday of last week. Among those taking an active part in the exercises were Rev. H. W. Jamieson, Rev. A. Inman Townsley, Rev. P. O. Lowrey, Mrs. Sudie J. Lingle, and Mrs. V. C. Pipes. The welcome address was delivered by Mr. E. W. Gill, president of the Homer League.

Rev. N. G. Augustus, presiding elder of the Durant District, has been spending a few days at the old family homestead near Macon, Miss. It was there that he was born, and he is much attached to the place. While recently visiting in Mississippi, it was our pleasure to hear Brother Augustus deliver two sermons on a quarterly Conference occasion. They were of a superior order, thoughtful, suggestive, and calculated to do much good.

Saturday, October 11, will be Work Day for the Louisiana Orphanage. Read what Brother Vaughan, the faithful superintendent, has to say on the subject on another page. Let our pastors, Sunday school superintendents, and League presidents announce the day and explain its meaning at their earliest opportunity. We trust that it will be generally observed throughout the State and bring substantial assistance to this most deserving institution.

Rev. J. H. Bell, who serves the Black Hawk (Miss.) charge, has recently had two good meetings on his work: one at Acona, and the other at Black Hawk. In the former he was ably assisted by Rev. S. B. Myers, of Louisville, Miss., who completely captivated the people; in the other the preaching was done by Rev. T. H. Lipscomb, who delivered a series of sermons that produced a profound impression. There were several accessions at each place.

In company with Dr. J. M. Henry, Dr. F. N. Parker called at the Advocate office last Monday. The Editor keenly regrets having missed seeing this gifted Louisianian who is making his influence so widely felt for good at Trinity College. Dr. Parker spent last Sunday in New Orleans, and preached at Carrollton Avenue Church in the morning and at First Church in the evening. It scarcely needs to be said that his discourses were of a high order, and that they were much appreciated.

Rev. J. C. Long, who is closing his third quadrennium on the Neshoba (Miss.) charge, has just closed a great meeting at Coy, where he was ably assisted by Rev. T. J. O'Neill, the presiding elder of the Newton District. The result of the meeting was forty-eight accessions to the Church, forty-six of which were by baptism. Such a meeting is worth more space in a church paper than a brief note, and Brother Long will be given plenty of space to tell of it in his own way next week.

Rev. W. D. Bass, of Corinth, Miss., in a note to the office, states that his mother has been ill a considerable part of this year, and that he has given quite a good deal of his time to her, and in consequence has not been able to keep up his usual activity in revival work, though he has held a number of very fine meetings. We are pleased to know, however, that Sister Bass is now much improved, and that Brother Bass hopes from now on to prosecute vigorously his "loved employ" of winning souls for the Master.

Elsewhere in this issue we publish a statement concerning the work at Grenada College from the pen of its accomplished president, Rev. J. R.

Countiss. We are pleased to know that this worthy institution has such a bright outlook for the next session. It deserves the patronage of the Methodists of North Mississippi, and we hope to hear that it is full to overflowing when its doors are opened in September. It is safe to say that no shoddy work will be done within its walls so long as it remains under the present management.

Rev. Isaac Peebles, one of the Conference evangelists of the Mississippi Conference, has been engaged recently in revival work on the Prentiss (Miss.) charge, where he assisted the pastor, Rev. M. L. White. During these meetings Brother Peebles preached some great doctrinal sermons and was heard by large and appreciative audiences. Possibly Methodist preachers too often ignore their duty to their congregations by failing to instruct them concerning our position on the controverted doctrines of Christianity.

Rev. A. Inman Townsley, in spite of the hot weather, is keeping things astir at Arcadia, La. He has lately issued a neat folder announcing an interesting series of sermons on live topics for the month of August. He is conducting his evening services in the open air, and has "a fine band" to furnish the music. He will take his vacation in September, and will spend it with his father in Tennessee. He has engaged Rev. E. K. Means to be with him in a meeting which will begin on September 29. Referring to his little son, whose birth was announced in a late issue of the Advocate, Brother Townsley says: "He was baptized last Sunday by his father, and was given the honorable name of Hendrix Atkinson Townsley. 'Hendrix' is the family name of my mother, and 'Atkinson' is for our family physician, Dr. J. Atkinson, of Arcadia, who was a classmate of Bishop Doggett."

Miss Belle M. Roberts, one of the energetic contestants for the prize trips now being offered by the Advocate, in a letter to the office, says: "Please send me some sample copies of the paper, as I can work better when I have them to give out. You would be surprised to know how many Methodist people do not know what the Advocate is. They tell me that they never saw it before. So you see how much good we are doing in placing our Church paper in these homes." It was with the hope of introducing the Conference organ into many such families that we instituted our present Tour Contest. How can we hope to have loyal and enthusiastic Methodists in our charges when they know nothing of what the Church is accomplishing? "Inspiration waits on information." Let our pastors aid the young ladies who, in harmony with the present plan, are striving to secure subscribers to the Advocate. This is a work well worth their attention.

An announcement that Bishop Hoss was ill with a severe cold and that his physicians had advised him to cancel all his engagements and take a season of absolute rest, was sent out from Nashville last week. A note recently received from Dr. Theo. Copeland, of St. Louis, Mo., where the Bishop had been stopping for several days, reported him as steadily improving, with a prospect of being in his usual health at an early day. This is most gratifying news. None of our leaders spend their strength to promote the progress of the Kingdom more freely than Bishop Hoss, and he ought to guard himself against overwork. The Church needs his services too urgently for him to jeopardize his health by undertaking to do too much. There is no more important kind of conservation than that of taking care of our capable men. The press dispatches state that Bishop Hoss, accompanied by his son, Dr. Sessler Hoss, left St. Louis for Muskogee, Okla., on August 26.

MR. DWIGHT L. MOODY AND THE TRACTS.

It may not be generally known that Mr. Dwight L. Moody had a half million tracts distributed at the World's Fair in Chicago, and doubtless those vast throngs were greatly blessed by those gospel messages.

A little leaflet touched the heart of John Bunyan, to whom the world owes that matchless book, "The Pilgrim's Progress."

Doctor Marsham, a most zealous missionary to India, said that portions of Scripture and tracts have had something to do with the conversion of almost every individual who has come to Christ in India.

The Rev. Prebendary Webb Peplow was led to Christ through a tract, and he has been a blessing to great numbers.

Wesley, Whitefield, Mr. C. H. Spurgeon, Dr. Murray McChesney, and a host of others have all borne witness to the power of tracts.

The printed page is the only means of reaching the majority of the people in the world with the gospel. And all who will distribute tracts will constantly have many joyful surprises.—Arthur Meachen, in Western Christian Advocate.

MEMORANDUM

Seashore Campground School

BILOXI MISS

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W-18 0 - M. 11A - CCM. 13. 22. 1944

BIBLICAL DEPARTMENT

1. Theological Journal for the promotion of scholarship in Old Testament studies would be a welcome addition to the literature of the field. The Journal would be published quarterly and would be available for those who are interested in the study of the Bible and the Church. The Journal would be published by the American Society for the Study of the Bible in the U.S.A. and would be available for those who are interested in the study of the Bible and the Church. The Journal would be published by the American Society for the Study of the Bible in the U.S.A. and would be available for those who are interested in the study of the Bible and the Church.

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MARY VANCE HEATON was born in Ripley, England, Nov. 2, 1844. At the age of 18 years she married with her parents in America, who took up their residence at Hingham, Penn. At the age of 23 she was married to Samuel Heaton, and moved with him to Illinois. Six years later they moved to Webster County, Nebraska, where she lived for 18 years. Her husband died in 1894, since which time she has lived with her son, Samuel Heaton, and came with him to Collingswood, La. In June of the present year, where she died August 15. The following day she was laid to rest in the Carter Graveyard. Sister Heaton was the mother of nine children, eight of whom preceded her in the grave. She leaves one son, Samuel Heaton, and one aged daughter, Mrs. Anna Farnham, of Hingham, Penn. To honor her last wishes with the Methodist Episcopal Church when 25 years of age, and all of her life was devoted to the Master's service. In sunshine and shadow she was faithful to her Master and her end was peace.

WILLIE PATTERSON BOONE, son of Mr. and Mrs. G. E. Boone, of Greenville, S. C., was born Dec. 14, 1909, and died July 1, 1932. He was permitted to suffer long for God, with his hand of infinite mercy stayed the forces of a burning disease, and claimed his precious soul as it is sweet with him. It is hard for us to understand but somehow it must have been best for him to die. Father and mother are grieved at the loss of their loving, promising way boy and their friends and all who knew the child are shocked with a pang of grief because it is gone, but our little minds cannot quite fathom the veiled path of life and see the trouble and pain that must have come to him and he have died. God saw and knew that what has happened was best and we lay our heads in obedience to his will and say, "Thy will be done." God has not robbed us of our loving child, but has provided us a way through Jesus Christ, by which we may join him with the angels, the sainted loved ones gone before, and join Christ in a better world beyond. AMEN NAME

JORDAN MOORE REANLAND was born near Fayetteville, Lincoln County, Tenn. In the year 1859 died in Knoxville, Tenn. from injuries received April 25, 1892 in a railroad accident. In the passing away of this good man the community was shocked, the end came so suddenly. The writer of this has known Jordan the greater part of his life; we were boys together and he was one of the

There is a father whose name is dearer than bread to our home and took from his two sisters an only brother and from his family an only parent for his wife had breaded him many years in that other world. **W. H. CHAMBERS** the subject of this sketch was born in Park District, Ill. June 1, 1855 and departed this life in Lake County, Miss. July 20, 1912. He had long been a faithful member of the Baptist Church, and left a fair name and the record of an honest life. The confidence and high esteem of his children is assured, and all who knew him speak of him only in terms of highest respect. He was a successful farmer and is such he climbed the hill of life's difficulties leaving footprints along the way well worth following. Death came to him in a dreamless sleep after an illness of over two weeks. Let our hearts be sad and yet radically cured of the fear old hydra that we may through its columns inhurlen our hearts and mingle our tears with those of others who bring their sorrows to the Church in that way.

MR. J. D. CHAMBERS

ALEX, son of A. F. and Marie Giza was born Dec. 17, 1902, and after a long and painful sickness died at the home of his parents at Summit, Miss. March 17, 1932. We share the sorrow of his parents that his life was so soon cut off and he was not permitted to enjoy the length of days in earth which fall to many of us. He was only entering into manhood. His lay before him. His ideals were unrealized, his hopes bright and it must have been hard to give them all up and enter another realm. Yet he had many things to rejoice over. He was an obedient, considerate, affectionate son, the pride of his parents and the friend of everybody. His smile was always bright and cheery and it was a pleasure to meet him. His outlook on life was cheerful and he was planning for an honest, useful career. It is with sad hearts that we realize that his plans have been broken up by his untimely death. When we consider, however, that God's hand is ruling his heart sympathizing and his mind directing, we say God is in heaven, all's well with the earth. It is true, Alex lives and moves no longer in our world, but he is in another and better world, no less truly alive and conscious than we. May we be true to the principles of truth and grow stronger and better as the days go by, that we may so fill our lives with love and service that we may see him in the day of the Lord.

MATHUSHEK PIANOS

The old reliable wake

PHILIP WERLEN, INC., NEW ORLEANS

Tidings From the Field

Pleasant Hill, La.

Dear Brother Meek: If you will grant me just a little space in the dear old Advocate I would like to say a word about my work. We have had fairly good success since we returned to the work in March. We have held some of our meetings with fairly good success and I am planning for the others. I would like to report the Robeline meeting which we closed about a month ago. Brother R. H. Harper did the preaching. He is a fine preacher and good help. The meeting was a success in every way. It resulted in the gain of 27 members. Only just a few children, so the most of them were what we might call grown.—J. F. Waltman.

Auburn, Miss.

Dear Dr. Meek: Our protracted meeting closed at Adams to-day. All things considered, it was the best meeting possibly ever held at this church. The writer was, after much earnest solicitation, fortunate enough to get Rev. J. T. Leggett to do the preaching, which he did with great effect, accomplishing results for the Master. All who heard Brother Leggett said that he preached with greater power than he ever did in their hearing before. There was quite a number who joined the Church, and 38 others made repentance anew and have started out with renewed determinations to serve the Lord. Our people over here look upon Brother Leggett as being one of the greatest men on this continent. I believe that the good he did the Church at this place will be felt through the coming ages.—G. G. Yeager.

Waynesboro, Miss.

Dear Dr. Meek: I will take the privilege of sending you a short account of our meeting at Big Rock. It was the best meeting we've had in years. Brother Westbrook, our pastor, did the preaching himself, and everybody seemed glad to have him conduct the services. We believe he was the man the Lord would have with us. Our meeting continued several days with large audiences and attentive hearers. Brother Westbrook seemed to know how to reach the people. As a result of his work many souls were graciously saved and believers were made stronger. We are glad to have Brother Westbrook with us, for we know that through his earnest labor much good has been accomplished for the Master's cause. May he be spared many years to labor in his noble mission, and may God continually add his blessings to a work so nobly begun in the prayer of his people.—Aubrey R.

Brookville, Miss.

I have just returned from the Columbus Circuit, where I assisted Brother Worley, the pastor, in two of his meetings: at Flint Hill and Murrah's Chapel. We had a fine time at each place and tried to preach to large and attentive congregations of intelligent people. The house at Flint Hill would not accommodate the people. Brother Worley is a fine fellow. He is very popular with his people. He is a good pastor and a fine preacher. Many of his best people are already asking for his return for another year. Brother J. E. Thomas, our stirring presiding elder,

is hard at work. I never had as helpful a presiding elder in my work as is Brother J. E. Thomas. He stands ready to help his preachers in any way he can in their work. He enjoys the highest esteem and appreciation of this pastor and his people. Our revival at Prairie will begin the second Sunday in September. The preaching will be done by James A. Hassell, of the Memphis Conference.—J. H. Bass.

McNeill and Nicholson, Miss.

The places named above are within the bounds of the Carriere and McNeill charge. On August 2, with Rev. J. W. Campbell, of Raymond, Miss., to help, we began a meeting at McNeill. The Lord added his blessings from the very first, and to the end the attendance and interest manifested were on the increase. The whole community was stirred and the people say it was the best attended meeting ever held there, and that great good was accomplished. On August 9, with Brother Campbell to assist, we began at Nicholson. Manifestations there were more pronounced than at McNeill and the expressions of appreciation from all classes of people indicate a permanent work of grace done. The cause of God was greatly advanced on this charge because of these two meetings. Brother Campbell preaches with a force and style that command attention from the very first, and from all classes. Children, young people and old folks listen with rapt attention to every message he gives. He has a talent for imparting the Word which none surpass and few equal. The people hear him gladly.—H. P. Lewis, Jr., P. C.

Gores Springs, Miss.

We have just closed a series of meetings here in Gores Springs which lasted one week. Gores church is thirteen miles east of Grenada, on the Mars Hill Circuit. Our efficient pastor, Brother W. V. Shearer, was assisted in the services by Brother Pope, of Itta Bena, Miss. Brother J. Earnhardt, of North Carolina, also rendered valuable assistance. Brother Pope did the preaching in his profound, eloquent, yet simple way, which stirred the hearts and deepened the spirituality of the membership of the church. Brother Pope presents the Gospel in such an attractive, yet forceful, way that he holds the attention of his hearers; brings conviction to the unconcerned, and comfort to the penitent. No preacher ever came to Gores Springs on a mission of this kind that came nearer winning the hearts of all his hearers than did this man of God. The people heard him gladly, and the crowds were the largest that had been seen at a religious gathering for years. Backsliders were reclaimed, sinners were converted, and there were several accessions to the Church. Brother Earnhardt, or Uncle Jessie, as he is familiarly and lovingly called, is fine help in a meeting; the people were highly pleased with him and his messages. He is a man that lives close to God. It has never been my pleasure to be thrown with a more genial, sunny and hopeful pastor than Brother Shearer. He is a good pastor, a fine preacher, and is deservedly popular with his people. A choir, consisting of about twenty voices, was quite attractive and helpful to the services. The meeting was generally conceded to be a glorious success.—Mrs. B. C. James.

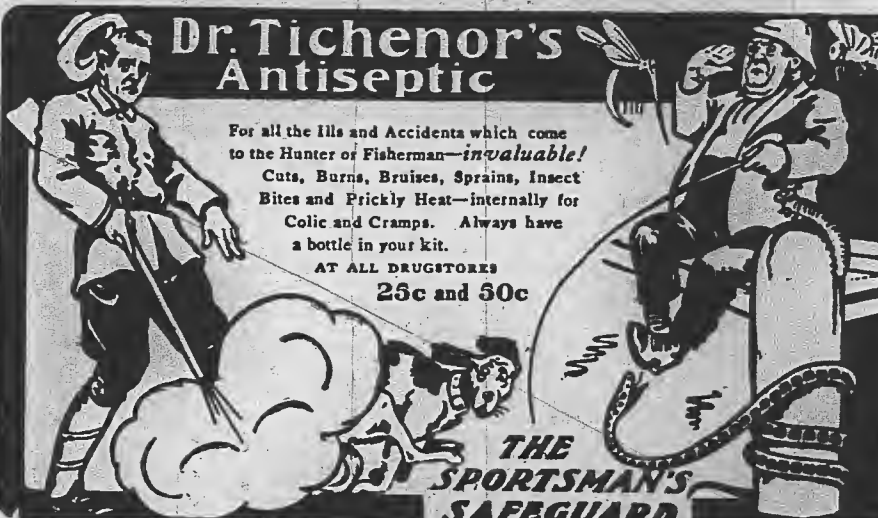
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In a race there is some point to be gained by the position taken at the beginning, but the position at the close is of vastly more importance. When we first announced our contest, and agreed to give away a grand trip to the World's Sunday School Convention, which will be held in Zurich, Switzerland, next year, a few made instant announcement that they would enter the race, and began as if they would lead everything. Others waited some time before entering, and are now ahead of some of the ones who began so enthusiastically. The money season has just now begun. Candidates far behind now may dash to the front as the result of a successful week's work, and pass every candidate. Changes are bound to be rapid; excitement will surely run high; interest is going to be acute. **LET EVERY ONE BE PRIMED FOR THE RACE.**

Miss Candidate, stop right now and look around you! Are you the only woman in your district that is in the race? Sit right down and write to your presiding elder and tell him that

you are in the field to help him put the Advocate in every home in the district. Tell the preachers the same thing. Write to a pastor, tell him you will visit his charge on a certain day and ask him to announce it the Sunday preceding, and make preparations for you. There is not a pastor but who will do that much for you if you ask him. Then go! Go and present the claims of the Advocate and your own claims. Tell the Methodists that you are selling a paper that is interesting, religious, instructive and valuable—a paper that is worth \$2 a year—for \$1.50. Then tell them that the Convention in Zurich is the greatest religious event of 1913, and that you want to go. Tell them that, and then just look as if you expected a subscription and the effect will be hypnotic. Let every candidate go right to work with her whole heart, and this contest will be one of the liveliest races ever known in religious journalism.

The following are the six leaders, together with a full list of the candidates:

	Votes
Miss Ada Parker, New Orleans	9200
Miss Bell M. Roberts, Franklin, La.	7925
Miss Emmie Peairs, Slaughter, La.	7100
Mrs. E. M. Henning, Alexandria, La.	1600
Miss Bertie Mitchell, Laurel, Miss.	1550
Mrs. Sudie Lingle, Shreveport, La.	1350

The following names of Candidates fall below the above places and are not published in the order of their standing:

Mrs. T. D. Lipscomb, Slidell, La.
Miss Zou Eddie Boyett, Vaiden, Miss.
Mrs. Connie Llyod, Carrollton, Miss.
Miss Mabel Ash, Centerville, Miss.
Miss Allie Adams, Beldon, Miss.
Mrs. J. D. Doyle, Silver Creek, Miss.
Miss Katie Hall, Grenada, Miss.
Miss Ella Mal Leslie, Ruston, La.
Mrs. Ward Moore, Pontotoc, Miss.
Miss Gertrude Roberts, VanCleave, Miss.
Miss May C. Sells, Lyman, Miss.
Mrs. Rema Weed, Winona, Miss.
Miss May Young, Lexington, Miss.
Mrs. T. V. Peters, Isabel, La.
Miss Iva Provost, Poplarville, Miss.

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Address

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Pickens—11 a. m.Sept. 1.
Lexington—7 p. m.Sept. 1.
ValdenSept. 3.
DurantSept. 8.
Sallis, at Spring Grove...Sept. 14, 15
West, at Bowling Green...Sept. 21, 22
Chester at PisgahSept. 28, 29
Kosciusko Ct., at Salem...Oct. 5, 6
McCool, at McCoolOct. 6, 7
Bethel, at BethelOct. 12, 13
Kosciusko, at Kosciusko...Oct. 13, 14
Ebenezer, at SalemOct. 19, 20
Sidon, at SidonOct. 27, 28
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W. W. Holmes, associate pastor; residence, 5515 Hurst; phone, Uptown 1856.

Second Methodist Church, 2531 Burgundy, near Lafayette Ave.; Rev. W. E. Thomas, pastor; residence, 817 St. Charles St.; phones, Main 1779 and 735.

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McDonoghville, Rev. A. J. Gearheard, pastor; residence in McDonoghville.

Rayne Memorial Church, St. Charles Ave. and General Taylor St.; Rev. A. G. Shankie, pastor; residence, 1421 Constantinople St.; phone, Uptown 945.

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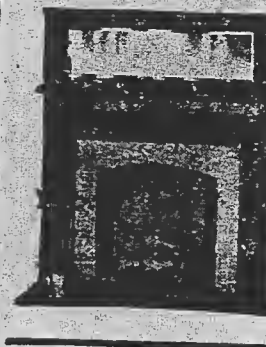
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The Sunday School.

LOUISIANA NOTES.

By Rev. P. O. Lowrey.

The Homer Sunday school has doubled its membership since Conference.

The Young People's Bible Class of Oil City, numbering twenty-six members, has bought a piano for the Sunday school.

The Zwolle Methodists are planning to build either an elementary room, to cost \$1,200, or a brick church, to cost \$5,000.

A Young People's Bible Class has been organized at Mer Rouge, with Rev. A. F. Vaughan, teacher, and Miss Powell, president. There are fifteen members.

Rev. J. O. Bennett, the pastor, is working on the plan for a new church at Eunice, a growing railroad center. The already splendid Sunday school there demands more adequate quarters.

Miss Alice Morse, feeling the need of reaching the men of the Felicity Street Church, secured the names of the fathers of the Sunday school children of that church and began, some months ago, a canvass for members of a Business Men's Bible Class, which now has over ten members and is doing good work. She invites special workers to teach the class from Sunday to Sunday, and thus has variety in the lesson study programs.

At our recent preachers' institute at Biloxi, we frequently noticed auditors who appeared to be sleepy while listening to well prepared lectures by specialists, and could but contrast the lecture with the "quiz" method of teaching. When a good teacher is teaching and students are answering questions and entering into discussions, they don't go to sleep, but when the teacher follows the method of "talking so much" himself that "the upper jaw does not move," the results are often otherwise.

For the past three years the Seashore Camp Ground Sunday school, together with the League Assembly, has supported a Bible woman in Korea at a cost of \$40 per year. Rev. F. G. Hocut, one of our superannuated preachers, superintends this Sunday school. The school is now paying for an organ for the Tabernacle. During the recent institute Brother Hocut and his esteemed wife treated the preachers from time to time to buttermilk and figs, made or grown at their own home by the seaside.

Our teachers would do well to study the question of their personal influence over their pupils by noting how much like their parents are their pupils. Notice how nearly boys and girls are duplicates of their fathers and mothers in ideals, manners, speech and habits. If the parents are peculiar their children will possess the same peculiarities, unless the teachers' or associates' influence counteracts them. Thus the obligation of the teacher to be chaste and gentle in manner and beautiful in appearance is no trifle. Our pupils will live over our lives after they have forgotten our words.

The last general Conference created a department of ministerial supply to devise ways and means for enlisting more preachers for our Church, there being needed about one thousand more than we have at this time. Heretofore we have boasted that in this we were not like other Churches, for they have had a dearth of preachers for many years, especially the Presbyterians and the Episcopalians. But we now find ourselves getting into the same strait, and see the need of praying the Lord of the harvest to raise up reapers. These preachers, like our laymen and missionaries, must come from our Sunday schools, and our teachers, who know and speak to their pupils heart

to heart, are the ones to impart the missionary spirit and enlist these needed servants. Let our Sunday schools, and all of our classes, realize that they must furnish their quota of our preachers and missionaries. Thus will a new interest be created in the broader extension of the Kingdom.

NEWS AND NOTES.

By Miss Elizabeth Kilpatrick.

"The hope of the world is not in inheritance, not in government, not in education, it is in God," says Dr. Lyman Abbott in his great sermon on "The Secret of Character."

Four things a man must learn to do. If he would make his record true: To think, without confusion, clearly; To love his fellow men sincerely; To act from honest motives purely; To trust in God and heaven securely. —Henry Van Dyke.

At a recent men's banquet the price of admission was not one dollar or five, but a boy. A tremendous success was the result. The men hunted each a boy, and in the chase found in his own heart a great and abiding interest for that one boy, and then for all others. Why should not our men's classes try this plan?

Have regular social meetings in your class. One of the men from a large class in a progressive town made this statement, "After attending a couple of class socials I felt a kind of obligation to attend a Sunday meeting or two of the class, even if it were just to oblige the man who invited me to the social." That man is now one of the most active members of his class.

In the late Russo-Japanese war, it is a matter of true record that mothers whose sons could not come to the military standard and were not accepted as soldiers, feeling disgraced, killed themselves. If our Christian mothers and fathers could only be brought to feel as keenly in regard to the moral standard of their sons, a splendid co-operation would be given the Sunday schools of America.

It is a modern truth, and a well-established one, that the life and growth of the country church demands better farming and better roads. If the country church is to live, it must be effective. Utility is its test, and not good sayings. The Sunday school must lead in the remaking of the rural community by giving skilled, sympathetic and comprehensive teaching of God's Word, and of local conditions by furnishing character-forming recreation.

Mrs. W. W. Scales, teacher of the Cadet Class, Starkville, Miss., certainly makes a great effort to attend Sunday school on time. Several of her pupils had dropped out or been late, so their teacher suggested that they be consolidated with another small Adult Class. The Cadets said, "No, if you'll teach us, we will rise at four o'clock and get our work done at the A. & M. College and get in to Sunday school on time." The class is having a full attendance and they were entertained at dinner by their teacher last week, and she is preparing other good things for them. Adult classes do not wilt in summer, but help keep the entire school flourishing.

"Number members present, 235; visits made to sick and strangers, 195; Bibles brought to class, 61; flowers sent to 29 sick people; new members enrolled, 10, 9 in the Home Department; given to Southside parsonages, \$8; amount given to missionary cause, \$18; to colored Sunday school, \$2; collections, \$28.40; total, \$56.40." The above is a report of the enterprising Matron's Class at First Church, Corinth, Miss., for the

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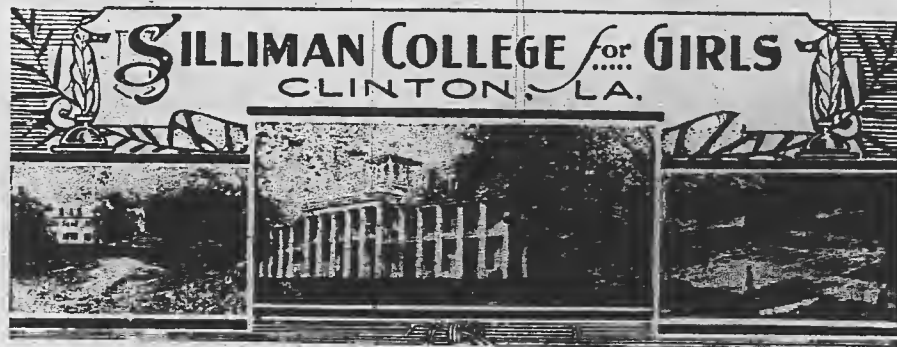
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ASK FOR CATALOGUE AND SPECIAL DONATION PLAN No. 33
ESTABLISHED 1888
THE C. S. BELL CO., Hillsboro, Ohio

Woman's Missionary Work

Edited by Mrs. R. F. Harrell, 1329 Josephine St., New Orleans
Conference Press Superintendents:

Louisiana Mrs. A. C. McKinney, Ruston, La.
Mississippi Mrs. H. L. McCleskey, Hazlehurst, Miss.
North Mississippi Mrs. A. C. Yeager, Water Valley, Miss.

All communications for this department should be sent to the Editor at the address given above.

It has taken us several weeks to get in "running order," but now that we have communicated with our Press Superintendents, and our women know that we have this department, we feel sure that we can promise interesting and helpful news through this medium. We ask the hearty cooperation of all our women. Let us not appeal in vain.

The Minutes of the Council meeting have been published and are in the hands of the auxiliaries. Let us study carefully the President's Address, also Committee Recommendations, for in both we shall find food for thought. The minutes of the Louisiana Conference meeting will soon be ready for distribution. It is hoped that they will be in the hands of the auxiliaries for the September meetings. Consider it a privilege to obtain a copy of either one of these "Records," study them diligently, and learn what our women are doing.

The North Mississippi Conference has a very progressive press superintendent. A monthly bulletin is issued by her, containing a resume of the work done in her Conference; also interesting items of news gleaned from our Bulletin, published by the Council. This is an example worthy of imitation.

Mrs. Crow Girard, Corresponding Secretary of the Louisiana Conference Society (Home Department) reports two new societies organized during the past ten days. One is at Angle, in the Baton Rouge District, with 14 members; the other is at Gueydan, in the Lafayette District. This kind of news is always encouraging and shows us that our work is steadily growing.

Notice.

In a letter received from the Superintendent of Literature of the North Mississippi Conference, she states that to prevent confusion she would like it known that her official address is Mrs. J. F. Evans, Tupelo, Miss., care of Mr. J. C. Windham. Tupelo will be her home after August. She has been variously addressed, and does this for uniformity, so that her mail will be correctly directed.

Report of Treasurer of Foreign Department, North Mississippi Conference.

Winona Dist.	\$ 26.75
Aberdeen Dist.	397.55
Holly Springs Dist.	234.05
Sardis Dist.	62.65
Columbus Dist.	173.40
Corinth Dist.	100.27
Greenville Dist.	131.02
Durant Dist.	76.35

Amt. rec'd. this quarter	\$1202.04
Add amt. held last quarter	37.30—\$1239.34
Deduct—	
Conference Exp.	37.89
Specials held	30.40
Amt. borrowed from General Fund	295.00— 412.29
Balance	\$ 826.05

Copy of Report: Pledge, \$433.25; Jas. T. F. Day Scholarship, \$150.00; Bible Women, \$180.00; Scholarship, Helen Finiy Scholarship, .45; Shares \$40.00; Retirement Fund, \$2.35; in Korea, \$20.00; Total, \$826.05.

Statement: Conference Expenses—
Amount on hand \$ 38.08
Add amount received 37.89
Add amount borrowed 295.00

Total \$370.97
Deduct expenses 244.24
On hand \$126.73

MRS. G. C. JONES,
Treas. Foreign Dept.

Union in Water Valley, Miss.

At the recent meeting of the two Department Societies in First Church, Water Valley, union was beautifully and harmoniously effected. Mrs. W. H. Hartwell was unanimously chosen President.

At once the third Vice President "got busy," made inquiry as to the number of tithers present, and found 14. She then organized a Home Department Study Circle with 13 members, to which some names have since been added. She means business.

Foreign Department.

The Industrial School at Soochow, China, furnishes a living to nearly two hundred women. More than double that number are craving an entrance to the school, but lack of space forbids. These women are poverty-stricken, and our school is their avenue of escape from starvation. Is it any wonder they are so clamorous for entrance?

Woman's work in West Soochow continues to grow steadily. A good attendance and attentive listening characterize the meetings. Miss Tarrant says, "There is no greater privilege in this world than to be allowed to live and work in China to-day."

Home Department.

The North Carolina Conference Society, at a recent executive meeting of the Home Department, appropriated \$1400 from its half of dues for the new buildings at Brevard, N. C. The North Georgia Conference Society contributed \$500 from its half of dues for a new chapel and class room at the same place. It seems that the Conference societies are going to make possible the erection of these much needed buildings at Brevard. The need is urgent, and to do efficient work they should have the buildings this year.

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Ar. Alexandria - 2:35 a.m.
Remain in Sleeper until - 7:00 a.m.

Southbound Train No. 1

Lv. Alexandria - 11:50 p.m.
Ar. New Orleans - 8:39 a.m.
Sleeper ready for occupancy - 9:00 p.m.

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MANDEVILLE, LA.

The New Orleans Christian Advocate: We have had the Houston (Texas) District Evangelist, Rev. E. L. Whiddon, with us for the past two weeks. He brought a large tent with him and had it pitched in a convenient place on the lake front. He has been preaching three times a day, and the meetings have been very well attended. The audiences at night have been particularly large and attentive, and we believe that there has been more interest and more spirituality displayed than at any meeting that has been held here for many years. There have been fourteen additions to the Churches of different denominations. About one-fourth of the congregation were Catholics who gave excellent attention. Brother Whiddon has been in the pastorate for seven years, and in the evangelistic work but a short time, and he seems particularly fitted for his present work. He has the gift of preaching entertaining sermons which draw and hold the crowds, and then in a masterly manner introduces his persuasive, logical and convincing arguments that result in the conviction and conversion of sinners. We confidently predict a great future in the evangelistic field for Brother Whiddon, if he can get the encouragement and co-operation of the Church.—R. B. Paine, Steward.

MEMORIAL RESOLUTIONS

Adopted by the Montrose Epworth League.

Whereas, by one of the inscrutable mysteries from which we are not permitted to lift the veil, the life of our brother was brought to a sudden end. Therefore, be it resolved:

1. That as it has pleased Almighty God in his wise providence to take by death Mr. Peyton Yarrell from our Epworth League, we, the committee, speaking for ourselves and our League, feel deeply grieved that we have lost one who for two years has faithfully attended our League services.

2. That his life of earnest piety, words of love, faithful friendship, and ready sympathy through the years he was permitted to serve with us, are to us a grateful and tender memory.

3. That we extend to his stricken mother and sister the assurance of our most sincere sympathy, and commend to them the faith which made beautiful and strong the character of our deceased brother.

4. That these resolutions be published in the Christian Advocate, spread on the minutes of the League, and a copy sent to Mrs. Yarrell.

Rev. G. H. Galloway, Miss Stella McLaurin, Miss Julia Kennedy, Committee.

✓ Marriages

At Victoria, Miss., on August 11, 1912, by Rev. J. M. Carpenter, MR. D. CAMERON, of Holly Springs, Miss., and Miss FREDIE GAINES.

At Nettleton, Miss., on July 28, 1912, by Rev. W. M. Young, Mr. M. J. BOYD, of Amory, Miss., and Miss MARY LEE CARSON, of Nettleton.

At the home of the bride's brother, in McComb City, Miss., on August 18, 1912, by Rev. Paul D. Hardin, Mr. GUY JELKS and Miss MATTIE REIVES.

At the residence of the bride's father, near Rodney, Miss., on August 14, 1912, by Rev. W. W. Cammack, Mr. W. F. YOUNGBLOOD and Miss ALICE CAMMACK.

At the Methodist parsonage at Chunkey, Miss., June 28, 1912, by Rev. T. J. O'Neill, DR. G. F. DOUGLAS of Meridian, Miss., and Miss MARY GRIFFIN, daughter of our pastor at Chunkey, Miss.

QUARTERLY CONFERENCES.

NORTH MISSISSIPPI CONFERENCE

Sardis District.—Fourth Round.

Hernando Sept. 1, 2
Charleston Sept. 8, 9
Coldwater, at Love Sept. 15, 16
Oakland, at Tillatoba Sept. 21, 22
Pleasant Hill Sept. 27
Olive Branch, at Miller Sept. 28, 29
Cockrum, at Greenleaf Oct. 5, 6
Longtown, at Sea's Chapel, Oct. 12, 13
Crenshaw Oct. 19, 20
Eudora Oct. 26, 27
Arkabutla, at Brooks Chapel, Nov. 2, 3
Senatobia Nov. 3, 4
Sardis Circuit Nov. 9, 10
Eureka, at Nov. 17, 18
Batesville Nov. 18, 19
Tyro, at Nov. 22
Wall Hill, at Nov. 23, 24
Sardis Nov. 26
Courtland Nov. 30, Dec. 1

J. W. DORMAN, P. C.

Columbus District.—Fourth Round.

Starkville Cir., at Lebanon— Aug. 31, Sep. 1
Sturgis, at Bevil's Hill Sep. 7, 8
Mathison, at Providence Sep. 14, 15
Starkville Sep. 22, 23
Columbus, First Church Sep. 29, Oct. 1
Columbus, Second Church— Sep. 29, Oct. 2
Shuqualak Oct. 6, 7
Macon Oct. 6, 7
Brooksville Oct. 13, 14
Cedar Bluff Oct. 19, 20
Mayhew Oct. 26, 27
West Point Oct. 27, 28
Cochrane, at Hebron Nov. 2, 3
Mashulaville, at New Hope— Nov. 9, 10
Columbus Cir., at Flint Hill— Nov. 16, 17
Crawford, at Schaffers Nov. 23, 24

J. E. THOMAS, P. E.

Aberdeen District.—Third Round.

Calhoun City, at Pittsboro, Aug. 31-Sep. 1
Houston Sep. 4
Montpeller, at Sparta Sep. 7, 8
Amory at Nettleton Sep. 11
Okolona Ct. at Moore Chapel Sep. 14, 15
Smithville, at Palme Mem. Sep. 21, 22
Tremont, at New Bethel. Sep. 27
Fulton, at Friendship Sep. 28, 29
Greenwood Springs, at Friend-ship Oct. 5, 6
Aberdeen Oct. 7
Buena Vista, at Ebenezer Oct. 11
Prairie, at Muldon Oct. 12, 13
Special attention is called to Question 18.

J. E. CUNNINGHAM, P. E.

MISSISSIPPI CONFERENCE.

Port Gibson Dist.—Third Round.

Oak Ridge and Redbone. Aug. 24, 25
DISTRICT CONFERENCE
at Fayette Aug. 28, 30
Vicksburg—Washington St., a. m. Sept. 1
Vicksburg—Crawford St., p. m. Sept. 1
Hermannville and Carlisle, Tuesday Sept. 3
Utica Sept. 7, 8
Woodville Sept. 14, 15
Amite and Salem Sept. 21, 22
Nebo and Providence Sept. 24
Rocky Springs and Willows, Sept. 28, 29

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AN ACKNOWLEDGEMENT.

Dear Dr. Meek: There appeared in the Advocate of July 25, an article, the heading of which was, "A Model Local Preacher's Report," sent to the Advocate by G. S. Harmon. I certainly appreciate Brother Harmon's kindness for referring to me as a model local preacher. But I did nothing more than was my duty.

Since the District Conference I have helped in my first protracted meeting. I helped Brother E. L. Alford of the Pachuta (Miss.) Circuit. I get all the work to do that I can do. I shall organize a church the third Sunday in September. I earnestly desire the prayers of every one.

A. W. O'BRYAN.



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SOME FIELD NOTES.

By Rev. P. O. Lowrey.

Rev. T. J. Holladay, pastor at Oil City, has organized a Sunday school at Plum Point, near Oil City, with 26 members, and 10 more are expected. Many other communities with more than the disciplinary required number of "ten persons" are awaiting some seeker after lost men, to find them and enlist them in the study of the Bible and in doing the Lord's work.

The Epworth League of Lake Charles has right of way at the pleasure pier on the lake each Tuesday evening, and the management allows no interference with this group of happy Christian young people on this night of their weekly social. They bathe in summer and skate in winter, after which they lunch together and heed the standing rule of "leaving nothing on the table." Their socials contrast so favorably with other gatherings on the pier that they have made for themselves a good name, which is rather to be chosen than great riches. Mr. Seaman Mayo puts his motor boat at the disposal of the Leaguers, and the ride to the pier is part of the pleasant program.

Dr. F. N. Parker, of our Conference and teacher of the Bible in Trinity College, North Carolina, reports that his work there is taking hold of the student body most successfully, and he is rearranging the course for next year on a still more satisfactory basis. Each student is required to take one hour a week for the entire four years' course. The meaning of this in the lives of the more than four hundred students of that institution would be hard to estimate. It would seem that here is real "teacher training" for our Sunday schools. If the Church has a college—a Christian institution—the least thing to expect of it is to teach the Bible as a part of its curriculum, and thus give back to the Church some prepared teachers for its Sunday schools and leaders for its work. We wish that we might have been rich enough and progressive enough to have retained this splendid Bible teacher for one of our own Church schools. But we have others, and Centenary, we understand, has already inaugurated such a course under the guidance of Revs. S. J. Davies and H. T. Carley.

In reporting the condition of their people at their several churches, it is no unusual thing to hear pastors speak as though it would be about as well to abandon some points because the people seem to make no development in such Christian virtues as liberality and a progressive church life, the church remaining in statu quo for many years. Besides the question of possible unbrotherliness of criticism of those whom we are set to shepherd, and the fact that others will most likely gather some valuable church members should we abandon them, there is afforded a fine opportunity here to study the relative value of our several lines of work. Our gospel is tested by what it can do for the people who need it most, and Methodism's boast has been that she takes ignorant and sinful people and

makes intelligent and pious Christians of them. Doubtless the monthly sermon by an educated pastor and an annual revival by one of the more-zeal-than-knowledge methods of saving a community has often failed when the Church is more to blame than the people. It takes food upon which to grow, and if the pastor is not prepared to teach, and there is no other teaching agency in the Church, by what law of reason can we expect our members to develop? The public school and the general educational movements of the day are aiding in elevating these weak churches, but our part is to have the very best Sunday schools possible, furnishing religious literature, inspiring some to go to college, and to co-operate with the common schools. Since we are commissioned both to teach and to preach, our mission is but barely begun when we get the disciples enrolled, knowledge and spirituality both being necessary to Christian perfection. The truth is, many of our best preachers have come from those communities where salvation was "free," and the church life of a very weak type. "My people perish for lack of knowledge." Try the divine plan of teaching more and exhorting less. When the Lord abandons these ignorant communities it will be time for us to do the same. Until then, let's change our methods and hold on.

THE NEXT PREACHER.

On Aug. 19, Mrs. Wier returned from her European trip, won as a prize from the Daily Picayune. During her absence the ladies of our Franklin Church began to prepare, in earnest, for the next preacher. They painted floors, put down new art squares, and did other things to freshen up our beautiful parsonage. The new preacher will find that he is wanted, because they prepared for him. He will get to eat the fruit of our orange and peach trees. I do not know who will eat the fruit of our Stewart pecan, that is now three years old. It grows slowly, but is enduring. I have done my best, my predecessors did the same; but the new preacher will find plenty to do. One of our members, Miss Belle Roberts, deserves to win the big trip to Switzerland offered by the Advocate. She has been on the road for sixty days and will be away thirty days more.

With best wishes for the Advocate and congratulations to the next preacher, I am, C. C. WIER.
Franklin, La., Aug. 23, 1912.

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To be silent, to suffer, to pray, when we cannot act, is acceptable to God. A disappointment, a condition, a harsh word received and endured as in his presence is worth more than a long prayer.—Fenelon.

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Whitworth College Summer Bulletin.

Prospect for large opening unusually good. Session begins September 12th. All students, both new and old, expected to be present on opening day. On Sunday, September 15th, the annual opening sermon will be preached by Rev. George McKeown, of Edwards, Miss. The new home of the President will be ready for occupancy by September 1st. The plan has been made and accepted for the handsome new Auditorium. The contract for this building will be let in September. The following is the faculty for session 1912-13:

I. W. COOPER, A. M.
President

Ethics and Economics.

MRS. B. W. LIPSCOMB, A. M.
Dean

Higher Mathematics.

MISS MARJORIE CHAPPELL
DAVIS, A. M.
(University Tennessee)

English Language and Literature.

MISS BESSIE CHICHESTER
COOPER, A. B.
(Degrees from Whitworth, Wesleyan, Randolph-Macon)

Science and History.

MISS ELIZABETH LUSBY
(Belle Buckle, Agnes Scott)

Latin and Greek.

MISS MARVEL DAVIS
(Honor Graduate Whitworth College)

Preparatory Department.

MRS. MAXIE SISK McCULLOUGH
(Pupil of E. C. Pural, B. L. University of Paris)

French.

MISS VIRGINIA REVERE,
(Wissner School)

Spanish.

MISS SOPHIE CAMERON
Presiding Teacher.MISS LULAH RAGSDALE
(New York School of Expression)

Expression and Physical Culture.

MRS. MAXIE SISK McCULLOUGH
(Teacher's Certificate Cincinnati Art Academy; Colarossi and Julian Academies Paris; Pupil in Miniature Painting of Mme. Debillement-Char-don, Paris)

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MISS LUCY IRWIN SHANNON
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MISS ELIZABETH McVOY,
(Graduate of Mrs. Harding from the New England Conservatory, also pupil of Theodore Bohman, Cincinnati)

Musical Directress and Teacher of Piano.

MISS LOIS WADSWORTH
COOPER, A. B., M. B.
(Whitworth College, Cincinnati Conservatory, Graduate Pupil of Theodore Bohman)

Piano.

MISS COURTNEY McLAURIN
RAUCH, M. B.
(Whitworth College)

Piano.

MISS SARA STOUT
(Buford College, Nashville; Cincinnati Conservatory; pupil of Bert Berne in Piano and of Geo. A. Leighton in Harmony)

Piano, Harmony, Theory and Musical History.

MISS GRACE LANE
Superintendent Piano Practice.

The College now owns about \$10,000 worth of pianos (Haines and Knabe).

NEW ORLEANS CHRISTIAN ADVOCATE

VOL. 59—No. 36.

"Prove All Things: Hold Fast That Which Is Good."

WHOLE No. 2951.

ROBERT A. MEEK, Editor.

NEW ORLEANS, LA., THURSDAY, SEPT. 5, 1912

CHAS. O. CHALMERS, Publisher.

Editorial

Not a primrose path is that of duty. On the contrary, it is usually thorny, and he who treads it must expect to do so with pierced and bleeding feet. But it alone leads to peace of conscience, high character, true usefulness, and an eternity of joy. In other words, though rugged and often difficult, it is the only upward way.

The New York Independent thinks that many sermons and editorials would be much helped by "beheading and curtailing" them. Doubtless there is wisdom in this rather quaint suggestion. The world is now in too big a hurry to waste time upon a speaker or writer who is adjectival or circumlocutory. It wants one to move on and get through. This is the age of the direct man.

The Lutheran calls attention to the fact that no political party ventures to go before the people for support without publishing its platform, its creed. They consider such a statement of their faith as essential to a successful campaign. Yet there are persons who insist that the way for the Churches to make progress is to have no definite setting forth of the things that they teach. Such a contention is nothing short of silly. A denomination without strong convictions as to religious truth can never wield a large influence over men. A creedless Christianity would be stripped of its power.

The most powerful dynamo, properly equipped and charged, can turn no machinery and accomplish no results unless it has proper connections, unless it is hitched to something. So the minister of intellectual acquirements can do little unless he has points of contact with the people. The tendency of culture to place one in a state of aloofness from the majority of one's fellow-beings is one of its dangers and should be guarded against. It is a positive tragedy to see a man who has a liberal education and who ought to be a mighty force, delighting in his own accomplishments, but unable to exercise any considerable influence upon others. For this reason, we are inclined to think that a training wholly theoretical should not continue too long. The best education is that which, to some extent at least, combines practice with theory. This has been the strength of the Methodist system of keeping our young ministers at work while prosecuting their four years' course of study. Our theological schools, which we believe are becoming in this day an increasing necessity, would do well to note this point and provide a way of having their students, while attending them, render some actual service for the Master. It is our understanding that our General Board of Education has recently taken steps to co-operate with them in achieving this end, and for this it should be heartily commended. It is a matter of the utmost importance that in undertaking to make preachers we shall not unmake them.

OUR DEVELOPING SECTION AND CITY.

September 1 marked the ending of one commercial year and the beginning of another. Our secular papers have issued trade editions, reviewing the business transacted and the progress made within the past twelve months, and discussing the outlook for the future. Both in Mississippi and Louisiana more disasters than usual have come upon the people. The spring seasons were most unfavorable, and large areas in each commonwealth were inundated by the overflow of the Great Father of Waters. But during the summer months Providence was more kind, and at this time the crop prospect in most of the counties and parishes is highly encouraging. Orchards and gardens have been most bountiful in their yield of fruits and vegetables, and the indications point to a generous harvest of corn, cotton, rice, sugar cane, and many other products.

In fact, the South is prospering now as never at any past time in her history. The outside world is beginning to discover her undeveloped possibilities, and the tide of immigration is commencing to turn in her direction. Her cheap lands and choice climate are wooing not a few people of the North from their bleak and wintry homes, and the unceasing music of progress is now heard in every part of Dixie. Her industries are becoming more diversified, her farms are being improved and brought into a better state of cultivation, her towns and cities are forging forward, and everywhere the dawning of a larger day is manifest. Her churches, her schools, her libraries, her charitable and eleemosynary institutions, and all the other agencies that contribute to the upbuilding of a Christian civilization, are becoming stronger and more influential.

To be sure, our section has its serious hindrances, but none which can long retard its advance to a larger prosperity. The boll weevil menaces our cotton industry in which we have had world-wide supremacy, but in forcing a diversification of our products it may at last prove a blessing. Already the disastrous floods which inundated our fertile lands last spring give promise of bringing to our assistance in the maintenance of our levees and the draining of our swamps, in fuller measure, the strong arm of the Federal Government. The unworthiness and sinfulness of our people alone can wreck the inspiring future, of which we are beginning to catch faint glimpses.

Despite the calamities which have come upon her territory, New Orleans, the commercial metropolis of the Gulf States, has enjoyed a reasonable degree of prosperity during the trade year just passed. At no point has there been any retrogression of consequence, and in most particulars there has been a gratifying gain. Her enterprising merchants have had a fairly good trade, millions of dollars have been expended in the development and improvement of the city, new industries and enterprises have sprung up, and her commercial horizon is expanding in every direction. Her railroads alone are planning to

spend approximately \$20,000,000 in enlarging their facilities within her corporate limits, her new immigrant station, which will be by far the finest in the South, is under process of construction, and her new marble postoffice, which will cost about \$2,000,000, is nearing completion. She has invested \$750,000 in public school buildings within the past twelve months, and now has under way two others which will call for an additional expenditure of \$400,000. Besides this, through the munificence of Mr. Isaac Delgado, she has within her reach a million dollars for the establishment of a trades school.

But her forward projects are too many to mention. The truth is, immediately surrounded by a section that is so marvelously developing, and with the door of opportunity opening so wide to her in Central and South America, the outlook for New Orleans is apparently bright beyond description. Indeed, she may yet fulfill the eloquent prophecy of Seargent S. Prentiss, made in a speech here in 1854, when the local New England Society was celebrating the anniversary of the Landing of the Pilgrims:

"And when a century hence, this Crescent City shall have filled her golden horns; when within her broad-armed port shall be gathered the products of the industry of a hundred millions of free men; when galleries of art and halls of learning shall have made classic this mart of trade; then may the sons of the Pilgrims, still wandering from the bleak hills of the North, stand upon the banks of the Great River, and exclaim with mingled pride and wonder, Lo! this is our country: when did the world ever witness so rich and magnificent a city—so great and glorious a Republic?"

THE TREND AGAINST CO-EDUCATION.

A few years ago co-education was the rage and it looked as if it would become well-nigh universal, but now a reaction has taken place and the trend is decidedly against it. Discussing this tendency in a recent issue, the Chicago Tribune says:

"Lake Forest College is to begin a system of gradual separation of the young men and the young women who now enjoy its educational advantages in mixed classes. It is the intention of the college trustees eventually to create separate organizations for men and women in each of the four college classes.

"Co-education is not so much in favor as it was a few years ago, and it seems destined to become less favored. Theoretically it is ideal; practically it causes too much flirting and distraction from studies. Most of the State universities cling to it, but even they, it seems probable, will swing into line with those who, while advocating plenty of social life of a wholesome sort, in which the two sexes may come together, believe education is best served by separate classes.

"The University of Chicago, after trying very liberally co-education, adopted a policy of separation. We are much inclined in our new-world life to experiment in all things, and some novelties prove desirable, but as we grow older we realize that certain customs, methods and ideas have value because they represent a testing and sifting process through many centuries of race experience."

LAITY RIGHTS AGAIN.

By Rev. F. J. Prettyman, D. D.

A communication from certain of the elect ladies of Nashville announces that there has begun a systematic propaganda of the "Laity Rights" movement, and the statement is made that the question will be brought before all of the Annual Conferences this year in the form of a petition for the formation of a committee to investigate the whole subject.

It is with profound conviction that great harm is about to be done to the Church by this movement that I desire to call public attention to it.

It can hardly be doubted that the present effort in the Church to force women out of their natural and Scriptural place is but an annex to the general political question of woman's suffrage. The recent history of this movement in this country and in England is of such a character as to lead every lover of the peace of the Church, and of the dignity of womanhood, to hope that our Zion may be saved from the scandal of it.

This demand is not made on the assertion that our women are being prevented from entering any field of actual Christian service that is adapted to their gifts or graces. Nor does the question of taxation without representation enter here, since all gifts to the Church are entirely free-will offerings. It is simply a matter of forcing women into the same official standing as men. This movement is in defiance of the laws of nature. No matter what sophistry may be set forth as a justification of the demand that there be no distinction between the sexes in the administration and government of the Church, the fact remains that the law of nature lays such restriction upon the females of our race in the discharge of their most important and holiest function of motherhood, that no fad of the twentieth century can possibly overrule it. The relative position of man and woman, which is age-long, can not be permanently set aside by any legislative action. So far as this is a church question, the demand of the modern woman can not be allowed without first convicting our Lord of unpardonable injustice in not calling Mary of Bethany or of Magdalen to the apostolic office, or of at least giving a woman a commission among the seventy. It may be of little importance that the new woman of the modern world differs in opinion from the apostle Paul, but it is rather serious to set up a doctrine at this late day in opposition to the fact of nature, the age-long precedent of human civilization and the practice of Jesus.

But apart from the merits of the case, it remains that the women of the Methodist Episcopal Church, South, do not desire any change in their traditional relation to the Church. In the circular letter which is going out under the signatures of a set of Nashville agitators, there is a gross misrepresentation of the attitude of the women on this question. The circular says: "At the recent session of the Council held in Washington, D. C., in April, it was agreed to discontinue the discussion in the 'Bulletin' because the women felt that a larger agitation of the subject was needful." As a matter of fact, this action was taken in the Woman's Council on a demand from the Memphis Conference that the practice of using the "Bulletin" as a medium of laity rights propaganda be discontinued. This petition was referred to a committee, was reported favorably, and adopted by a very large majority of the Council. Absolutely nothing was said on the floor of the Council about a "larger agitation," until the report of the committee was adopted. Then the president of the Council arose and said that if she had been on the floor she too would have voted for it because she believed that the time had come for the larger agitation. It was an adroit move on the part of the leader of the movement to break the tremendous force of this deliverance of the body to the effect that they

were tired of agitation, and as a body would no longer be held responsible for it. It was freely talked among the delegates present that this same agitation had already created a division among the women of another Church, and as a result of it, an independent missionary movement had been started. It is a mistake to suppose that these splendid womanly women of our Church will sit idly by and see this erratic issue raised again without protest. It is true that these are not so noisy, nor so conspicuous in public as their more "advanced" sisters, but they who have from their divinely appointed sphere been the inspiration and strength of the Church will find a way to deliver their protest as they did last April at the Council at Washington.

It appears to me that it is with little grace that the leaders of this movement have planned to bring the question to the Annual Conference after the whole matter has been distinctly and emphatically discredited by the Woman's Council. The circular referred to states that "for the past two years the women of the Home Department of the Woman's Missionary Council have continued the educational propaganda for laity rights, etc." Since the action of the Council last April the Home Department has been compelled to cease its use of the Bulletin, (its official organ) for this purpose. It is well known that the Foreign Department has never been in sympathy with the movement. It seems to me that under these circumstances the question ought to have no standing in our Annual Conferences. The Annual Conference is a purely administrative body and except by way of petition has nothing to do with the law-making body of the Church. Nothing is to be accomplished by this appeal to the Annual Conferences except agitation. The General Conference has expressed itself on this subject by a vote of 144 to 70. The Woman's Council has demanded that it be excluded from the official bulletin of that body. The attitude of the Foreign Department of the Woman's Work is fairly set forth in the memorial from the Memphis Conference, which says: "Whereas, the Woman's Foreign Missionary Society of the Methodist Episcopal Church, South, did not adopt the memorial to the General Conference asking for rights of the laity for women, etc." Since the action of the last General Conference the press of the Church has been almost entirely closed to the further discussion of the subject.

In view of these facts it seems to me to be but fair to demand that if the question is to be still kept alive, that it be first taken to the department where it had its origin, and let the appeal be made to the women of the Home Mission Department. Let us at least be sure first that our women want it.

In the Methodist Episcopal Church this agitation was carried on for years until at last it succeeded. In their last General Conference there were over eight hundred delegates, and out of that number only twenty-six were women, four of this number being negroes. With such a small and insignificant result, it hardly seems worth while to create a spirit of antagonism between the men and the women of the Church on this issue.

If the womanhood of the Church has ceased to produce a male offspring who are strong enough in body, and noble enough in character, to occupy the place they have held from the earliest history of the race until to-day, then it is time that we were demanding a better motherhood. For myself, I believe that there are yet great mothers and worthy sons.—From Baltimore Southern Methodist.

EXCLUSIVENESS.

By Rev. T. J. O'Neil.

Jesus Christ, the founder and head of the Church, thought and taught in universals; but some of his professed followers have so far aban-

doned their leader as to limit the kingdom of God to one particular denomination or sect, and deny all who do not happen to belong to this particular denomination or sect the right to citizenship in the kingdom, and all the rights and privileges of the kingdom.

Not a great while ago I read an article that purposed to prove that the Baptist Church is of divine appointment, is the only Church that is of divine appointment, and, therefore, is the only Church that has the right to administer the rites of baptism and the Lord's Supper, and that for members of this divinely appointed Church to commune with members of any other Church is for them to act the part of a hypocrite.

For authority to unchurch all who do not belong to the Baptist Church, and give to the Baptist Church the exclusive right to administer the sacraments, the author of the article referred to cites his readers to Matt. 29: 16-20, but studiously avoids quoting the said Scripture. When I read Matt. 29: 16-20 I may be prepared to agree that the Baptist Church is the only divinely appointed Church. The Gospel of Matthew, as it appears in my Bible, has only twenty-eight chapters.

One contention made in the article to which I refer is that the Sacraments of Baptism and the Lord's Supper were delivered to Baptists. The proof text cited is Matt. 3:1: "In those days came John the Baptist preaching in the wilderness of Judea," etc. "This proves," says our writer, "that the Baptist Church was instituted in Judea and was divinely appointed, and that John was the first preacher in the Church." Then he goes on further to say that from that time till now there has been an unbroken line of Baptist preachers, and to them is given the exclusive right to administer the sacraments.

The writer, by this contention that the Baptist Church was organized in the Wilderness of Judea, and that John was the first preacher in the Church, unwittingly places himself and all who hold with him in an embarrassing attitude, as will be seen by considering the following facts: John the Baptist belonged to the line of Old Testament prophets. His father, Zacharias, was himself a priest, of the course of Abia. His mother, Elizabeth, was of the daughters of Aaron (Luke, 1:5). He began his preaching, and did most of his work before Christ entered upon his priestly office; so if he founded a Church, it belonged to the Old Testament Dispensation, or Old Covenant, and was but a shadow of better things to come (Cf. Col. 2:17). Christ said of John: "Among them that are born of women there hath not risen a greater than John the Baptist; notwithstanding he that is least in the kingdom of heaven is greater than he" (Matt. 11:11). This kingdom, according to Matthew 3:2 (and the writer above referred to concurs in this), is "at hand," that is, is set up here on earth. I belong to this kingdom, or new era. Therefore I am, according to Christ's own words, greater than John the Baptist. If greater than he, I must be greater than any in the Church he founded, unless his sons have outgrown him.

Again, John's baptism was annulled by the disciples at Ephesus (Cf. Acts 19: 1-5). So all who continue to practice John's baptism administer a rite that has served its day and generation, and has suffered annulment with divine approval.

Then again, if John organized the Baptist Church, and it was done by divine appointment, and has existed till now—almost nineteen hundred years, what has this divinely appointed Church been doing all these years that it is no larger than it is? According to the latest statistics, the Baptist Church, including Negroes, Indians, and all, numbers but approximately nine millions, while the Methodist Church, which is now but one hundred and seventy-three years old, numbers, according to Dr. W. H. Fitchett, who is good authority, thirty-five millions.

But did John the Baptist organize a Church? I contend he did not. He was a Jew; was born

of Jewish parents (Luke 1:5, 13, 57); was circumcised at the age of eight days (Luke 1:59), and, as was the custom of the Jews, was named at the time of his circumcision (Luke 1:59-63). If he ever withdrew from the Jewish Church or was expelled from it, we have no record of it. If he founded the Baptist Church, why were the members of that Church not called Baptists by the New Testament writers, and why do we find no trace of the Baptist Church in history till the seventeenth century?

John's mission was not to found a Church. He tells us in John 1:31 that his mission was to introduce Christ to Israel.

Again, it is contended that baptism, as a gospel ordinance, was never heard of till John the Baptist administered it in the Wilderness of Judea. Surely he who can make such an assertion as that has read his Bible very carelessly. In First Corinthians 10:1, Paul tells us that "our fathers were baptized" at the Red Sea. That baptism was performed about fifteen hundred years before John the Baptist was born. God was the administrator, and the mode was pouring (Cf. Exodus 14:22 and Psalms 77:17). Soon after God baptized these people (there were six hundred thousand men besides children (Exodus 12:37), he summoned Moses, the leader of the people, into his presence, and gave him sundry commandments. Amongst other things, he commanded Moses to sprinkle the people (Cf. Exodus 24:8, Numbers 8:7, and 19:9-21, and Hebrews 9:13). Stephen said this Moses was in the Church in the wilderness and that he received the oracles or ordinances to give unto us. (Acts 7:38.) Paul, in referring to the people of this Church in the wilderness, whom God baptized, and of which Church Moses was a member, says: "They drank of that Spiritual Rock that followed them: and that Rock was Christ" (First Cor. 10:4). Is it possible that the ordinances of a Church in which Christ was the spiritual Rock, and Chief Cornerstone, were not gospel ordinances?

Again, it is contended that the disciples to whom Christ delivered the Lord's Supper were Baptists, and that, therefore, only Baptists have a right to it. If the disciples were Baptists it is strange they were never called by that name. But John is accredited with founding a Baptist Church in the wilderness of Judea, and the twelve apostles are claimed to have been members of that Church. I now turn to the records, and I find that Judas Iscariot was the only one of the twelve that was from Judea. He fell from grace, became a reprobate, hung himself, and went on to his place (Matt. 27:5). Does Judas reflect much credit on John's Baptist Church in the wilderness of Judea?

The truth is, all this ado about any one denomination being of divine origin is without Scriptural foundation. God never organized any denomination. He began laying the foundation of his Church universal on the borders of Eden when he made his covenant with the first pair. Noah was a preacher of righteousness in this Church in the Patriarchal age (II. Peter 2:5).

God reaffirmed his covenant with Abraham on the borders of Canaan. He gave the Church the first organized form and codified its laws at Sinai, when he had liberated Israel from Egyptian bondage and led them across the Red Sea, and he set aside the Levites to be preachers in this Church (Numbers 1:47-51). Christ came into this world in the form of sinful flesh, and shed his blood that he might sanctify the Church (Ephesians 5:26) and build it up (Matt. 16:18).

This Church, so long begun, and builded by the prophets and apostles, grows into a glorious temple in Christ, the chief corner-stone (Eph. 2:20-22); and all denominations that work according to divine laws are parts of this great Church, just as the several States of this great nation are parts of the nation, each State having its own laws, made and executed in harmony with the laws of the Nation.

The Church observed certain rites, with divine approval. B. C. Circumcision was administered to all the male children in the Church, because they were of the kingdom; now the rite of baptism is to be administered to all—children included because they are of the kingdom—for in Christ there is neither male nor female (Cf. Eph. 3:28; also Mark 10:14). The Feast of the Passover was kept in commemoration of the Jews' deliverance from Egyptian bondage. The Feast of Tabernacles was kept in commemoration of the wilderness wanderings. In fact, every rite had its special significance.

In this new era or dispensation of grace, the Church has two divinely appointed sacraments—Baptism and the Lord's Supper. Baptism by water is designed to symbolize the baptism of the Holy Spirit, which is poured out on the people (Acts 2:2, 17); the Lord's Supper to commemorate the death of Christ (I. Cor. 11:23-26). No one denomination has the right to lord it over God's heritage, but "All ye are brethren, and one is your Master, even Christ" (Matt. 23:8).

Newton, Miss.

TEXAS AND EPWORTH-BY-THE-SEA.

An engagement to lecture on "What We Protest Against at Epworth" took me to Texas. I went by the way of Shreveport, Marshall and San Antonio. A delayed train gave me half a day to see San Antonio. I saw the pretty streets which cross the river, and the others too. I saw the plazas, and the handsome stores (some of which were saloons, alas! alas!), and I saw the Alamo, where Travis, Bowie, Davy Crockett and their associates, in 1836, won Texas from Mexico by giving their lives. I measured the little room where Bowie fought, dying at last behind a rampart of Mexicans he had slain, and the room is twelve feet square. As I was studying the Alamo's heroic history a group of Mexicans came in and read the records with me. I wondered what they thought of it all.

San Antonio is somewhat cosmopolitan. I saw Negroes and Mexicans, Japs and Chinese—Americans of all kinds, and was shaved by a Syrian who was "a great churchman," but did not go to church now. I have seen his kind, of pure American blood, and in Mississippi—churchmen who do not go to church.

In the afternoon I ran down on the "Sap" railway, through the farms and the stretches of cactus and mesquite, through the smart little towns and the vast plantation of Charles P. Taft, to Epworth. On the sea—i. e., the bay shore—it stands treeless and wind-swept—nevertheless a comfortable place. There was lots of sunshine, but practically no mosquitoes, and the Epworth Leaguers of Texas, who own and control it, have made it a delightful place to study and find social and recreative pleasure and a healthful rest-time.

Bishop McCoy was speaking when I arrived, and I heard him again later. He can preach. I also heard Bishop Mouzon at a still later time, and he can preach. Our Bishops are verily not of that class stigmatized as non-preaching prelates.

The General Epworth League Board held its annual meeting there. This was partly my business there. Some very wise and needed things were done by the Board at its long meeting on Saturday, August 3rd, of which things the Epworth Era will tell.

Dr. Rawlings, Miss Head, Mrs. George L. Sexton, Dr. Parker, Bro's. Kern and Culbreth and others, all under the direction of the dean, Rev. Glenn Flinn, wrought well. Nor must I forget Prof. Rain of Berea College, Ky., whose talks on the Bible were fine; nor must Prof. and the pretty Mrs. Fisher who led the music so splendidly, be overlooked; nor my room-mates and fellow-workers, Brothers Moorehead and Cooper and Whatley.

I met old friends at Epworth: Rev. S. B.

Beall and his wife, Lillian, whom I knew and loved when young people at Jackson, La., and at Old Bethel camp meetings; V. V. Boone and family, who were at Summit when I tried my "prentice hand" at being a presiding elder in 1899; Mrs. J. B. Chatfield, a fellow-worker in my strenuous pastorate at Central Church, Meridian, and her sister, Miss Norville, long and still our leader in the mission at Laredo, and others.

Although so early in August, I saw corn fields ready for the gatherers and carloads of cotton bales just picked and ginned; yet I saw and ate some of the finest Elberta peaches I ever saw. Texas covers a variety of latitudes.

Corpus Christi (who of us would brook that name if translated) is a handsome city on its fine bay by the same outrageous name. And it is conceded that the city's present prosperity is largely due to the coming of Epworth. On Sunday, August 4, I preached in our Church in the city. Brother T. F. Sessions, the pastor, is happy over a new church building about to materialize. On the next Sunday I preached for Brother McKinney out at Robstown.

One feature of the Assembly attracted me greatly: It was attended by a large number of the presiding elders, among whom I must name A. L. Scarborough, a veteran, and our own S. B. Beall, who travels the Uvalde District in an automobile. Long live our Sam! By the way, the Texan Leaguers displayed great wisdom in electing him President of the State League, which puts him at the head of this great Assembly.

Time and space would fail me to tell it all. Great is Texas! but greater still is Mississippi.

H. WALTER FEATHERSTUN.

A NOTE FROM BROTHER WHIDDON.

Dear Dr. Meek: I write to say amen to your editorial on "Our Pressing Literature Problem" and on "Temporizing With a Monster Evil."

I am in the evangelistic work as much for the benefit of those two causes as anything else. I give a lecture every where I go on "The Horrors of White Slavery," and establish a "circulating library," if possible, in each place where I hold a meeting. While recently in Mandeville I placed twenty books "From the Ballroom to Hell," to check the dance craze there. I have established a library of our good books in every place where I have served as pastor. I make the library grow by charging a small fee, ten cents per month dues, which go to pay for new books. All of our preachers could establish a circulating library in every church if they would. Books cost so little now.

My meeting at Mandeville, a Catholic town, resulted in large crowds attending, which were composed of both Catholics and Protestants. There were fifteen additions to the Methodist and Baptist Churches, nine coming to ours. I had the great joy of leading my parents, brother and sisters to Christ. At the "Talisheek Camp Ground" we have, up to date, received fifteen additions to our Church, and have on foot plans to rebuild the Old Camp Ground and re-establish the camping feature of it.

I go from here to Beaumont, Texas, with my tent, to hold meeting for the pastor of our First Church, Rev. W. J. Johnson, in North Beaumont. God bless you and the Advocate.

E. L. WHIDDON,

Houston, Texas, District Evangelist.
Mandeville, La., August 26.

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Church News

The Florida Christian Advocate has appeared in a new and more attractive dress. It is a wide-awake and "progressive" periodical.

The Carlisle Memorial Hall is nearing completion at Wofford College. According to report, it will be a fine structure and will furnish ample dormitory facilities at this historic institution.

Through Bishop Hoss, ex-Governor Lon V. Stephens, who is a member of our Cabanne Church, St. Louis, has made a donation of \$5000 to the Supernuante Endowment fund of the M. E. Church, South.

Bishop Hamilton and Bishop Nuelson have been designated to represent the Methodist Episcopal Church on the occasion of the dedication of the Wesleyan Central Buildings, at Westminster, London. They will be guests of the distinguished British layman, Sir Robert Perks.

Rev. and Mrs. L. M. Broyles, of Fort Smith, Ark., have been spending the month of August in Benton County in that State, where the climate is said to be delightful. Central Church, Fort Smith, of which Brother Broyles is pastor, has a large membership and is reported to be in a prosperous condition.

On account of Bishop Hoss' illness the Denver Conference, which met on August 28, was presided over by Bishop Mouzon. It is also understood that Bishop Hoss will not preside over the Missouri Conference which convened yesterday, but at this writing we are not informed who has been designated to take his place.

It is stated that plans have been perfected whereby the price of tuition and board at the University of the South, at Sewanee, Tenn., will be reduced nearly one-half. This is a movement in the right direction, since educational facilities are valuable in proportion as they are placed within the reach of the masses of the people.

General William Booth's eldest daughter, Mrs. Catherine Booth-Clibborn (known as La Marachale), is planning to come to the United States this fall or winter. Arrangements for her meetings are being made by The Moody Bible Institute of Chicago, to which communications from churches and other organizations should be sent.

Bishop Thirkield, who will make his home in New Orleans, is expected to reach the city about September 14, his goods having already been shipped. It is stated that he will maintain an office for the transaction of his duties as a general superintendent. The Bishop's family will not join him here until after the fall meeting of the Bishops, which will be held in Toledo, Ohio.

Rev. H. M. Du Bose, D. D., was in the city this week and paid the Advocate a brotherly visit. He was on his way from Lake Shore Assembly, where he rendered valuable service, to Epworth, where he is to render a similar engagement. He is robust in body, strong in spirit, and unlimited in service. He is at home in Texas, for he spent much of his ministerial life in this State.—Texas Christian Advocate.

Bishop Candler has been invited to take a hand in the prohibition fight that is now on in Arkansas during the month of September. If he does, the saloon advocates would do well to keep out of his way. As a vigorous and effective debater, it is doubtful whether the Bishop has a superior in the nation. The Georgia whiskeyites know him and want none of him: they have seen him flay too many of their dirty flock in the days gone.

Bishop John C. Kilgo recently assisted in a camp meeting at Loudoun, Va., preaching daily

with great power and effectiveness. His evangelistic spirit is doing much to hearten and energize Southern Methodists along the Atlantic coast. When our leaders shall have become great evangelists, the rank and file of the ministry will likewise begin to flame with revivalistic fire.

The many friends of Mr. Thomas B. King, of Memphis, who is known throughout the Southern Methodist Church as one of its most active and useful laymen, will regret to be informed that he is seriously ill. While hunting near Armstrong Springs, in Arkansas, he had a hemorrhage, which was said to be due to an ulcer in the stomach, and was hurried home. He rallied and recovered sufficiently to go out driving, but later developed a case of pleurisy, and is now reported to be suffering with pneumonia. We sincerely hope that his valuable life may be spared.

MEETING OF ORPHANAGE TRUSTEES.

On August 6, the Board of Directors of the Louisiana Methodist Orphanage met in semi-annual session in the Orphanage Building in Ruston, with the following members present: S. D. Pearce, C. B. Carter, R. H. Wynn, P. K. Ables, O. E. Hodge, J. H. Mays, R. O. Randle, and Wm. H. Coleman.

The Superintendent reported that the Home had seventy-eight children, and that, up to date, \$5492 had been collected.

At the suggestion of the Superintendent and on the recommendation of the Executive Committee it was decided to indefinitely postpone the building of a Superintendent's Home, and to use the money borrowed for that purpose in paying for forty-six acres of recently purchased land, and to apply the remainder on the indebtedness of the Orphanage.

After the morning's session and a sumptuous repast with the Superintendent and his family, we inspected the buildings and grounds. The buildings are in a splendid state of preservation, everywhere presenting that neat, clean, well-kept appearance that proves the great efficiency of Brother Vaughan as superintendent and Sister Vaughan as head matron.

The eighty-six acre farm surrounding the buildings has been well divided into cultivated lands and pastures, and is in a high state of cultivation and development. The pasture lands are profitably used for the Orphanage pork and dairy animals, and the cultivated lands are being made to produce a quantity of such varieties of vegetables and food plants as are most profitable in the maintenance of the children. Brother Vaughan and the children had just canned twelve hundred gallons of fine Elberta peaches, besides a quantity of vegetables.

The children are all healthy, and happy, and are being well trained and cared for.

We most heartily commend Brother Vaughan for his faithfulness and efficiency, and bespeak for him and the institution the loyal support of every Methodist and interested friend in Louisiana.

Let us all pay our full assessment for orphanage maintenance, so that these little ones may have the necessities of life and that all debts may be paid as they fall due.

With gratitude to God for his blessings upon this institution, and thankfulness to our people for their co-operation in this good work, we are,

Most respectfully yours,

S. D. PEARCE, President.
WM. H. COLEMAN, Secretary.
Ruston, La.

TWO NOTABLE PUBLICATIONS.

By Rev. T. B. Holloman, D. D.

The mails have recently brought to my desk the August Bulletin of the General Board of Education and the Aug. 9th issue of the Christian Advocate (Nashville), which may be emphatically called its Educational number. In these two papers there are just one dozen communications which were well worthy of publication and of our most careful reading.

Dr. Stonewall Anderson, in his article on the Carnegie Foundation, in the Bulletin, and the one "Educational Policy of the Methodist Church," in the Advocate, is lucid in his statements and evidences an acquaintance with his subjects which makes them good reading indeed. Dr. Hammond sets clearly before us the duty of the Church in

the higher education of the Negro. He has studied well his theme and we shall look with increasing interest for his concluding paper.

The limits of this letter forbid comment on all of these most excellent contributions; it is sufficient to suggest that all are well worth the time necessary for a careful reading.

Dr. Hyer, of the Southern Methodist University, gives us some interesting and suggestive statistics connected with the educational institutions of our country, and he issues a word of warning lest the friends of these institutions which carry, apparently, a liberal endowment, should stop short of placing them on the surest and most satisfactory foundations. He says: "Concerning those having only small endowments (from \$200,000 to \$400,000, is about the figure he sets), it would be well to issue a word of warning and to caution them that unless endowments are increased the character of instruction will so deteriorate that attendance will diminish."

By the best study we could give and the strictest comparison with the institutions enumerated in his statistical table, we draw the conclusion that if we are to do the best work at our Millsaps College, it is necessary that we double our present productive endowment. Our capacity for the entertainment of students is about three hundred, and, according to the conclusions drawn by Dr. Hyer, we cannot do our best work with less than five or six hundred thousand of endowment. And, by the way, this suggests that our new President has a large field before him; and that the youthful face that appears on the outside cover of the Nashville Advocate of Aug. 9 emphasizes that he is the man to do the work. It would be a fitting close to his useful ministry if he can only accomplish such a feat. With him, however, there must be a minor change in Longfellow's lines:

"Then let him be up and doing,
With a heart for any fate;
Still achieving, still pursuing,
Learn to labor and don't wait."

The article by Prof. Kern in the Nashville Advocate presents some almost marvelous statements and, with your permission, Mr. Editor, I would suggest is due a place in our Conference organ. I am sure that it will be a revelation to many who are in close touch with the College, to say nothing of those who are further away.

The communication of Dr. J. M. Sullivan, in the last issue of the New Orleans Advocate, should catch the eye of every Methodist in the State. Recently I read of the action of a Conference of public school teachers in one of the Western States, affirming that the Bible should be made one of the studies in the regular curriculum, and I said, "Yes, here are those in closest touch with our young life taking this position; and why shouldn't every school, and especially every Christian school, give this 'Book of books' such recognition? And I verily believe, Mr. Editor, that it is coming.

Port Gibson, Miss.

Hibernia Bank & Trust Co.

CAPITAL AND SURPLUS

Three Million Dollars

INVITES YOUR BANK ACCOUNT

Secular News and Comment

By Rev. A. J. Gearheard.

It is stated that 40,000 persons visited the birth-place of Shakespeare at Stratford-upon-Avon last year.

New Orleans, by an overwhelming vote, decided in favor of the commission form of government last week.

The money at the disposal of the City of New Orleans annually for the maintenance of her public schools is \$1,190,000.

The States in which women will vote for president next November are: Colorado, Wyoming, Utah, Idaho, Washington, and California.

Six thousand Japanese are said to be employed by the Railroads west of the Mississippi River, and most of them are under the influence of the Railroad Chapters of the Y. M. C. A.

In October, the annual reunion of the Confederate Veterans of Louisiana will be held in Baton Rouge. An attractive program is being prepared in which not only the Confederate Veterans are to take part, but also the Sons and Daughters of the Confederacy.

It is reported that the great inventor, Thomas A. Edison, has devised an apparatus whereby a farmer may use the gasoline engine, with which he grinds his feed, runs his binder, or does other farm work, to generate and store electricity for lighting and heating purposes.

The Court of Appeals of France has declared that no person who is not capable of military service, under the French Constitution, is entitled to hold office. The decision bars women from being office holders, and has, it is claimed, cooled the ardor of a large number of suffragettes who had their eyes on lucrative Government positions.

A New York inventor has contrived a machine by which a man with a poor memory may always keep his dates. The machine is in the form of a clock. The user places a card containing the item he desires to remember in the place designated by the date and hour it should be remembered. When the time comes the clock sounds an alarm and presents the card.

Kansas City, Mo., is undertaking to reduce the high cost of living by causing the vacant lots within its corporate limits to be cultivated as gardens. The city is built on a group of hills and bluffs, mostly rocky, and if it can succeed in this undertaking, there is no reason why many other municipalities should not do so to a much larger extent. At any rate, it will be interesting to watch the experiment.

On October 10, the formal inauguration and dedication of the William H. Rice Institute will take place at Houston, Texas. This school is said to be the seventh richest school in America, having an endowment of ten million dollars, which was left it by the late Mr. W. H. Rice. The buildings are all of the latest and most modern architecture, and it is said that the faculty includes some of the most brilliant educators in the United States.

An order has been issued by Postmaster General Hitchcock requiring that all first and second class post offices be closed on Sunday. This order is in compliance with a law passed by the last Congress. The law does not contemplate a complete shutting down of the post-office machinery, but is designed to give to the thousands of employees, as far as practicable, a day of rest. Outgoing mails will be handled, and special delivery letters will be sorted out and delivered.

The congressional elections were completed in Mississippi last week, and all the present incumbents were returned except Mr. Dickson of the Sixth District, who was defeated by Mr. Percy E. Quinn. The delegation is as follows: Candler, Stephens, Humphreys, Sisson, Witherston, Quinn, Harrison and Collier. Mr. Dickson was the only farmer among them; all the others, including the new representatives, are lawyers, except Mr. Collier. The career of Mr. Humphreys, of the Third District, who has served for many years, has been notably successful, and he is generally regarded as one of the South's foremost public men.

AN IMPORTANT MATTER

To the Pastors of the Louisiana Conference.

Dear Brethren: Please send your missionary collections to our Treasurer, Mr. S. H. Myer, 116 St. Charles St., New Orleans, as soon as possible. Let us not forget our minimum standard of an amount from each charge equal to seventy-five cents per member. Doubtless even the charges in the "flood sections" can and will gladly pay that much. Shall we not expect some of the charges in the sections so greatly prospered and blessed this year to go far beyond this minimum, that there may be no possible deficit, and that our Lord's work may prosper in our hands? How many pastors will see that theirs are banner charges in missionary giving this year?

Thanking you for your faithfulness and co-operation, and praying God's blessings upon you in the great work to which he has called you, I remain.

Faithfully yours,

WM. H. COLEMAN,
Chairman Louisiana Conference
Board of Missions.

REV. R. S. GALE DEAD.

Dear Brother Meek: Rev. R. S. Gale, of Summit, Miss., died here to-day at 4:20 p.m., and will be buried in Wesson to-morrow. A suitable tribute will be furnished later.

Yours fraternally,

J. T. LEGGETT.

Brookhaven, Miss., Sept. 1, 1912.

We are deeply grieved by this sad intelligence. Brother Gale joined the Mississippi Conference in 1885, and was a true and faithful minister. He was appointed to Summit when Rev. C. M. Chapman was chosen to the presidency of Port Gibson Female College, and had made a good beginning, when several weeks ago he was stricken down with illness. In his death the Church has sustained a great loss. We extend our deepest sympathy to the bereaved family and other sorrowing loved ones.

REV. J. T. MURRAH: AN APPRECIATION.

I feel a keen sense of personal loss in the death of my dear friend. When I saw him last I could but feel sad, as I looked upon his worn and weakened frame. Big-hearted, big-brained and big-bodied, he gave promise of a long life. There was nothing small or mean in his nature. He was everybody's friend, and everybody loved him. He had unusual native gifts as a man and as a minister. He knew men and he drew them to him as a magnet attracts steel, and men believed in him and trusted him. Young men opened their hearts to him, sought him in counsel, and enjoyed his companionship. His judgment of men and measures was always discriminating and fair. He never indulged in the petty business of magnifying men's weaknesses, but he was a real brother to all men.

I looked upon him as a strong, effective preacher. When he was sent to a new pastoral charge it was a common occurrence for the non-church-going men to go and hear him preach. I leave to an abler pen the task of writing a suitable memoir, but I send this brief tribute to the memory of one I loved. May God bless his dear boy James.

T. W. LEWIS.

Memphis, Tenn.

THE PONTOTOC MEETING.

Dear Brother Meek: I send you an account of our great tent meeting with Rev. Walter Holcomb, of Nashville, Tenn., doing the preaching. The big tent was stretched Saturday before the first Sunday in June. Seats were provided for six or eight hundred people. The singer, Brother Richards, was on hand and held the first song service that night. We couldn't call our meeting a union meeting, as one of the pastors of the town wouldn't go into a union meeting. The

other denomination went in with us and many of the leaders in the Church whose pastor is opposed to union meetings, gave their endorsement and help. Brother Holcomb preached his first sermon Sunday morning to a tent about full. His humor was not understood by all at first. Some refused to laugh at all for several services. Finally, most of the people saw the point and enjoyed his humorous ridicule of the backsliders and hypocrites. Brother Holcomb proceeded for eight days and nights and preached the plain unvarnished gospel, rebuking those who had sinned, that others might fear, until the entire town was brought under conviction for sin, deep and pungent.

Many of the Church members became active personal workers. There were in all about one hundred who gave every evidence of being converted and gave their names for church membership: 35 or 40 for the Methodist Church, about the same number for the Baptist Church, and 15 or 20 for the Presbyterian Church. We took into the Methodist Church about 30. Two came in yesterday, who are among our most substantial business men—the heads of families.

The Baptist pastor closed his special meeting last week and baptized 12, losing 20 or more who signified a desire to join his Church during the tent meeting, and gave to me sufficient evidence of being converted. Many of the Baptist preachers through this North Mississippi territory preach the most peculiar doctrines I have ever heard of. They are very harmful in their tendencies and are not endorsed by the progressive, leading members of the great Southern Baptist Church. These teachings ought to be destroyed, root and branch. We Methodist preachers can and ought to be discreet and sympathetic in dealing with the people, but I don't believe we should be too timid in the presence of such perversions of the Scriptures.

Brother Holcomb was a tonic to our entire county. I heartily recommend his work to all of the preachers. His humor and pathos always win.

I was very tenderly drawn to him, by virtue of the fact that the great Sam Jones, who, through the power God gave him, enabled me to see the light of a new day—the Christian life, expired in the arms of Mr. Holcomb, his son-in-law.

That the mantle of our departed brother may fall upon the Rev. Walt Holcomb is my sincere prayer.

W. D. WENDEL.

Pontotoc, Miss.

New Orleans Railway & Light Co.

Electricity

The Electrical Department is complete in all its details and a call or a phone to the Commercial Agent, 317 Baronne Street, will meet with much satisfaction.

Street Railways

The system radiates through every portion of the City, there being twenty-seven distinct lines of cars.

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Is the cheapest fuel in the world and is a brilliant illuminant.

For everything pertaining to this department, call on the New Orleans Gas Light Company, 201 Baronne Street.

SELF-HELP AT MILLSAPS COLLEGE.

By Prof. Alfred Allan Kern, in the Nashville Christian Advocate.

In a recent address before the National Educational Association, the President of a Western university denounced our universities as the loafing places of luxury and as winter resorts for the sons of the wealthy. Doubtless, he was, to a certain extent, at least, correct in his statements. Contemporaneous, however, with his denunciation of the growing luxury and licentiousness of our educational institutions come the reports of the self-help bureaus in our various colleges, which present a more hopeful picture of another side of college life and show that democracy is also on the increase in American universities.

Thus, the daughter of President Butler, of Columbia University, was among the freshman waiters at Barnard College during the past session. An investigation at Oberlin disclosed the fact that one-fourth of all the women in the college were either partially or wholly self-supporting, and that another ten per cent. were earning money toward their education. From the Yale bureau of self-help comes the statement that five hundred students in the university are either wholly or in part working their way through college. The ways and means employed by these enterprising five hundred students are almost as many and as varied as the students themselves; they range all the way from acting as professional pallbearers for the New Haven funerals at two dollars a funeral ("planting stiffs," as it is called in the Yale self-help circles) to winning scholarships and acting as assistants in the laboratories.

It is, furthermore, a hopeful sign for American democracy that the men who work their way through college are in no sense looked down upon by their class-mates. There are certain occupations which increase rather than lessen a man's chances for the class presidency or for similar honors. Not many years ago the degree of Bachelor of Ugliness, the highest honor in the gift of the student body of Vanderbilt, was bestowed upon a student who had worked his way through the university from his freshman year. The Federated School and Sectional Club of Yale has been making a special effort to secure future students who are willing to earn their way through college because they have discovered that many of the graduates who have brought most honor to their Alma Mater have been recruited from among this class of young men.

Apropos of this movement in our colleges, I have thought that the results obtained by the census which was taken by the self-help bureau of Millsaps College might prove of interest and of aid to the readers of the Advocate—of interest in that they can therein see what is being done to help needy students in one of the Church's own colleges, and of aid in that other colleges may perhaps get therefrom a suggestion which will increase the efficiency of their own self-help bureaus.

Last May each student was given a blank slip on which he was asked to report the amount he had earned during the session and the ways in which he had earned it. Out of the one hundred and fifty-nine students who reported there were sixty-nine (or forty-three per cent.) who had in one way or another earned money during the college year. A condensed report of the census is given below, showing occupation, amount earned, and number engaged:

Ministerial work	\$ 2,480	8
Clerking	1,042	18
Writing insurance	750	2
State legislator	552	1
Surveying	450	2
Keeping boarders	450	1
Managing dormitory	405	1
Playing in orchestra	400	1
Athletic coach	386	1
Delivering newspapers	359	5
College bookstore	320	1
Attending to stock	314	6
Barber	300	1

Waiters at mess hall	223	3
Janitors of college buildings	202	3
Choir master in city church	200	1
Pressing clothes	175	5
Laundry agents	152	5
Keeping study hall	125	1
Night clerk city Y. M. C. A.	125	1
Collecting bills	112	2
Managing college paper	100	1
Correcting English exercises	85	2
Agents for tailors	85	2
Manager of boarding club	81	1
Instructor city Y. M. C. A.	70	2
Instructor in college	67	2
Printing	40	1
Reporter for newspaper	30	1
Selling coal	29	2
Tutoring	28	2
Selling pennants	20	1
Agricultural work	12	3
Carpenter	10	1
Census taking	10	1
Work on athletic field	8	2
Stenographer	5	2
Miscellaneous	46	5

38

\$10,248 110

From this table it will be seen that preaching, clerking in the city stores, and writing insurance were the most lucrative occupations, and that the first two, together with attending to stock, delivering papers, acting as agents for laundries, and pressing clothes, were the most popular "professions."

An examination of the grades in the secretary's book showed, furthermore, that the scholarship of those who were working their way through college was superior to that of the students who did no outside work. Thus, to give but one test, the sixty-nine workers made seventy-eight grades between ninety and one hundred, while the ninety non-workers made only seventy-four such grades. Had the percentage of failures among the students been computed, it would have resulted in an even more favorable showing for the self-help men, and this, notwithstanding the fact that the co-eds, who are, as a rule, better students than the men, were for the most part classed among the non-workers. Certainly there is no ground for believing that outside work, as a whole, interferes with scholarship.

It should be added that the self-help bureau at Millsaps deserves but slight credit for the showing here made; it is due almost entirely to individual initiative and demonstrates clearly the wide possibilities in this field of work for the self-help bureaus of the Y. M. C. A. With a better organized bureau, such as we hope to have next year, the total amount earned would be increased at least thirty per cent. and the whole movement placed upon a more secure and settled working basis.

RUSTON DISTRICT EPWORTH LEAGUE CONFERENCE AT HOMER.

The Epworth League Conference, held at Homer, August 21-23, was a signal success. The program was well planned and executed. The speakers and workers were at their best. Nothing was left undone by the pastor and Homer League chapter to make the Leaguers feel at home and enjoy themselves to the fullest. Printed in bold letters on the face of the program was the key-note of the Conference, "The League and Personal Evangelism." The Conference hymn was that fine lyric, "True-hearted, Whole-hearted." The music and singing were stirring, spiritual, and superb. The large chorus choir and the famous Ford Quartette know how to interpret the gospel in song.

The welcome address by Mr. E. W. Gill, President of the Homer League chapter, was remarkably earnest and impressive. It was free from all the "frills and fancies" that too often are discharged upon us on such occasions. The response was made by the President, Rev. A. Inman Towns-

ley, of Arcadia, and was followed by the annual message of the President.

One of the best things of the Conference was the study class in Dr. Weatherford's book, "Introducing Men to Christ," led by Rev. Albert S. Lutz. Brother Lutz was fully prepared to teach this text-book, as he has the honor of claiming Dr. Weatherford as a personal friend. He was a pupil of the author while at Vanderbilt University. After having our hearts warmed by this fascinating and engaging book, each of us returned to his field of labor better equipped to do personal work for our Lord.

The addresses of Rev. Hugh W. Jamieson were timely and well-received. His deep spirituality, his tender heart, his grace of expression, all conspired to make his presence a blessing to each of the Leaguers. His address on "The Dynamo of the League Machinery" was one of the most helpful and suggestive that I ever heard.

That skilful and nonpareil Epworth Leaguer, Mrs. Sudie J. Lingle, of Shreveport, was at her best. Helpful and well-informed in counsel, amiable and magnetic in the social circle, and strong and spiritual on the platform, she is a general favorite with the young people wherever she goes. Although she is no longer Field Secretary, her services are in constant demand to organize new League chapters and to train young people in social and religious service.

The presence of Mr. Robt. O. Steele, of Ruston, the new State Epworth League President, was an inspiration to all. His greeting and address brought a larger vision to all. He is earnest, enthusiastic and consecrated. If the League does not prosper under his administration we shall be badly disappointed. May his tribe increase!

The address of Rev. P. O. Lowrey was unique, original and humorous. Lowrey is one of those Christians, all too rare, who mixes sanctified humor with his piety.

The reception and League social given at the home of Mr. and Mrs. S. C. Collier, was a treat to all. The spacious lawns, the light of the silvery moon, the happy Juniors, Camp Fire Girls and Boy Scouts, singing the simple songs and playing the joyous games of childhood, mingled with music and good-natured conversation of the older folk, made the occasion one long to be remembered.

In the election of officers for the ensuing year, the Conference was particularly happy. All of them are enthusiastic, capable and well-equipped for the responsible positions they occupy. Mr. E. W. Gill, of Homer, is President; Miss Ella Mai Leslie, of Ruston, First Vice President; Mr. S. E. Smith, Arcadia, Second Vice President; Miss Corrie Dawkins, Ruston, Third Vice President; Miss Ona McCasland, Homer, Fourth Vice President; Miss Ruth Lane, Secretary-Treasurer, Ruston; Miss Ruby Kennon, Sibley, Era Agent; Miss Willie Mai Porter, Sibley, Junior League Superintendent; A. S. Lutz, Homer, Supervisor Boy Scouts and Camp Fire Girls. All these officers now hold a responsible position in their home League, thereby fitting themselves for the larger offices they occupy in the district.

The Conference will be held next year at Ruston, the second Tuesday in August. The outlook for the Leagues of Ruston district was never brighter and more hopeful than at present. The reports showed fifteen Epworth Leagues in the district and several more will be organized this fall.

A LEAGUER.

FOR SALE.

One five-room cottage, with porch and hall, adjoining campus of Centenary College. Terms reasonable.

S. J. DAVIES,
Centenary College, Shreveport, La.

Always buy your large or small
orders for Lumber from
W. W. CARRE CO., Ltd.
NEW ORLEANS, LA.

The Home Circle

A GUILTY CONSCIENCE.

(From Ruth McEnery Stuart's "Ole Daddy Do-Funny's Wisdom Jingles" in September St. Nicholas.)

Dat little yaller pup 's got so many lickin's
For pesterin' all de ducks an' chickens,
Dat whenever he hears any barn-yard strife,
He looks over his shoulder an' runs for 's life.
But he ain't by 'isself in dat, in dat—
No, he ain't by 'isself in dat.

THE SAVED-UP SUNSHINE.

Of course Toggles had some excuse. When you come to think of it every one who is ever cross, or glum, or impatient has some excuse, and always to him it seems a good enough one to account for the disagreeable way he acts. But, as excuses go, Toggles' really was a fairly good one.

They were to start right after breakfast, all of them, in the surrey. They were to drive to the lake, and have their lunch on the shore, and grandpa had promised to take them out in a row-boat, and Toggles and Mabel were to go wading—you can see for yourself it was to be no ordinary day. And then it rained.

The moment Toggles wakened he heard it and ran to the window. Everything looked wet, and dark, and discouraged, and there was not the slightest sign of improvement. All through breakfast he and Mabel kept hoping that it would stop and the sun come out, but it rained steadily. After breakfast they still hoped for a while, but by nine o'clock they knew there was no use hoping any longer, and then Toggles simply gave up so much as trying to be cheerful. Of course he couldn't cry, he was too big for that, but he sat down in the front room, and he didn't want to play with Mabel, and he didn't want mamma to read to him, and he didn't want to go out to see grandma make cookies—that was the strangest of all—he didn't want to do anything but just be miserable.

Now whether grandpa knew how he felt, I can't tell, but all at once he came into the room rubbing his hands and saying:

"Well, this is a dark, gloomy, chilly day," and then, in the same ordinary tone in which he so often said such extraordinary things, he went on, "I think I must go down cellar and get a basket of sunshine."

A basket of sunshine sounded so amazing that Toggles stared at grandpa, quite forgetting for the moment even the rain outside and the spoiled picnic.

"I wish you would get some," said mamma, "we need it here."

"Well," exclaimed grandpa, "I'm real glad I had Mr. Walters bring up that load."

Toggles, listening, realized that either his grandpa was for once mistaken, or else here was something quite wonderful to be learned, and when there were things to be learned Toggles asked questions.

"Grandpa," he demanded, "how can there be sunshine down cellar?"

"I can't quite explain how," said grandpa, "but I know there is. I saw it there not fifteen minutes ago."

"I'll go down with you," volunteered Toggles.

But when they were in the cellar and grandpa had picked up the shovel, Toggles suddenly burst out:

"Why, grandpa, that isn't sunshine. That's coal."

"How do you know?" retorted grandpa.

"Why, by the looks."

"You can't always tell by looks. I wouldn't depend on that."

"But," Toggles laughed. Grandpa's absurd fashion of talking was sometimes really bewildering. "But—grandpa—well, how do you know it's sunshine?"

"By the way it acts," answered grandpa, and when Toggles looked puzzled, he asked: "What does sunshine do?"

Toggles thought for a moment.

"It makes things light and warm."

"Well, that's just what this does."

"But is it really sunshine?" Toggles insisted.

"Is ice really water?"

Toggles had to think again.

"One way it is and one way it isn't."

"Well, it's the same with this."

"I wish you would tell me about it."

"When we get upstairs I will."

And after the fire was kindled in the great fireplace, and the tiny flames were leaping up between the black lumps and crackling and sputtering, grandpa took Toggles on his knee and began:

"Before God made man, he made the sun, and it used to shine then just as it does now," but the sunshine was not all wasted just because there were no men to see it; for in a way so wonderful that I can't begin to explain or even understand it, the sunshine grew into the leaves and tree-trunks, and then the leaves and the tree-trunks, with the sunshine still in them, all frozen up, you might say—God turned them into coal, buried deep in the ground. Afterward men came, and they learned to dig down and get out the coal—and when they made a fire of it there would come out the heat and the light—the sunshine—that God had saved up for them so long ago, and it made them warm and cheerful."

"It is very wonderful, isn't it?" said Toggles seriously.

"Yes," returned grandpa; "but there is another thing that to me is almost as wonderful."

"What is that?"

"It is that we can do just what God did. We can save sunshine, too. I knew a man who for a longer time than you have lived was so sick he could not get out of his bed, but he was the jolliest man to visit! He had saved up the pleasant things that happened before he was sick, and when a pain hurt him very badly he thought about them. I knew a lady, too, who lost her baby, but even that did not make her unhappy for always. She had saved up sunshine, and she gave it out again—just as the coal does. I've even known little boys, not ten years old, who, when there came dark, cloudy, gloomy days never sulked—they just thought of all the good times—"

And all at once Toggles felt his cheeks getting very hot, and he reached up and put his fingers on grandpa's lips.

"Now, grandpa!" he exclaimed, "you don't need to say any more. Because I'm not going to act this way again, and I'm going right out this minute to play with Mabel."—Frederick Hall, in Sunday School Times.

CONCERNING OUR FRENCH MISSION WORK.

At the Lafayette District Epworth League Conference a special of one hundred dollars was pledged for the urgent needs of the French Mission work. This was in addition to the liberal pledges assumed by the Leagues of the State, for the Cuba special.

The following amounts have been paid:

Lake Charles, \$27; Mermentau League, \$5; Franklin League, \$10; New Iberia League, \$10. Total, \$50.

This response from the Leagues is greatly appreciated. There is still a probable deficiency of one hundred dollars in what is needed for the

expense of this year's work, and any generous-hearted person who is willing to contribute to this glorious work is cordially invited to send me a check.

At an early date, I hope to send some account of the French Mission work for publication.

The special fund will be handled regularly through the Mission Board. R. H. WYNN,
Presiding Elder, Lafayette District.
Crowley, La.

GONE TO HER REWARD.

Dear Brother Meek: Your old friend, Mrs. E. D. Busby, of Cold Water, Miss., passed to her reward August 27. We buried the mortal part of this elect woman in the cemetery in Cold Water in the presence of a large company of friends and loved ones. Her last sickness was long and painful, but she died as she had lived, full of faith. Her obituary will follow.

Yours fraternally,

T. W. DYE.

ITEMS FROM THE WINONA DISTRICT.

Dear Dr. Meek: I am sending herewith my fourth round. It seems so strange that the year is nearly gone again. News comes to me that J. C. McElroy has had a fine revival at Bethlehem; also that Brother W. V. Shearer has had a great meeting at old Bethesda, where fifty were converted and thirty added to the Church. Brother E. B. Shaw reports another good revival at Salem. I held a meeting at Drew for Brother Raper, who has been indisposed for some time. I have just learned that Dr. J. W. Price has been suffering with bronchitis for several days. With good crop prospects and good revivals we are feeling good. Cordially,

BEN P. JACO.

Winona, Miss., August 27.

The Centenary College of Louisiana

SHREVEPORT, LA.

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Christian Advocate.

ROBERT A. MEEK, Editor.

CHAS. O. CHALMERS, Publisher.

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Editorial.

INFLUENCE OF THE BIBLE.

The influence of the Bible upon humanity is far-reaching and immeasurable. The Psalmist spoke truly when he said, "The entrance of thy Word giveth light." It is doubtful whether any more telling missionary work can be done than that of circulating the Holy Scriptures. They search the heart and grip the conscience in a manner that attests their divinity. The story has long been told of how Voltaire, the noted French skeptic, in undertaking to versify the Fifty-first Psalm, was seized with conviction until he trembled and cried out under it, though he fought it off and continued in his evil ways. Instances of the Bible winning its way into the hearts of men are not wanting in this day. A striking illustration of this was recently given in The London Christian, which we quote:

"An Indian clerk in a Madras railway office overheard the remark that the English Bible was the best book from which to learn English. He procured a copy from a friend (giving in exchange a volume of Renan), and set himself to study it in order to improve his knowledge of English. Soon, however, the Book gripped his attention, and he read it through once, twice, thrice. At length, convinced that Christianity was the true faith, and that Christ was able to save him from his sins, he went to the missionary who relates the story, and after a long conversation, satisfied him that his knowledge was clear and experience definite. In the end, he joined the Church, won 'to walk after the Lord,' through the reading of the Scriptures."

But not only is the Bible effective in reaching the unsaved, but it is quite as much so as a means of promoting spiritual culture. It increases one's knowledge of Christ and the things of the kingdom and deepens and enriches the religious life as nothing else can. Indeed, a daily reading of God's Word is indispensable to spiritual health and growth. There has never been a great Christian who was not a painstaking student of the Bible, and there never will be. The neglect of the Divine Book, through which God still speaks to men, means religious dwarfhood, or something worse. Oh, let us not fail to appreciate and rightly use this glorious message which the Heavenly Father has given us!

"Lamp of our feet, whereby we trace
Our path, when wont to stray!
Stream from the fount of heavenly grace,
Brook by the traveler's way!"

"Bread of our souls, whereon we feed,
True manna from on high!
Our guide and chart, wherein we read
Of realms beyond the sky."

"Pillar of the through watches dark,
Or radiant cloud by day!
When waves would overwhelm our tossing bark,
Our anchor and our stay!"

"Riches in poverty! our aid
In every needful hour!
Unshaken rock—the pilgrim's shade,
The soldier's fortress tower!"

"Our shield and buckler in the fight!
Victory's triumphant palm!
Comfort in grief, in weakness, might!
In sickness, Gilead's balm!"

"Childhood's preceptor, manhood's trust!
Old age's firm ally!
Our hope, when we go down to dust,
Of immortality!"

THE BLUFF CREEK CAMP MEETING.

The Bluff Creek camp meeting, which is held annually within the bounds of the East Feliciana (La.) Circuit, began on August 23, and closed on Sunday, September 1, with an all-day's service which resulted in a great victory for righteousness. It was the writer's privilege to attend the last day's meeting and to learn from the lips of the managers of the services from the beginning.

Rev. J. E. Denson, of Baton Rouge, whom all Louisiana Methodists know to be an effective camp-meeting preacher, led in the preaching services for the first three days, and laid well the foundation for a great meeting; then Rev. J. G. Snelling, of New Orleans, took charge and continued three days; the last four days the pulpit was filled by Rev. H. N. Brown, of Morgan City. But while these brethren led in the work, they by no means did all the preaching. Rev. C. C. Miller, presiding elder of the Baton Rouge District; Rev. J. W. Faulk, pastor of the East Feliciana Circuit and manager of the camp meeting; Rev. Elton Wilson, of Hammond; Rev. P. O. Lowrey, Conference Sunday School Evangelist; Rev. E. D. Lipscomb, of Slidell, and the writer, all preached one or more sermons.

The attendance was very good, more than 600 admission tickets being sold to people over ten years of age. On the closing Sunday the crowd was estimated to be about 750 people. A large number of souls were converted and several were added to the Church. On the last day a free-will offering, amounting to \$63, was taken for our pastors in the flooded district.

The Advocate was not forgotten, and a large list of subscribers was secured. The meeting was said to be the greatest held there in many years. The success was largely due to the painstaking work of the Board of Managers of the Camp Ground and the pastor, Rev. J. W. Faulk, whose labors were fruitful alike in securing the crowd, entertaining the visitors, and directing the music. The Methodists in the vicinity of the Bluff Creek Camp Ground are as fine a class of people as can be found in East Louisiana.

A. J. G.

SOME FACTS ABOUT NEW ORLEANS.

1. It has a population of more than 350,000.
2. It has bank clearings amounting to a billion dollars, and the largest bank deposits of any city in the Union south of Baltimore and St. Louis.
3. It has the largest sugar refinery in the world, and is near the greatest oil fields and sulphur and salt mines in the United States.
4. It is the largest oyster and mahogany market in the world, and leads all the cities of the United States as a market for cotton, rice, sugar, molasses, coffee, bananas, nitrate, and cigars.
5. It has a harbor deep enough to admit the largest ships afloat, magnificent wharf and dock facilities, immense elevators for handling grain, and as an export city ranks next to New York.
6. It has steamship lines to the West Indies, Mexico, Central and South America, Panama, Cuba, Porto Rico and other leading world ports.
7. It has the largest retail stores in the South, music stores of national reputation, an immense wholesale business, and many large and important manufactories.
8. Stopovers in the city for ten days are allowed by all railroads and steamship lines, and the transportation of merchants who come to New Orleans to buy goods is paid.
9. It is six hundred miles nearer the Panama Canal than any other large seaport in the United States, issues magazines in Spanish, and has a large Central and South American trade.
10. Its hotels and restaurants are unsurpassed in the country; it has a number of beautiful parks and lakeside resorts, and is famed for its churches and charitable institutions.
11. It is a great educational center, having 87 public schools and kindergartens, six universities, many private schools, and several choice public libraries.
12. It is one of the healthiest cities in the Union, having among the white population a death rate of less than 15 per thousand; it has a most pleasant climate, the thermometer seldom going below 30 degrees Fah. in winter, and generally ranging between 75 and 90 degrees in summer; and it is one of the most attractive, romantic, and historic cities in the Western Hemisphere.

PERSONAL AND OTHER NOTES.

We are grateful to Rev. E. L. Alford, of Pachuta, Miss., for a nice list of subscribers sent in last week, and also for his promise to send in more soon.

Rev. P. O. Lowrey spent last Thursday in New Orleans, and favored our office with a call. He

was en route to the Bluff Creek Camp Meeting, where he had an engagement.

Rev. A. P. Cox, of Easin, Miss., requests us to announce that the Salem Camp Meeting will commence on October 9 and continue five days. Preachers and everybody else are cordially invited.

An interesting and largely attended Labor Day service was conducted at the First Methodist Church of Baton Rouge last Sunday evening, by Rev. W. W. Drake, the pastor. Brother Drake is wide awake to every interest of the Church in his responsible field.

The congregation at Lafayette, La., anticipated the need of our preachers in the flooded districts, and contributed \$78 before Bishop Mouzon and the presiding elders made the call for help. The money was given to the pastors in the Monroe district who were in need.

Rev. J. C. Chambers, the capable pastor of the Collins (Miss.) charge, has had a hundred accessions to the Church during the year. One who is in a position to know writes: "He has a great circuit and travels it." From the results accomplished, it would also seem that he fills it.

Rev. J. H. Montgomery, of Campti, La., reports another good meeting on his charge, which was held in the hills out from St. Maurice. There were ten accessions by baptism, one by vows, and the church generally was revived. The condition of the work at all points is said to be most encouraging.

We were delighted last week by a visit from Dr. I. W. Cooper, the distinguished President of Whitworth College. He keeps busy in the Master's service and makes his influence widely felt for good. Whitworth is enjoying unprecedented prosperity under his administration, and has the promise of a great opening on September 12.

Bishop Morrison will spend a considerable part of the month of October visiting churches in North Mississippi. He will give a week to the promotion of the work in the Greenville District, and will preach at Clarksdale on Sunday, October 20. We dare say that his presence and ministry will do much to hearten and enliven both our pastors and people.

Bishop Morrison has appointed Rev. Norman B. McLeod, formerly of Alabama and an alumnus of Vanderbilt University, to the Main Street Church of Hattiesburg, the pulpit of which was left vacant by the election of Dr. A. F. Watkins to the presidency of Millsaps College. It is stated that the new pastor is already in place and has made a pleasant impression.

Rev. Q. R. Henry, a ministerial student in Centenary College from Henry, La., spent his vacation doing ministerial work on Pecan Island, where he rendered valuable assistance to Rev. Ed. Stine, the preacher in charge. Brother Henry was a prize-winner in oratory last year and is a young man who gives promise of a life of great usefulness in the Church.

The third quarterly conference of the East Feliciana Circuit voted to move the parsonage from its present location, near Oakholia, La., in the country, to one of the towns in the charge where there are better school facilities. A building committee has been selected which will decide at once whether the present parsonage shall be moved, or sold and a new one built.

The Nashville Christian Advocate, of August 30, says: "Rev. N. E. Joyner, who has recently been transferred from the Louisiana Conference to the Mexican Border Mission Conference, will have charge of Laurens Institute, Monterey, Mexico, and will be pastor of the American congregation at Monterey. He succeeds Rev. Henry Stanford, who has returned to this country."

Rev. O. P. Armour, pastor at Sidon, Miss., is doing effective work for the Master and the Church. He has organized an Epworth League at Sidon, and has preached to large audiences during the hot summer months. At present he is engaged in a revival meeting at Bethel, in the Hesterville charge, and the crowds attending and interest manifested at present augur well for a great victory.

The Winona Circuit is having a prosperous year under the leadership of Rev. E. M. Shaw, who is a man of capacity and energy. Good meetings have been held at nearly all the churches, and everywhere a fine spirit prevails. A brother who has been associated with Brother Shaw in revival work this summer recently said to us: "Keep your eye on Shaw; he is one of the coming men of his Conference."

As is stated in our Sunday School Notes, the Sunday School Board of the Mississippi Conference has employed Brother R. A. Maddox, of Edwards, Miss., as field agent. He is said to be well equipped for this important work, and doubtless he will make his influence strongly felt in carrying it forward. Our people are wise in seeking the highest efficiency in this great arm of service, which is so essential to the prosperity of the Church.

Sister Lipscomb, wife of our pastor, Rev. T. D. Lipscomb, of Slidell, La., is one of the most capable women in the New Orleans District. She not only has a voice, musical and trained, by which she glorifies God in song, but can take her Bible and instruct an audience as well as many preachers. Among the many profitable hours at the Bluff Creek Camp Meeting last week none surpassed in interest that in which she led the service.

Among those who have encouraged the Advocate by increasing its number of subscribers this week is Rev. F. L. Applewhite, of Benton, Miss. In the list he sent in were four new subscriptions and four renewals. Now, when the other collections are not in the way, is a good time to make a canvass for the Advocate. Besides, by beginning a canvass now it gives one time to follow up the promises that some Methodists make of subscribing later.

The following news item, taken from the Texas Christian Advocate, will doubtless prove of interest to many of our readers: "Rev. W. G. Harbin, of Beckville, recently held a fine meeting at the Rehoboth Church on his charge, aided by Rev. D. B. Boddie, and fine results followed. Twenty-one persons were received into church membership, and the people generally were revived. Brother Harbin is doing a fine work on the Beckville charge."

On last Sunday Rev. Martin Hebert began a meeting at Bourg, La., where he is assisting Rev. C. V. Brethaupt, of the Houma Mission. The Houma work is making progress under the leadership of Brother Brethaupt, who has associated with him a band of excellent workers. The meeting at Bourg promises to be fruitful in a rich harvest of souls. Brother Hebert, who is doing the preaching, has been for the past twelve years a successful French missionary.

Mr. Marion Browning, who recently came to New Orleans from the Isle of Pines, Cuba, where he had been engaged in newspaper work, has a lecture on Cuba which he has delivered at both the Second Church and McDonoughville Church. In this lecture he not only describes the island and the people, but gives sketches of history and recites many remarkable instances of valor. The lecture is well worth hearing, and was highly appreciated by both of the audiences that heard it.

"Hope to send more new subscribers soon" are the encouraging words at the close of a letter from Rev. W. L. Blackwell, of Hermanville, Miss. The letter also brought a money order for subscriptions contained therein. Brother Blackwell has the right idea in sending in the money he has on hand, instead of holding it until he receives more. A good motto for pastors to adopt in connection with the circulation of the Advocate is, "Get all you can, send what you have, and get more."

Information has reached us that Rev. E. H. Smoot, of Glen Allan, Miss., is meeting with much success in his work. He has opened a new preaching place at Scott, on the riverside branch of the Y. and M. V. Railroad, where interesting monthly services are now held in the depot, and there is said to be a prospect of erecting a new parsonage at Glen Allan. This is Brother Smoot's first year in the itinerancy, and the manner in which he is bringing things to pass is gratifying to his many friends.

Rev. T. W. Lewis, pastor of the First Methodist Church of Memphis, together with his family, has been spending some time in Colorado. He reports the scenery as grand and the climate as exhilarating. We trust that Brother Lewis will have a restful and pleasant vacation. We do not doubt that he needs a respite from his labors, since he serves a congregation of about 1700 members and a constituency many times as large. Few have any conception of how trying and taxing the duties of a large city pastorate are.

Last Sunday's issue of the New Orleans Picayune contained an excellent account of the work that has been done during the past year at the Mary Werlein Mission, New Orleans. Accompanying the write-up were pictures of Dr. J. W. Moore and Rev. W. W. Holmes, who have been tireless in their efforts to reach the masses dwelling in the vicinity of this mission. Dr. Moore has begun a systematic effort to impress the Methodists of Louisiana with the great need for Christian work among the poorer classes in New Orleans.

Rev. L. W. Cain, who has conducted some of the most successful meetings held in Mississippi this year, is an enthusiastic worker for the circulation of the Advocate. He feels that he is doing effective evangelistic work when he advocates the reading of the Church papers from the pulpit. He has spent a very busy year thus far, and has open the following dates between this and Conference: the first Sunday in October and the first and third Sundays in November. Any pastor would do well to secure his assistance in revival work.

We are informed that our church at Cleveland, Miss., where the Rev. L. A. McKeown is pastor, is in fine condition, and that there is considerable talk of erecting a handsome brick house of worship in the near future. It ought by all means to be done. Cleveland is the chief town of Bolivar, the greatest agricultural county in Mississippi, and it is certain to develop into a place of considerable importance in the coming years. It, therefore, behooves our people to take steps to entrench Methodism strongly there, which they are abundantly able to do.

Rev. J. H. Evans, probably the oldest superannuate of the Mississippi Conference, who is now in his ninetieth year, was able to attend the protracted meeting at Williamsburg, four miles from his home at Collins. Another worthy veteran, who was a constant attendant upon these services, is Mr. Alfred Graves, who for a long time was a local preacher in the Methodist Church, and who was well known in his section as a godly and useful man. In spite of his advanced years, he walks eight miles to preaching once a month, and his presence in the congregation is always felt to be a benediction.

The new parsonage at Morgan City, which has been so far completed that Brother Brown and family are living in it, is one of the most modern homes of all the Louisiana Conference parsonages. When finally completed the property, including lots, building and furniture, will be worth nearly \$5,000. While it was being constructed, Brother Brown took up the craft of his Master, that of a carpenter, and worked with the other men. He earned about \$200 in wages, all of which he turned back into the building fund, feeling that his time belonged to the charge, whether he used it as a visiting pastor, a preacher, or a carpenter.

From a recent issue of the Texas Christian Advocate, we take the following: "We had a delightful visit from Dr. A. M. Muckenfuss, of the University of Mississippi, recently. He had been to Austin to attend the funeral of his brother-in-law, Prof. Sylvester Primer, who recently died there. Prof. Primer was a leading member of our Church, and was for some years the superintendent of the University Sunday school. Dr. Muckenfuss belongs to an old Methodist family and is a devout member of the Church. He has been granted a leave of absence by the University of Mississippi for sixteen months, and he will spend the time in Germany studying in the department of chemistry."

From Killen, Texas, under date of August 31, Mr. J. T. Foster writes as follows: "On Tuesday, August 20, the death angel visited my home and took away to a happier abode the spirit of my dear mother, Mrs. A. J. Foster, the widow of Rev. A. J. Foster, who was until his death a member of the North Mississippi Conference. She had been in feeble health all the past summer, but was seriously sick only a few days. Of course it is very hard to give mother up, but I know that she was prepared to go. This leaves me the only surviving member of our family." This announcement will touch with sadness many hearts in North Mississippi, where, with her husband, Sister Foster traveled in the itinerancy for many years. She lived worthily, wrought faithfully, and has now passed to her well-earned reward. We pray God's blessing upon all upon whom the shadow of this bereavement has fallen.

THE CULPEPPER MEETING.

Dear Dr. Meek: I am glad to fulfill the request you make, and the purpose I have held, to write you for the Advocate something about the meeting in which First Church of Jackson has been engaged for the past three weeks.

After a morning service, one Sunday in June, the congregation remained for consultation about a summer program of church activity. The Conference, in which many of our men and women spoke, became so interesting that it was adjourned to meet at the hour of the evening service, to take up the discussion. We met again on Monday night. Our people displayed concern for the prosperity of our Zion, for its answer to the divine call to evangelize the many hundreds in our city who never attend church or hear the Gospel. We desired to avoid the custom of lolling into uselessness and disorganization during the summer, requiring weeks of the fine fall season to get the church into working order again. It was finally resolved that to meet all the requirements we should have a tent meeting.

Correspondence with several evangelists, under divine guidance, resulted in our securing the services of the Rev. J. B. Culpepper and his son, Rev. O. B. Culpepper. For the fourth time, Brother Culpepper came to lead the forces of First Church in a revival campaign. Our congregation rejoices in the work these brethren have done. The preaching has been serious, spiritual, edifying. There have been warning and rebuke, invitation and appeal, instruction and exhortation. The Gospel has been

preached. Sometimes the voice of the preacher has been similar to what I have imagined that of the old prophets to have been. Notably strong were the sermons on Debt Paying, Murder, and The Christian Sabbath. Brother Burke Culpepper succeeds excellently with his part of the work. The singing and the children's services are wholly in his hands. He soon gathered about him an equipment of two pianos, violin, flute, trombone and cornet, and many voices. The service of song has been an attractive and helpful feature. The children's meetings have been superb.

It has been demonstrated again that nothing is so popular as the Gospel. From night to night great audiences have been in attendance. Though hundreds sat or stood beyond the tent, there was not only no misbehavior, but a deep soberness and earnest attention characterized the people. They were there in work clothes, in shirt sleeves, in dainty attire, or whatever befitted their station and custom. They came with the whole family and sat in their buggies. Street car men came in to hear while they awaited their time for duty.

Other churches entered delightfully into the meeting. Nearly a hundred names have been placed on the list for membership in First Church; about fifty others will go to the different churches of the city. Sincerely yours,

ALFRED F. SMITH.

Jackson, Miss., Aug. 29, 1912.

THE MISSISSIPPI CONFERENCE TRAINING SCHOOL.

Dear Dr. Meek: Some time ago you asked me to write of the plans and of the prospects of our school. Rather late I comply with your request. Our plans can be briefly stated as being all aimed at the religious culture of the young people who come to us. We believe that the present attention that is devoted to athletics is hurtful to the religious life and mental development of the students. Hence, our students are not allowed to go away from the school.

We are laying great stress on the study of the Scriptures. All students in the high school proper are required to study them. We are having good results too. This last summer Payton Varrell, one of our students, died after an operation. It was no surprise to me when the news came that he died happy. A number of heart-to-heart talks with him during the session, showing enlargement of faith and spiritual life, made me feel that he was indeed prepared to go. I cannot tell you the profound gladness of my heart arising from the knowledge of this fact.

For a long time I have known that there was needed in this State a school where thoroughness was actually accomplished. I outlined our plan to one of the most prominent educators of this State. After he had heard me through, he said to me, "Establish that character of school and you will fill a great need in Mississippi." We are prepared to do the work, Doctor; and I am sure that when the people of our State really find us out, we will most surely have their patronage.

Our course of study is patterned after that of Millsaps College and the University. Why should the youth of our State go from home to Tennessee and other States, when right at their doors is an institution that does the work at about half the cost? We take preachers and preachers' children at \$120.

In a few years there will be six or seven young men from this school that will be in the first churches of our Conference. Strong-minded men they are, and hard students. There ought to be a fund for helping our poor young men.

A big-hearted man said to me the other day: "Brother Galloway, find a bright boy and I will pay his board and tuition." Why should not other men of means do the same thing? Not less than fifteen have applied to me for help, but, alas! I have not the means. One of the best men in the Mississippi Conference is what he is because a noble minded Christian woman helped him when he could not help himself.

May God put it into the hearts of some noble-minded men to help. The prospects for the next session, Doctor, are fine indeed.

Sincerely,

G. H. GALLOWAY, President.

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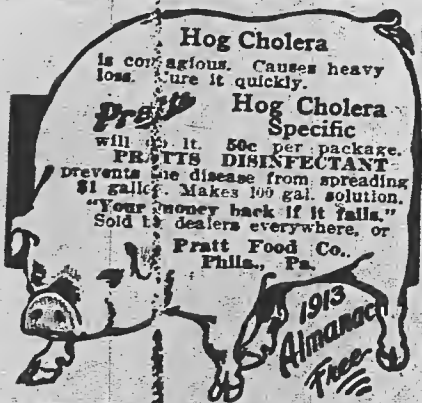
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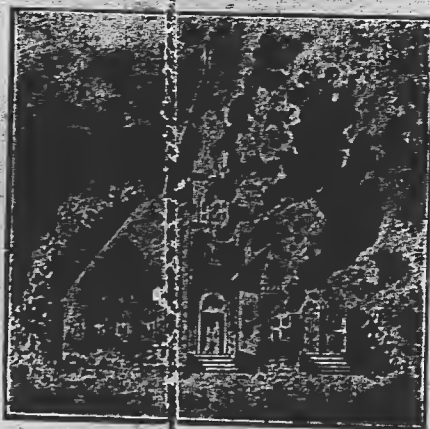
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GET READY FOR RALLY DAY.

The Graded Sunday school year begins the first Sunday in October, on which day all new pupils should be enrolled, new classes organized, and new departments initiated. The Sunday before, therefore, is the best time to rally. The program on this occasion should go through the whole day, beginning with a model Sunday school at the regular hour for meeting, at which time all promotions should be made and all rewards and certificates given, and all the new scholars present enrolled and classified. At the morning preaching hour the pastor should preach on a suitable Sunday school theme, and endeavor to put new life into the workers and develop new sympathizers for the Sunday school cause. At night such themes as the Home and Cradle Roll departments, the Adult Bible class, the Teacher Training class, the importance of the pupil's regular attendance, the help that parents could give the school in encouraging their children to prepare their lessons and to practice good deportment, may be discussed. It would also be advisable to report the percentage of additions to the Church from the Sunday school during the year, to argue to the adults their duty to lead their children in Sunday school interest and attendance, emphasizing the fact that "where men go boys will follow," and to dwell upon such other subjects as local needs may demand. If this can be done by local workers, it may be wise to use them, but otherwise let outside speakers be invited.

But if the Rally Day program is important, the preliminary and follow-up work is but little less so. Every scholar, as well as officer and teacher, should be enthused with the rally spirit by constantly announcing the occasion, sending cards to each, and lots of boosting. And then the names of all possible new scholars should be secured some weeks before Rally Day, and they should be invited to be present and in the class that they would join at the Sunday school hour. These names and addresses may be secured by passing around in the Sunday school and in the congregation at church, cards for the purpose, including both individuals and families that may be considered possible scholars. They should then be turned over to the officers and teachers to be personally invited, and to be sent rally day programs or cards again inviting them to be present on Rally Day. The pastor and officers and teachers should also go over the church register and find all the members who do not attend Sunday school, and either visit them or send them printed invitations to be present, and also urge the claims of the Sunday school upon them. Every family from which pupils come should be dealt with likewise. By all means, get the people out on Rally Day to see your work and to hear you present its claims in an all-day program.

After Rally Day a systematic follow-up campaign should be carried on and every possible pupil enlisted or compelled to "show the reason why." The "almost" should be fully "persuaded."

As to the best way of working the day, individual ingenuity will devise all necessary ways and means, if only the workers get together in counsel and get busy. Smith and Lamar have out a new advertising sheet of various Rally Day invitation cards and necessary helps. In case a Sunday school has not observed Children's Day, this would be a good time to have that program. Some appropriate banners bearing suitable mottoes might well be displayed as a part of the auditorium's decorations, or carried in marches or drills. Now is the time to act; to-morrow may be too late. Rally, Rally, Rally!

P. O. LOWREY.

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Tidings From the Field

Kilmichael, Miss.

We have just closed our meetings on the Kilmichael charge. The first meeting was held at Kilmichael, beginning the third Sunday in July. Brother Lagrone, of Greenville, did the preaching. We had a great revival. The meeting ran 10 days, with good results. The fourth Sunday in July we began a meeting at Lodi, Brother E. M. Shaw doing the preaching. We had a good meeting. The second Sunday in August we started a meeting at Stewart. Brother J. A. Coleman, of Jonestown, did the preaching. We had a good meeting at this place. All these brethren are strong gospel preachers and good revivalists, and each of them did very fine work. Eternity alone can tell the good that was accomplished in these three meetings. The charge is greatly revived; several have been converted and a goodly number of backsliders have been reclaimed. We hope to go to Conference this fall with a full report, and give God all the praise.—T. J. Halfacre, P. C.

Arkabutla, Miss.

Brother Carlisle, from Columbus, assisted by the pastor, his brother, Rev. R. G. A. Carlisle, has just closed a ten days' meeting in the Arkabutla Methodist Church. Twenty-five were received into the churches. There were eighteen additions to the Methodist Church and seven to the Baptist Church. All the Christians in the church were greatly revived under the inspiring preaching of the man of God, whose all absorbing thought is to lead men and women to Christ. He expressed a burning desire that all the followers of Christ should allow their professions and practice to go hand in hand. May God help us to do that. His earnest appeals, hallowed by the light of peace, faith, hope and the holy resignation shining from his face, were wonderfully potent in leading his hearers into a higher and nobler Christian life. Though the weather was warm, we had fine congregations, and much good was done. May this man of God, who made such earnest appeals to the people of Arkabutla, live long to preach the gospel to a dying world.—Four Laymen: J. V. Moore, C. H. Acree, N. H. Hall and J. D. Chambliss.

Summerland, Miss.

Dear Dr. Meek: As I have never seen anything in the Advocate from this part of the Lord's vineyard, with your permission, I will write about the wonderful meeting that has just closed at the Bay Springs, held by our pastor, Rev. Charlie Straight, assisted by that old war horse, Rev. L. T. Jones, of Montrose, Miss. Brother Jones did the preaching for three days, delivering two sermons a day. My, my! How the fire fell! Brother Jones is full of Holy Ghost religion, and it is a feast to the soul of any Christian to be with him. Our church building had been burned, and as we have a small membership, we held the meeting in the schoolhouse. Nine members were taken into the Church as a result. The members of the church were wonderfully revived. Brother Straight, our pastor, is a good man, and had things in good shape for the meeting. Brother Lazz Jones is a power for God in the winning of souls for his kingdom. May the God of all mercies be with him and his and sustain them through this life, and may he live long and go on winning souls for his Master. May God fill the Mississippi Conference with such godly men as Brother Jones. The writer has never attended

a better meeting than was held by this man.—W. A. Sherman.

Prentiss, Miss.

Dear Dr. Meek: On Thursday night before the second Sunday in August, assisted by Brother Isaac L. Peebles, we began a meeting at Bassfield, which lasted six days. Brother Peebles preached three times a day, and gave us some great sermons, doctrinal, yet kind and helpful. Four persons joined the Church and two infants were baptized. Brother Peebles also helped in a meeting at Santee, embracing the third Sunday in August. The meeting lasted seven days. Here Brother Peebles was at his best. His sermons on "Water Baptism" at 11 o'clock on Sunday, and on "Falling from Grace, or Apostasy," at 2:30 p. m. were great, and were listened to by large congregations. My people were helped greatly. Five persons joined the Church and several promised to join at my next meeting time. Brother Peebles is a great preacher on doctrine, and doctrinal preaching was never needed so much as now. This way we have of dancing to the music of Calvinism in order to prevent friction should be stopped. We live well, and our members need to stand better by their pastors while they preach our doctrines. There is as much religion in preaching doctrinal sermons as any other kind. My soul has been helped; also my members have been helped as they have listened to Brothers Peebles and Bass as they preached on water baptism, falling from grace, the Church, the second coming of Christ, and the sin against the Holy Ghost. Of course, some people got a little mad and did not think these sermons ought to be preached, but they were, and Methodism here is better off by it. Well, I am closing my fourth year with a good conscience and will meet my labors at the judgment. God bless all my people. You are giving us a good paper.—M. L. White, Pastor.

Benton, Miss.

Dear Advocate: Somebody having been good enough to inform you that I live at Benton, in close proximity to Hon. Jno. S. Williams and other celebrities, and, furthermore, having presented a bouquet to my wife, I, in consequence, feel that something should be undertaken, on my part, to reciprocate. So appended is a list of new subscriptions and some renewals to the Advocate. To my friends and brethren, whom I see too seldom, let me say, "Howdy," and that this has been a very good year with me in some respects; and that I hope all of us will conclude the year happily and prosperously. It was my good fortune to have splendid help in my protracted meetings this summer and results were good. Revs. P. D. Hardin, T. B. Clifford, J. S. Purcell, and J. E. Williams are the brethren who came to me. My people, as well as myself, enjoyed their fine preaching and brotherly association. Dr. I. W. Cooper was with us on the first Sunday of this month and preached us two fine sermons. The Doctor's father is buried in the woodland back of this parsonage. It was here that the Doctor joined the Church in his childhood, and here he spent his youth. He also served this circuit for several years in his early ministry. A few of his kinsmen and many friends reside here. Of course, Benton is very dear to his heart, and he has a warm place in the affections of these people. With best wishes to all my brethren and to the good old Advocate, I am, fraternally, F. A. Applewhite.

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HERMANVILLE, MISS.

The protracted meeting occasions for this charge are over. We began our season of revival work on the 24th of July. Failing to secure the help I had been depending on, the preaching fell to my lot. The people say we had a good meeting. We had one accession to the Church on profession of faith. The second meeting began at Carpenter, Miss., with Rev. R. W. Thurman to do the preaching, which he did in a most acceptable way, winning the confidence and high esteem of all who heard him. There were about twelve or fourteen who came out and took a decided stand for the Lord. Several were reclaimed. Any person who may secure Brother Thurman's help will not regret it, for he is an untiring worker for the Church and the salvation of the lost. The second Sunday in August the revival service for Pisgah was begun, with Brother W. W. Simmons, of Gloster, Miss., to do the preaching, and it was done in the old-time way, in earnestness of soul and heart, as only one like Brother Simmons can do it. Everyone expressed himself as being perfectly delighted. I am fully persuaded that much good was accomplished. We baptized one infant, and will receive the mother into the Church at our next second Sunday's service. The third Sunday in this month we began a revival service at our Sarepta Church, with Brother R. W. Thurman to do the preaching at this place. I am glad to report that the preaching was done in a very acceptable way, and it was convincing, convicting sinners, some of whom we believe were converted. Eight were received into the Church, four infant baptisms performed, and the church was generally revived. We believe much good has been accomplished and the fruits of these services will only be known in after years, maybe not until the judgment day. God bless the brethren who assisted in these services; for I verily believe that God has given them souls as seals to their ministry.—Rev. W. L. Blackwell, P. C.

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WESLEY, (LA.) CHARGE.

Dear Advocate: We have held some good meetings on the Wesley charge. At Wesley we held three days and nights with some interest among some of the members and but little with outsiders. There were no additions. I did the preaching. The church has a small membership. We commenced at Davis Springs the fourth Sunday in July, with Rev. Paul M. Brown to do the preaching, and he did it well. His sermons were of a high order. There was no interest outside of the members of the church and not near as much as should have been among some of them. There were no additions. We closed on Friday night and commenced at Holly Springs the first Sunday in August. We had very good interest. Two Baptist preachers preached: one one sermon and the other three sermons, and I preached the rest of the time. We closed Saturday night with six additions. The rain seriously interfered with the meeting. The last service was real good, there being some three hundred in attendance, with five additions to the Church. We commenced at Carroll Creek the second Sunday in August, with a very good attendance and a good interest. We had fourteen additions. The Church was greatly encouraged and revived. I had no ministerial help. We organized a prayer meeting, secured some renewals for the Advocate at Holly Springs (four new

subscribers and one renewal). I called attention to this important interest at Davis Springs and no one responded. I will hold one or two more meetings, not on the work, and may hold a few days more at two churches on the charge.—Thos. J. Martin, P. C.

NESHODA CHARGE, MISS. CONF.

I have just passed through my third quarterly conference at Coy. Our beloved presiding elder, T. J. O'Neil, was with us. The financial report was low, owing to the pressure of the times. We protracted the meeting five days. Brother O'Neil did all the preaching. The Holy Ghost was with us from the very beginning, and seemed to sweep the people absolutely off their feet. There were a great many bright conversions, and forty-eight additions to the Church, forty-six of this number by baptism. We expect others to follow. We have a splendid Sunday school at that place, with a young lady superintendent. She certainly understands her work. Coy is a new place that I organized nine years ago. There are now something over one hundred members there. This was Brother O'Neil's first trip to Coy, and the people were much impressed with his preaching and power. This is Brother O'Neil's fourth year on this district, and he is winding up with great success. Any district in the Conference would be in safe hands under Brother O'Neil's administration. I pray that he may live a long time to bless the world and the Church. I have other meetings to hold yet, in which I will be assisted by Brother Edgar Hillman. I will write more fully when I am through. I am winding up my fourth year on this charge for the third quadrennium. I will not travel any more after this Conference. I will be in the local ranks proper. With best wishes to you and the dear old Advocate, I am,—J. C. Long, P. C.

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REPORTS A GOOD MEETING.

Our annual protracted meeting commenced on Sunday, August 11, and lasted eight days. Our beloved pastor, Rev. S. D. Howard, was in charge and preached sixteen able and soul-stirring sermons. As a result there were nine conversions, three additions, and twelve infants were baptized. The whole membership of the church was also wonderfully revived, and the entire community was greatly benefited. Brother Wascom, the pastor of the Baptist Church, was with us one day, and his people rendered valuable assistance in the services. We were also indebted to the Black Water congregation for the use of their late supply of hooks, and to Mrs. Emma Hawsey, who served us faithfully as organist. A purse of \$42.50 was made up for Brother Howard at the close of the meeting. He is much appreciated by our people. A LAYMAN.

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Page 16

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Indianola Sta., at Indianola Oct. 5, 6
Moorhead Ct., at Moorhead... Oct. 6, 7

Greenville Dist. Fourth Round.
(In Part.)

Cleveland... Sept. 1, 2
Greenville... Sept. 8, 9
Benoit, a. m. ... Sept. 14, 15
Rosedale, p. m. ... Sept. 15, 16
Winterville... Sept. 21, 22
Boyle... Sept. 29, 30
Fairview... Oct. 5, 6

W. W. WOOLLARD, P. E.

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(In Part.)

Water Valley, First Ch. Sept. 8, 23
Oxford... Sept. 8, 9
Taylor, at Burgess... Sept. 14, 15
Water Valley, Main St. ... Sept. 22, 23
Mt. Pleasant, at New Salem... Sept. 28, 29
Byhalia, at Byhalia... Oct. 5, 6

R. A. TUCKER, P. E.

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Magee, at Rials Creek... Sept. 7, 8
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Prentiss, at Santee... Sept. 24
Silver Creek, at Bethel... Sept. 25
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(In Part.)

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McHenry and Wiggins, at McHenry... Oct. 2
Miss. City and Handsboro, at Oak St. ... Oct. 6, 7
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THE HIGH COST OF LIVING.

Few people realize what a large part of the increased cost of living is due to the wasteful and destructive methods of modern times. Especially is this true in reference to the almost innumerable campaigns of villification against everything and everybody. People seem to have lost all confidence in each other. Investigations, inspections, prosecutions are the order of the day—and it all costs money. It amounts to millions and millions of dollars each year. Who pays the cost? The people, of course. How? In the increased cost of everything we have to buy.

In the good days that are gone every man was supposed to have enough common sense to buy what he wanted, where he wished, and to decide for himself whether the goods were good or bad, full weight or short measure. If his grocer sent him specked potatoes or rancid lard, he sent them back or changed his account to some other store. Now it is different. We support an innumerable army of inspectors and specialists who are supposed to analyze and inspect everything we buy. We pay them to do our thinking for us. Now we pay inspectors to force the merchant to be honest, whether he wants to be or not—formerly we obtained the same result by withholding our patronage.

Does governmental paternalism pay? It certainly costs enormously. For example, it is conservatively estimated that the Government's suit against the Coca Cola Company last spring cost the people \$100,000. What did they get in return for this big pile of money? Only this: "That Coca Cola is neither mislabeled nor adulterated, as charged." Think of paying \$100,000 for this scrap of information which you or I could have bought for \$10.00 by sending a sample from the open market to be analyzed by any professional chemist or professor of analytical chemistry in our numerous colleges and universities. It is estimated that it cost the Coca Cola Company as much to defend itself as it did the government. That makes a total cost of \$200,000 for the verdict. All of which was absolutely thrown away as the Coca Cola Company had already had their product analyzed by nearly all of the State chemists of the South and professors of chemistry in some ten or more leading Colleges and Universities, and had published these letters to the world through the public press.

But the Coca Cola case is only one drop in the big bucket of expense of paternalism in government. The commissioner's fees, the director's fees, the expert's fees, the inspector's fees, the lawyer's fees, and the total court costs are now added to the price of everything we buy from diamonds to guano and from beefsteak to baking powder.

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Woman's Missionary Work

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Louisiana Mrs. A. C. McKinney, Ruston, La.
Mississippi Mrs. H. L. McCleskey, Hazlehurst, Miss.
North Mississippi Mrs. A. C. Yeager, Water Valley, Miss.

All communications for this department should be sent to the Editor at the address given above.

This week we want to put you in touch with your Press Superintendents. Each one has a message for you, and each message comes freighted with love and earnest prayer. These women are working earnestly for the extension of God's kingdom, and they realize that unless we know about our work and can pray intelligently for it, we are going to miss the larger vision of life.

It is our desire that this column may prove a stimulus to all of our women. We will exchange ideas, methods and items of news that pertain to the work, for only by knowing are we "constrained to do." Are we, then, asking too much, when we ask your hearty co-operation for these faithful women? Do you realize that their work is often hard, and at times, most discouraging? However, they have the assurance of this nearness, and

"The work which we count so hard to do
He makes it easy, for He works too."

We ask that you do your part in lifting the burden and thus hasten the time when "the earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea."

FROM THE MISSISSIPPI CONFERENCE PRESS SUPERINTENDENT.

It was with keen interest and grateful pleasure that we received the announcement of a definite place being given in the Advocate for the work of the three press superintendents. While it is true that many of the members of societies subscribe for the organ of our Southern Board of Missions, "The Voice," and many Methodist families receive regularly our church organ, The Advocate, still we believe that the ideal conditions do not obtain until each home in Southern Methodism is blessed by the regular visits of these two indispensable bearers of good tidings.

We firmly believe that the column which has been set aside for news from these three closely connected Conferences will prove a medium for disseminating helpful information, and of creating vital interest in the work right here among ourselves, for it is not always possible or plausible for such matter to be issued through the Missionary Voice; and to this end the Press Superintendents must rely largely upon the co-operation of the District Secretaries—and the Press Agents of Auxiliaries. If they will report news items, notes of interest, and any information that may be of help and inspiration to others in the same work, it will be possible to make this column so replete with interest that each subscriber interested in the missionary activities of her Church will look forward to this column in each Advocate with ever increasing pleasure.

As newly elected Press Superintendent of the Mississippi Conference, I wish to express my gratitude to the District Secretaries for so promptly replying to recent requests and supplying much needed information in regard to the auxiliaries in their districts.

Believing that there is strength in union, and in view of the fact that all the Conferences in our division are now united, I believe that we are entering the most auspicious year in our history. My earnest prayer is that we may "go on from strength to strength" as the Lord prospers his servants in the carrying forward of the work committed to them.

MRS. H. L. McCLESKEY.

FROM THE NORTH MISSISSIPPI CONFERENCE PRESS SUPERINTENDENT.

Our aim for this column is to make it the very best in the Southern Methodist Church. We can do it if we have the co-operation of all the intelligent women who have been appointed Press Superintendents.

Our purpose is to place the work of women in the Church on a higher plane than it has ever occupied before; to broaden the outlook of missionary women, so that it will embrace every creed and race, to catch the spirit of the Master when He said, "No new commandment I bring unto you; this I give, that ye love one another."

"So many gods, so many creeds,
So many ways that wind and wind,
While just the art of being kind
Is all this sad world needs."

Our plan is to bring our methods into touch with those of other churches; by comparison, to see which system stands the test, assimilating the best that is in each; to encourage interdenominational relations with other sects, thus fostering the "spirit of comity, of fraternity, of unity," which is one of the blessed signs of the times, and of the nearer approach of the kingdom. MRS. A. C. YEAGER.

FROM THE LOUISIANA CONFERENCE PRESS SUPERINTENDENT.

Dear Sisters: I'm sending my message to you in the little verse Miss Head taught us at the Louisiana Conference in Natchitoches. If you will sing it daily for one month I'm sure we will all be benefited. The tune is the familiar one of Auld Lang Syne.

"Report report, report, report,
Report, report, report;
"Report report, report, report,
Report, report, report."

We want our work to move up, and we want people to know that it is moving; but we cannot know unless you tell us.

Yours in waiting expectancy,
MRS. A. C. MCKINNEY.

AT OUR EXPENSE.

The readers of the New Orleans Christian Advocate are offered a free sample of an excellent remedy for headaches, biliousness, constipation, indigestion and torpid liver which gives immediate relief. The Bond Pharmacy Company, Little Rock, Ark., manufacture a small liver pill which is easy to take and goes directly to the seat of many ills—the liver. No nausea, no griping, no constipation follow. Not like taking medicine—the effect is silently secured—you get up well after taking one pill before retiring. Send for free sample and be convinced. It has helped others, and will help you. They sell for 25c per bottle at your druggist, but in order to introduce and prove its merit we will send free sample to any address upon request. Write today to the Bond Pharmacy Company, Little Rock, Ark.

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The Sunday School.

MISSISSIPPI CONFERENCE NOTES.

Rev. B. F. Lewis.

The I. T. Class of our Sunday school at Gloster, Miss., mailed a fifty-two ounce package of Lesson Picture Cards to a missionary in Mexico on August 21. Mrs. J. H. Lard, who is the teacher, says that they expect to do more of this work in the future.

Brother W. Fred Long, secretary of the State Sunday School Association has issued a booklet, "How to Organize a County Sunday School Association." It is full of practical suggestions, and should be in the hands of every county officer in the State. With this booklet, there is no reason why every county should not be organized and do effective work. Almost every question has been anticipated and answered.

The Sunday School Board of our Conference has just issued a leaflet on the "Elementary Work of an Organized Sunday School." This is the joint effort of the chairman and Elementary superintendent. We desire to put this leaflet into the hands of every Sunday school superintendent of our Conference having organized or desiring to organize, his smaller children for elementary work. We have tried to anticipate all your needs in this effort. The leaflet may be had by addressing our Elementary Superintendent, Miss Daisy Magee, Columbia, Miss., or the Chairman of the Board, same post office. Enclose a two cent stamp for postage.

At a meeting of the Executive Committee of the Sunday School Board early in August, we were fortunate enough to secure the services of Brother R. A. Maddox, of Edwards, Miss., as Field Secretary. He begins work on September 1, but it is our desire that he shall, for the present, spend most of his time in the rural sections of the Conference. We earnestly trust the brethren will avail themselves of his services. We make only one request, viz: When he comes to you, if possible, pay his actual traveling expenses. However, if you feel that this is impossible, do not hesitate to call on him, for he is here to serve, and where a school feels unable to do this much, the Board will gladly meet the expense. Brother Maddox can be reached at Edwards, Miss., or by addressing the Chairman of the Board at Columbia, Miss.

We were especially attracted to the Sunday school report of the Poplar Springs Methodist Church for the first six months of the year. The officers are, Rev. Jno. Paul, pastor; D. S. Harmon, Sunday school superintendent; W. A. Baker, assistant Sunday school superintendent; W. E. Curtis, secretary, and W. S. Holmes, assistant secretary. The school is organized under "The Loyal Sunday School Army of America" system. The attendance for the first six months exceeded that for the same period of last year, with larger contributions. Forty-six certificates of merit were given at the close of the second quarter. The school is organized into a Missionary Society and has raised \$36.27. Birthday offerings amounted to \$9.92. There is a Cradle Roll, with Miss Ida Curtis as superintendent, and a Home Department, with Mrs. M. R. Holladay as superintendent. Forty-five members have been enrolled, with more to follow.

LOUISIANA NOTES.

By Rev. P. O. Lowrey.

On a recent Sunday Mr. V. L. Fulton's class of First Church, Shreveport, subscribed \$27.50 to the Student Volunteer Movement. Their teacher being a missionary enthusiast and the Lay Leader of our Conference, it is

not surprising that these young people are themselves ready to share in the evangelization of the world. From such classes we should look for our preachers and missionaries to come.

The pastor's wife from Natchitoches, where Professor Bobbett was until recently a teacher in the State Normal school, thus writes a church worker in Mansfield: "I am so glad to tell you of one little girl there who I know will be faithful in all things—Mary Bobbett. She worked so finely here in the Missionary society and we have missed her sweet little life from our circle; but are glad that in another town she can take up the work and help others. Her gift of story telling is remarkable. In that she can take the monthly leaflet and give it perfectly to the other children." We note this, both because of the pride we have in the success of one of our own children and to congratulate our Louisiana Methodists that he who has been called to train their daughters at Mansfield is so successful in training his own, like Abraham, who was called to be the father of the chosen people because "he would command his house after him."

NEWS AND NOTES.

By Miss Elizabeth Kilpatrick.

"A man by earnest searching may find God, but it is only by serving that he can really know him."

Mr. Gladney's Boy Scouts are splendid. They are ready to serve, to sing, to help somebody to-day, or to play fair on the play-ground.

Mr. Pegram, a fine young lawyer of Ripley, has a good men's class, and so well has he trained his men that when he was called away unavoidably and could not respond to the address of welcome, a talented young farmer and teacher took his place and made an admirable address.

It is now just the time to order Rally Day programs and begin to gather up the scattered threads of summer laxness. A Rally Day is needed in any and every school, and if Children's Day service has not been observed, make this day the best of the year and take your belated Children's Day collections.

Dr. John Y. Murry, of Ripley, presided for the twenty-fifth time at the Tippah County Sunday School Convention which met Aug. 15-16, and his wonderful spirit and gracious Old-South personality permeated all the proceedings. Methodism is infinitely blessed to have such a man to lead her Sunday school hosts in Tippah County.

Rev. J. W. Dorman, presiding elder of the Sardis District, opened the Panola County Sunday School Convention with a beautiful consecration service. After the reading of the Scripture, he asked all the Sunday School teachers and workers who wanted a special endowment of the Holy Spirit to come about the altar place and, shoulder to shoulder, ask God for it. The spirit of consecration, thus induced, ran through the whole convention like a silver thread.

At the request of Rev. R. H. B. Gladney, treasurer of the Sunday School Board of the North Mississippi Conference, the statement made by Rev. P. O. Lowrey in his recent article, will be repeated: "The per cent of Children's Day collections designated for the Chair of Pedagogy to be established in Vanderbilt University, is not given to the University now, but will be held in trust until the Vanderbilt matter is finally adjusted. Every preacher or superintendent can send in his collections at once, feeling assured that the funds will be properly and profitably applied."

Constipated? Go To Your Doctor

It is impossible to be well, simply impossible, if the bowels are constipated. Waste products, poisonous substances, must be removed from the body at least once each day, or there will be trouble. Ask your doctor about Ayer's Pills, gently laxative, all vegetable. He knows why they act directly on the liver.

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Methodist Benevolent Association

The Connectional Brotherhood of Ministers and Laymen. Life or Term Certificates for \$500 to \$2,000. Benefits payable at death, old age, or disability. \$100,000.00 paid to widows, orphans, and disabled. \$17,000.00 reserve fund. Write for rates, blanks, etc. J. H. Shumaker, Secretary, Nashville, Tennessee

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It seldom requires over three days to break the chills with *Swamp Chill and Fever Cure*, and once broken, they do not return as they do where quinine and patent medicines are used. If the chills return after using *Swamp Chill and Fever Cure*, any Druggist is authorized to return your money at once. A sure cure for Malaria and Grippe—Does the work thoroughly in three days.

50c—At All Druggists—50c

Buy a big bottle of *Swamp Chill and Fever Cure*. Take it according to directions, and see the trouble disappear never to return! You need take no purgative with this remedy, as it acts, itself, gently and agreeably on the liver and bowels, thereby removing the cause of the disease.

If Your Dealer Doesn't Handle *Swamp Chill and Fever Cure*, Send 50c Direct to the Makers and They Will See That You Are Supplied.

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See Announcement on Page 16

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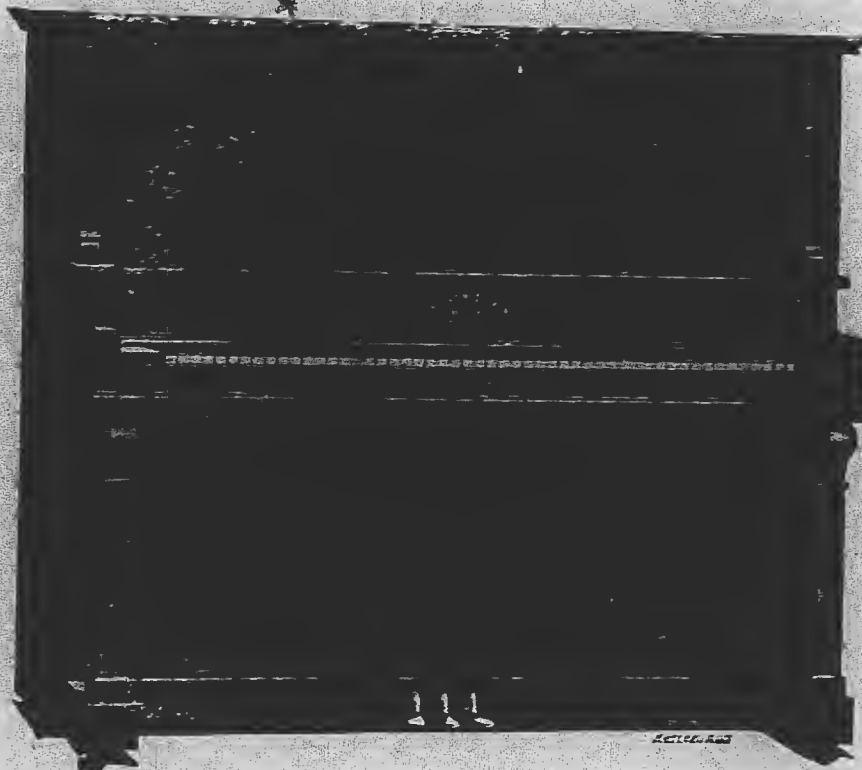
**With the
Advocate
Piano Club**

THE advertising manager of the New Orleans Christian Advocate dropped in on Mr. Dorough, President of Ludden & Bates, the other day for a social call. Lying on his desk was a letter from a prominent clergyman in South Carolina, which read: “We are perfectly delighted with the superb instrument,” etc., etc. When the visitor remarked that this letter would prove interesting to the readers of the New Orleans Christian Advocate, Mr. Dorough replied that similar letters were received practically every day and that he had yet to learn of a single case of dissatisfaction.

This seemed almost too good to be true, but when it is remembered that in the organization of the club every conceivable safeguard and protection is thrown around the club member so that there is absolutely nothing for him to be dissatisfied about, the wonder is readily explained. The return privilege, the exchange privilege, the great saving in cost, the triple guarantee, the convenient payment privilege, and the superb quality of the Ludden & Bates’ Pianofortes—these combine to make a piano opportunity, the like of which has never before been known.

The new club booklet and catalogue is a thing of beauty. It sets forth fully and clearly every detail of the club and contains information that you simply cannot afford to do without. It explains how a club of one hundred piano buyers makes it not only possible but easy to really and truly save one-third of the cost, and at the same time provide many side features of convenience, safety and economy.

The new club booklet also contains handsome photo-engravings showing the five beautiful styles of instruments that are now available. If you are at all interested in pianos, grand or upright, or in self-player pianos, send in your name and address. We have a copy reserved for you. Address



LUDDEN & BATES ADVOCATE PIANO CLUB DEPT. **ATLANTA, GA.**

NEW ORLEANS CHRISTIAN ADVOCATE

VOL. 59—No. 37.

"Prove All Things: Hold Fast That Which is Good."

WHOLE No. 2952.

ROBERT A. MEEK, Editor.

NEW ORLEANS, LA., THURSDAY, SEPT. 12, 1912.

CHAS. O. CHALMERS, Publisher.

Editorial

One master passion in the breast,
Like Aaron's rod, will swallow up the rest.
—Alexander Pope.

The quaintest and most succinct estimate of the political situation in the campaign for the presidency that we have seen, is the following by the Wall Street Journal:

G O P
T R = W W

The Northwestern Christian Advocate, of the Methodist Episcopal Church, says: "Pastoral evangelism is to be the dominant note at many of the fall conferences." This is as it should be. Evangelistic pastors, men who have a consuming passion for winning souls, are the need of Methodism everywhere. With such men in our pulpits, our churches would soon become centers of light and power.

We should not call upon the Master in the hour of adversity, and as soon as the clouds have passed, forget and ignore him. Other dark days are sure to come, and there are perhaps ahead the infirmities of old age, and certainly the crisis of death. Jesus is the only friend who can go with us all along the way of life, and whose arm is strong enough to sustain us amid all its sorrows and vicissitudes. Without him, we may well tremble in fearful anticipation of what may come; but with him, we may with cheerful confidence confront the future. Have you, dear reader, taken him into your heart and life? Not to do so is the greatest mistake that a human being can possibly make.

THE KIND OF PREACHERS NEEDED.

God's chief method of reaching and saving humanity is through preaching. There are many subsidiary agencies that help in the great work, but the spoken gospel is the most efficient means of leading men into the way of life. When the pulpit is weak the Church has sustained a loss that nothing else can adequately supply. The sermon should be the principal thing in our regular Sunday services, and if it is not, the largest measure of good will not be accomplished. Strong, manly, well-equipped, fearless, and effective preachers are perhaps the greatest need of the religious world to-day. And every man called into the Christian ministry should stir up the gift that is within him and strive to become such.

In a recent issue of the Pacific Methodist Advocate this subject was impressively discussed by Dr. Mark A. Matthews, the present moderator of the General Assembly of the Northern Presbyterian Church, who in the course of a few years has built up in Seattle, Wash., what is said to be the largest Presbyterian church in the world. We quote, in part, his striking utterance:

"The pulpit's greatest need is prophets. It has too many parrots. The world hears too many essays and sermonettes and too few real sermons, real expositions of God's Word, real discussions of sin and real presentations of the plan of salvation.

"No man can preach unless he preaches the deity of Christ, the vicarious atonement, the awfulness of sin, and salvation by Jesus Christ. If the pulpits of the country were filled with prophets who were exposing the awfulness of sin, the certainty of the judgments to be imposed upon sin and the consequences that must necessarily come to every unregenerated sinner, there would be an awakening throughout this country such as has never been experienced.

"The ministers of Jesus Christ must first have a deep consciousness of sin; the awfulness of sin must impress itself upon the heart and conscience of every minister of the gospel before he can preach, and not until then will he preach.

"I don't blame the people for not going to church when they receive only essays and sermonettes delivered like a poem is recited, in fifteen or twenty minutes. The church that has a long musical program and a nice little sermonette appendix, resembles a refrigerator filled with flowers.

"The pulpits of this country ought to be filled with prophets who can produce conviction by presenting the facts concerning sin, and offering the people Jesus Christ, who is the only remedy and escape from sin. The prophets of old were, and the prophets of the present day ought to be, men of conviction—men who believe something, men of courage, men of action, men who defy consequences and preach the truth regardless of whom it may affect. The pulpits ought to be filled with prophets who pray and prepare and who go into the pulpits expecting results every time they preach.

"If the pulpits were filled with prophets, they would be willing not only to speak to the people on the questions of sin and salvation until they feared the consequences of sin and begged Christ to save them, but they would go even further than that, and lead the people back to the paths of righteousness, in which they would make restitution for wrongs done.

"There was never a more opportune time in the history of this country for the work of disinterested prophets of the pulpit than the present time. If this country ever experiences a true reformation, it will be brought about by the fearless, God-serving, Spirit-filled, courageous prophets in our pulpits. As the leader said to Ezra, 'It is your business; attend to it,' so God and the whole Church say to the honest preacher: 'It is your business to preach the gospel; demand of the people repentance and restitution; clean up social conditions, and proclaim liberty to all the people.' The pulpit of to-day needs men who are not afraid to preach the same gospel to saint and sinner, high and low, rich and poor, one and all."

GOVERNOR BREWER'S AGGRESSIVE STAND.

For some time there have been in circulation reports that the near-beer saloons in Vicksburg were selling intoxicating beverages in open violation of the law. Having last week obtained what he believed to be reliable information to this effect, Governor Brewer issued a ringing letter to the sheriff of Warren County threatening to take legal steps to depose him from office unless this unlawful traffic in strong drinks is promptly stopped. The sheriff replied to the Governor at once, assuring him that he would leave undone nothing within his power to enforce a strict observance of the prohibition statutes.

Governor Brewer's vigorous action to suppress illicit retailing will command the hearty approval of an overwhelming majority of the people of Mississippi. And with the Chief Executive of the State standing aggressively for the faithful enforcement of the Dramshop Chapter of the Code, it ought to be possible to make it effective in every town and county. Indeed, with such backing, the moral and upright citizens of every community should see that this is done. A few bad men, actuated by a desire for gain, should not be allowed to make nugatory the will of the people as expressed in legislative enactments. If they will not voluntarily refrain from doing what the law forbids, they should be placed where it is impossible for them thus to afflict the body politic. And if officers charged with the duty of executing the law will not honestly and fearlessly try to do so, they should be dismissed, as Governor Brewer threatened to do in this instance. A few examples of this would, we doubt not, immensely strengthen the cause of civic righteousness in every part of the commonwealth.

SEND THEM ALONG!

Rev. John D. Ellis, the faithful and efficient chaplain of the Mississippi State Penitentiary, has issued a call for assistance in building up a library on the Rankin State farm. He asks for donations of interesting works of fiction, biography, and history, and helpful religious books; and offers to pay the freight or express charges on all volumes sent to him at Jackson, Miss. This appeal ought to evoke a generous response from all parts of the State. This furnishes an opportunity for Epworth Leaguers and Adult Sunday school classes to render a real service by making a canvass of the community for such books as are desired, and forwarding them as Brother Ellis has requested. As disciples of Him who labored among the outcasts and the guilty, let us hear and heed this call. The influence of such a work no finite mind can measure.

In spite of seeming discouragements we are never to grow faint in praying. An honest, persevering faith, a faith that works for the very object that it is praying for, a faith that holds on in spite of rebuffs, is the faith that conquers.
—Theodore L. Cuyler.

THE TRIAL OF THE KOREAN CHRISTIANS.

By R. B. Eleazer.

It appears from press reports that the trial of the Korean Christians, including Baron Yun, who are accused of conspiracy against the life of Count Terauchi, the Japanese Governor-General of Korea, is rapidly drawing to a close. Whatever the verdict may be, there are certain facts in connection with this case which should be known to the world and particularly to our Southern Methodist people, whose interest in Baron Yun is so deep and personal.

The writer has had opportunity to follow the case pretty closely for some months through letters from our missionaries, Japanese papers and the American press reports. In the light of this information I do not hesitate to assert that the case is so absolutely groundless that it would be thrown out of any American court in thirty minutes. It is evident that the conspiracy was not one on the part of Korean Christians to assassinate the Governor-General, but rather a plot on the part of the police to discredit and destroy some of the religious leaders of whom they were suspicious or jealous. The case, as made out by the prosecution, is ridiculous. If it were not so tragic, it would be comical. Below are given some outstanding features of the case which go to show the justice of the above statements:

I. Of the 123 Koreans on trial nearly all testified unequivocally that they had been subjected to torture by the police, in many cases severe and repeated, in the effort to extort confessions. They assert that they were beaten, choked, tied up by the thumbs, burned with hot irons, and otherwise subjected to unendurable physical pain. Being for months in the hands of the police, without communication with their friends, many of the accused admit that they broke down under the terrific mental and physical strain and made confessions of guilt to the police in order to escape further punishment. These confessions, in every case, were simply in the nature of affirmative answers to the questions with which the police were plying them. As soon as they had a chance in open court, every one of the 123, with a single exception, denied absolutely all knowledge of a plot or complicity therein, repudiating the alleged confessions.

II. The State's entire case was based upon these so-called confessions. Not a shred of additional evidence did the prosecution introduce; not a single corroborating circumstance or witness was brought forward with the one exception mentioned above. The sole exception was one of the accused whose conflicting and wild assertions led many to believe him crazy. If such a plot had existed it ought to have been possible to produce at least some outside evidence of it.

III. There was nothing judicial about the trial and no semblance of fairness. The presiding judge took the part of the prosecuting attorney, did all the questioning, and tried in every way to make the prisoners admit their guilt. The prosecution took at least fifteen days for the introduction of its testimony, while the defense was cut off with less than a day. The defense asked the privilege of introducing evidence which they insisted would completely prove the innocence of the accused, but the judge, determined to convict, declined to admit any further testimony. Mr. Yun, for example, was prepared to prove by indisputable church and school records that he was in another city at the times when he was accused of being in conference with other alleged conspirators—not a word of this evidence was permitted to be introduced. Likewise the testimony of railroad and telegraph records were offered in defense, but the judge ruled them out. It was as plain as day that he was determined to convict the prisoners whether or no.

IV. The police evidently intended to involve a number of the leading American missionaries in the plot. They were accused of concealing the arms, encouraging the would-be assassins, and

planning with them the death of the Governor-General. This was too ridiculous, and even the Japanese officials disavowed any belief whatever in the guilt of the missionaries and denied any intention to press the charges against them. The evidence on which the guilt of the Koreans was maintained, however, was exactly the same as that against the missionaries, viz: the confessions of the accused before the police. If these confessions are acknowledged to be false as regards the missionaries, how can they be held as true against the Koreans?

V. The nature of the charge itself discredits the whole proceeding. It is charged that these 120 men, in different parties and at different times, laid their plans to assassinate the Governor-General, met him on a number of occasions where the opportunity was excellent to carry out their purpose, yet not in a single case did any one offer the slightest violence or even make an effort to do so. They went to the railroad station, for example, on a number of occasions, so the charges state, with pistols and knives concealed under their coats, grimly determined to kill Terauchi at any cost. The latter came out of the train, walked freely up and down within a few feet of the conspirators, shook hands with the people, and gave them every opportunity, yet not a gun was drawn nor a knife displayed. Conspirators so harmless are surely not worth the time of the court. As a matter of fact, nearly all were Christian teachers and schoolboys, who had gone to meet the Governor-General, as a mark of respect and without a thought of doing him harm.

VI. Even the Japanese newspapers recognize the foolishness and injustice of the charges. The "Japan Weekly Mail" and the "Japan Chronicle" have devoted page after page to exposures of the flimsiness and unfairness of the proceedings. Nothing but a determination to convict, in spite of every evidence of innocence, can bring about a verdict of guilty.

VII. To the credit of Japan, however, it should be said that many believe the Japanese Government is innocent of any complicity in the plot against the Korean Christians, and that it has been developed solely by the local police and petty officials through prejudice or jealousy. Japan, for years, has shown no unfriendliness to Christianity. Even had it determined upon a policy of persecution in Korea, it surely would not have made out a case so clumsy and self-condemnatory. There have been many rumors that the new Emperor was about to release the accused Koreans, and even if they shall be convicted, it seems not improbable that he will do so. By this means the Government would not only do an act of justice, but would relieve itself from the position that must be embarrassing and discreditable in the eyes of the civilized nations, among which Japan desires to take a position of equality. Whatever the verdict of the court and the action of the Government, nobody who knows the facts will, for an instant, doubt the innocence of Baron Yun and his fellow Christians who are suffering for their faith.

THE FACTS ABOUT THE NEGRO.

By Charles Stelzle.

The negro problem is shifting from the South to the North. At any rate, the Census figures indicate that the South is becoming whiter, largely due to the fact that there is a steady migration of the negro to the North. Also, the figures show that the negro is going to the city in both the North and the South. The percentage of negroes for the entire country is 10.7; for the cities of 25,000 and over it is 16.5. Negroes constitute one-fourth or more of the total population in each of twenty-seven of these cities, and in four of them the proportion is more than half. In each of twelve cities there are more than 40,000 negroes, although in Washington, D. C., the negro population is 94,446.

The wildest guesses imaginable have been

made as to the future of the negro race. It has been said with equal insistence and with probably equal authority, both that the negro would ultimately dominate the United States because of the large birth-rate among negroes, and that the negro race would some day be practically eliminated.

As a matter of fact, while during the past sixty years the total population of the country has increased four-fold, the negro population has increased only two and two-thirds fold. But it must not be forgotten that, whereas the increase of the white population was largely due to a considerable influx of foreigners, the increase of negroes depended almost entirely upon native stock. However, the actual situation may be arrived at by comparing the relative death and birth rates of the two races.

While it is impossible to secure complete vital statistics in this country, there are certain registration areas in which figures are kept. Unfortunately these areas are for the most part in the cities; there are almost no records for the country. In 1890 the death rate for negroes in the registration areas was 29.9 per thousand, whereas for whites it was only 19.1 per thousand. As these figures for the negroes included a few Mongolians and Indians it would be fair to say that the actual death rate was about 29 per thousand for the negro. This means that for every thousand negroes, 29 die annually. In the Census Report for 1900 the figures for death rates are as follows: negroes 30.2 per thousand; whites 17.3 per thousand. It will be seen that not only is the death rate among negroes nearly twice as great as that among whites, but that the death rate among negroes is increasing, whereas it is decreasing among whites.

In the matter of birth rates, all the facts are against the negro. Absolutely reliable data is not available, but taking the number of children in the United States to females between the ages of fifteen to forty-four years of age, we arrive at the following conclusions: In the United States as a whole there were in 1880 to every 1000 white women 586 children; to every 1000 negro women (including Indians and Mongolians) 759 children. In 1900 there were to every 1000 white women 508 children, and to every 1000 negro women 585 children. While the birth rate has greatly declined for both races in twenty years, it has declined more rapidly among negroes than among whites; namely, 73 per thousand for whites, and 174 per thousand for negroes.

These figures would seem to indicate the continued supremacy of the white race—if present tendencies continue. But this fact continues to stare us in the face: the negro is actually increasing in numbers, not as fast relatively as is the white, but we may as well make up our minds that the negro is here to stay. It's simply a question as to whether he will be a "good" negro or a "bad" negro. And the answer to this question depends as much upon the whites as it does upon the blacks. We should also consider it a finality that the white race and the negro race will rise or fall together. It is impossible to have a nation part free and part slave; it is still more impossible to have at the same time in one country, a morally and physically decaying race, and a surviving race untouched by the dying race's fate.

If we could definitely settle this it would save us from a lot of flabby thinking and worse scheming. The negro will never return to Africa to establish a Liberian Republic. He is the only man in America who has been brought here against his will. For 250 years there was systematically expunged from the negro race the best qualities which fit a man for citizenship in a democracy. Considering the lack of opportunity, the advice of fool friends, and the inherent limitations which are both natural and acquired, the negro has done pretty well since the day that he was set free.

The fact that the negro is dying in such large

numbers of tuberculosis and other still more frightful diseases is, of course, due to his ignorance and to other reasons for which he is largely responsible, but we cannot forget that it is also to be charged to the fact that he is compelled to live in the worst sections of our towns and cities, often without drainage or sewerage or garbage service, without water within a reasonable distance, and scarcely any of the sanitary conditions in house or yard or street which whites consider an absolute necessity. We drive the worst forms of immorality into the negro quarters and then curse the negro because of his moral weakness. We subject him to the severest test of our city life—physical, moral and political—and then cynically declare that the "nigger" is no good anyway. Let's give him a square deal—a man's chance. Neither race hatred nor mawkish sentimentality will settle this very delicate question. The South cannot settle it alone, and the North cannot do the work for the South. The North and the South, the city and the country, must tackle the thing together, for this is a national problem.

New York City, N. Y.

"A GREAT WORK."

We notice in the New Orleans Christian Advocate of August 22, that Dr. W. E. Dickey, the president of Emory College, has succeeded in inducing the presiding elders' districts in Georgia to provide for the maintenance of ten young preachers while taking the Biblical course in the institution of which he is the head, at an estimated cost of \$200 each. This is a timely movement, and is an example for the entire Church to follow. The presiding elders can do a great work by taking this responsibility on them. This work has been on my heart for some time. I know from personal experience that it is an awfully hard job to work your way through college. There are very few Methodist churches that want a college student as their pastor. Many of the Baptist churches in Mississippi are filled by Mississippi College students, and thereby the churches are educating their ministers while the preachers are preaching to them.

Many of our Methodist people are educated and are demanding a better educated ministry. If each presiding elder in Mississippi would assume the education of one worthy young preacher at Millsaps College and continue this work year after year, the Church would be turning out about four graduated preachers per year. This would be an abiding work for Methodism in Mississippi. The presiding elders could figure out this assessment on the basis of the pastor's salary for each church in the district, and explain the purpose of the collection.

If I had this to raise I would say to the different churches: You are demanding better educated ministers; therefore we are going to let you help educate them, and then ask for that church's part. And I would do every church in the district the same way. Don't the presiding elders of the two Mississippi Conferences think this ought to be undertaken? For instance, to raise \$200 for the Jackson District would be about one per cent of the pastors' salaries. This would be only \$9 for the Bolton charge, of which I am pastor. This would amount to \$5 for the Bolton Church, \$2.75 for Raymond Church, and \$1.25 for Brownsville Church. By the above calculation, you will see that this would be a small item for each church, but it would be educating a man to preach the gospel. There is no congregation but what would gladly pay their part in this great work, if properly presented to them.

As Dr. Meek says, "Larger ministerial help funds are needed in all our Annual Conferences, and they ought by all means to be provided."

If the presiding elders in Mississippi think the suggestions in this article are worthy of consideration, I beg them to inaugurate the movement; and if they don't approve these suggestions, I beg them to start a wiser movement. Present and future Methodism in Mississippi demands it.

Many of our young preachers can do efficient work without a finished education, but they can do more efficient work if educated and equipped. Many of them would finish their education if only the means were available, and it is possible for the Church to furnish the necessary means.

W. A. TERRY.

Bolton, Miss.

OUR ORDER OF WORSHIP.

I have observed a few things in the practice of our order of worship that may be of some value in the direction of a uniform and dignified service:

1. In the great majority of churches where the full order is not observed, that is, where some or all the parts in brackets are omitted, there is a constant violation of the requirement that the congregation stand during the singing of the second hymn. This is really the only change from the old order that is mandatory, and it should by all means be observed. The principal occasion of the violation seems to be the custom of taking up the collection at this time, but this makes a double violation, as the collection should be a separate act of worship, taken either in silence or during the rendering of an offertory. A correction of this would aid the spirit of both the collection and the hymn.

2. To churches where the order is more or less observed in all its parts, including those which are optional, I have a few suggestions to make. The choir should not, except perhaps on special occasions, render more than one musical selection of considerable length. If, as the order of worship makes possible, three long pieces are rendered, a disproportionate amount of time is consumed, and inasmuch as the average town or city congregation does not wish to be detained much over one hour, the preacher is embarrassed by having to abbreviate important parts of the worship and especially by having to begin the delivery of his message when the hour is nearly over, and when it will not be as well understood or appreciated. I recall a number of special instances where strong sermons were not well received by audiences which otherwise would have been stimulating and helpful. I think a well prepared anthem is greatly inspiring to both preacher and congregation. John Wesley was aided in his search for the experience of conscious salvation by hearing an anthem in St. Paul's Cathedral on the eventful Sunday morning when his heart was "strangely warmed." The longer selection, whether anthem or voluntary of some other kind, should, I think, follow the prayer. In this case, the opening voluntary, and offertory should be brief; and, personally, I prefer that the offertory be an appropriate instrumental selection, for the reason that the second congregational hymn, when immediately preceded by a vocal selection from the choir, is felt by the congregation to be too much, and is accompanied by opening of watches. The Gloria Patri should be a great burst of praise in which both choir and congregation join.

3. I will make a few suggestions that are applicable to all congregations. The order of worship should be carefully observed by all: (a) For the sake of uniformity. If any preacher or choir may modify it to suit his individual taste, there will be endless confusion. Otherwise, a stranger may find himself on familiar ground anywhere in Episcopal Methodism.

(b) For the sake of dignity. Much of our worship is slipshod, and certainly not more spiritual on that account. We have no right to dispense with the closing Doxology, and the preacher is obligated to repeat II. Cor., 13 and 14, as the closing benediction (it does not begin with "Now may") and he has no right to substitute any other.

The average congregation does not rise to its feet to sing the hymn until it has begun. They should be trained to rise beforehand. In many country churches it is the signal for the male

part of the congregation to leave their places under the trees and come in.

Many congregations that cannot have trained choirs and cannot have the full order of worship, may at least be taught to repeat the Apostles' Creed and Lord's Prayer, and could learn to sing the Gloria Patri as readily as "Praise God from Whom All Blessings Flow." R. H. WYNN.

MRS. REUBEN W. MILLSAPS.

Of all the encomiums passed upon the character of our blessed Savior, none is more expressive of his walk among men than that spoken by the Apostle Peter in the house of Cornelius, that "He went about doing good," an epitaph that might well be coveted among the best gifts.

Of the subject of this sketch, however, it may be more truly written that "others sought for her," for from the days of her earliest womanhood to the end of her long and beautiful career her life was given to the schoolroom and the home. She was satisfied to work in these less obtrusive circles, and no life was ever crowned with greater success and richer rewards. Those who have passed under her hand in the school room cease not to speak her praise and "her children rise up to call her blessed." Many have done virtuously, but none have excelled her in measuring up to the full stature of the strong woman, as described in the last chapter of the Proverbs of King Lemuel.

Mrs. Millsaps was a child of the itineracy, being the eldest daughter of the Rev. John G. Jones, for more than sixty years an honored member of the Mississippi Conference, and of Jane Oliphant Ross. She was born in Jefferson County, Miss., December 10, 1843. At the age of twelve she joined the Methodist Church at old Belle Grove, near the town of Fayette. In childhood, in young womanhood, and in her maturer years, she accepted the responsibilities of church membership and sought to honor her profession.

In 1868 she moved to Port Gibson with her parents, where she spent several years in the schools of that city. In June, 1876, she was married to Mr. Reuben Millsaps of Hazlehurst, where she lived until her departure on July 13, 1912.

So great was her interest in the young that for several years she kept a private school in her home, and gave instruction to many who otherwise must have suffered for that fuller training so necessary for this life. One must suffice for many in this testimony: "She was one of my earliest school teachers, and my Sunday school teacher also. Her impress has been left upon many of our boys and girls, and to her many owe their rectitude of life to-day." Of her broader life, one who knew of its fullness wrote: "To me hers was a life of complete sacrifice—a beautiful life, full of good deeds, thoughtful and careful for the welfare of others." A great deal more might be written of her life, as it took in the entire circuit of associations in the community, the Church and the family, but we compress it into that which was spoken of Israel's greatest king and sweetest singer, who "after he had served his own generation, by the will of God, fell on sleep." For many months she was a great sufferer, but no murmur passed her lips; she accepted the teaching that these light afflictions are to work out for us a far more exceeding and eternal weight of glory.

On the day of her marriage there were committed to her the care of three orphaned ones, and in after years still another; to these were added three of her own, and the largeness of her heart embraced them all with equal affection and concern. No scene could be more impressive than that of those for whom she had toiled vieing with each other in her last days to relieve her suffering. She did not allow her alms to be seen of men, but verily her reward was seen of all. She sleeps in peace and awaits in full assurance the welcome, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."

T. B. HOLLOMAN.

Church News

Bishop James Atkins went to Texas last week to lend his counsel and assistance to the leaders and workers in that great field. He has done much to promote the several great enterprises that the Methodists of the Lone Star State now have under way.

The Brotherhood of St. Andrew (Protestant Episcopal Church) met in its annual session at the University of Chicago on September 4. It was reported that nearly two thousand laymen from all parts of the United States, were in attendance.

Dr. A. D. Betts, an honored superannuate of the North Carolina Conference, recently celebrated his eightieth birthday. Notwithstanding his years, he still keeps busy in the Master's service, often contributing articles to the church press which are models in their pointedness and brevity.

The presiding elders of all the Texas Conferences met in the assembly room of the Methodist Publishing House in Dallas on September 5. The object of their meeting was to cultivate a connectional interest in Texas Methodism, confer together concerning the work in general, and adjust such matters as concern alike all the Conferences in the State. One of the great needs of Southern Methodism is more concert of action, and we dare say that much good will result from this gathering.

The two Methodist churches at Rogers, Arkansas, have recently had a great revival, conducted by Dr. A. C. Holder, of Shreveport, La., and Rev. J. H. O'Bryant, the pastor, who is an ex-Mississippian. It is reported that there were 250 conversions and reclamations. Brother O'Bryant is one of the solid men of Arkansas Methodism and a valiant defender of the orthodox faith. It is such men as he that God honors with seals to their ministry. And he was fortunate in having the assistance of so skilled a workman as Dr. Holder.

Dr. L. G. Broughton, formerly pastor of the famous Baptist Tabernacle of Atlanta, Ga., but now in charge of Christ Church, London, is seeking to inaugurate a forward movement among his present parishioners. He desires to grade his Sunday school according to the American plan and to establish a training school for Christian workers. To carry forward the enterprises that he has in mind he estimates that he will need \$55,000. Of this amount his own congregation has subscribed \$12,000, and he is appealing to the people of London and all England to contribute the additional amount required.

Governor Colquitt, of Texas, has taken his membership out of the Tenth Street M. E. Church, South, of Austin. During the recent State campaign which resulted in his renomination, he was accused of being in league with the liquor forces, and on this account his pastor, Dr. W. D. Bradfield, refused to support him. Methodism cannot afford to be less outspoken in its opposition to the saloon to retain the favor of any man, or class of men. The outgoing of members of this kind, no matter how high their position in life, will not injure the Church, but, on the contrary, will help it.

Zion's Herald seems to be finding it somewhat difficult to keep out of politics. Two or three times within recent months it has made a fling at Mr. Roosevelt. Our contemporary would do well to leave him and also all other candidates alone. A church paper has enough battles to fight, if it does its duty, without mixing up in the strife of political parties. One of the most regrettable things of this age is the extent to which so-called religious journals have become secularized. A deeper and more constant spiritual note

would help most of our church papers, as well as many of our pulpits.

The Pacific Methodist Advocate calls attention to the fact that out of more than 7000 preachers in the Southern Methodist Church only 19 were suspended or expelled or withdrew from the ministry during the year 1911. There is no choicer body of men to be found on earth than those in our itinerant ranks. The rarity of such an occurrence is one reason why so much ado is made over it when one of them does go astray. But after all, the world is right in demanding a high standard for the men in the Christian ministry. And our Conferences should take pains to see that so far as the Church is concerned, it is never lowered. Nothing that is wrong should be condoned or passed over lightly.

From the Northwestern Christian Advocate we take the following: "The denominational statistics of Australia that have just been made public are interesting to study. The Episcopal Church is at the top with 1,710,443 adherents; Roman Catholics come next with a total of 999,450 persons. Then follow Presbyterians and Methodists, each with more than half a million adherents; Congregationalists and Baptists between them number 160,000; other Protestants 109,861; Lutherans 72,395; Unitarians are at the bottom of the list with 2175 adherents; free thinkers return themselves as numbering 3254; agnostics, 3084; atheists, 579; while over one hundred and ten thousand persons declined to make any declaration."

Bishop E. E. Hoss, who has been resting and undergoing treatment at the home of his son, Dr. Sessler Hoss, at Muskogee, Okla., is reported to be still improving. On Monday, September 2, the Nashville Christian Advocate received from him the following note: "In answer to the inquiries of many friends, I write to say that I do not regard my condition as being at all dangerous, though I am considerably shaken in the nerve centers. Were I to follow my own inclinations, I should go right on with my Conferences. But the physicians, who have given me a very thorough examination, positively forbid me to do any work for a long time. They doubtless know better than I what is the proper course for me to pursue. I shall honestly try to obey them, though the task will not be an easy one. The will of the Lord be done. I am ready to march or to halt, as he may order. My heart is deeply touched by the solicitude of my brethren and friends. Whatever comes, I shall never cease to be grateful to them."

EPWORTH LEAGUE ITEMS.

The Lafayette Chapter is growing rapidly. Organized just one year ago, they give promise of becoming one of the best in the State.

Requests for organization literature have come from Campti, Pine Grove, Oil City, Glenmora, West Monroe, and Clinton. At each of these places we hope soon to hear of new chapters.

The ministers over the Conference have shown a spirit of helpfulness by their prompt answers to letters of inquiry. Their words of encouragement, appreciation and kindly advice, together with the letters of hope and cheer from the Leaguers, have meant much in making the routine work of the office a real joy and source of blessing to the Secretary.

A recent letter from Mr. R. O. Coopender, first vice president of the Alexandria Chapter, says: "Our League is doing finely now. We decided not to suspend for the summer, and instead of decreasing in attendance, we are growing every Sunday. We gave a reception last week and had fully seventy-five present. We expect to organize a Junior League in the near future."

Reports from Mrs. Sudie J. Lingle, former field secretary, and from Mr. Robert A. Steele,

State president, tell of the District Epworth League Conference just held at Homer, Ruston District. The wide-awake district president, Rev. A. I. Townsley, whose work for the League has been so valuable, was an inspiration at this Conference, and the twenty or more young people in attendance returned to their homes filled with a more burning zeal to labor for the Master and to enlist others in his service.

The Lake Charles League has just returned from a five-days "camp." Their third vice president, Mr. S. A. Mayo, writes that it was a great success. He says: "We averaged twenty in camp all the time. Twice at meal time we had over thirty, and in all fifty-two came down." This League not only has a good time socially, but is doing a magnificent work otherwise. Its pledge on the "Cuba Special" amounts to \$60, and they have already paid it in full. They have also given largely to the French Mission work, besides doing much local charity.

The executive committee of the Louisiana Epworth League has decided to accept the cordial invitation from the Alexandria Chapter, and expects to hold the next conference in that city in the spring of 1913. The kind invitation from the Shreveport Chapter was highly appreciated, but the Committee deemed it wise to meet in a more central part of the State, so as to give every chapter a chance to send representatives. The Alexandria Chapter has also invited the Leaguers to meet with them for the Alexandria District Conference and Institute, which will be held some time in October. We earnestly ask the co-operation of the ministers in making this district meeting a success. We hope that every charge in the district will send a representative, and that through the means of this conference the Epworth League work may be better understood and new chapters organized. The presence of the ministers at these gatherings for the young people is always very encouraging, and we trust that a large number will attend.

MRS. CROW GIRARD,
Field Secretary, Louisiana Conference.

CHURCH EXTENSION NOTICE.

To the Preachers of the Mississippi Conference. If you remit me your Church Extension money by post office or express money order, please make it payable at Jackson, Miss., and mail to me at Philadelphia, Miss. I deposit at the Capital National Bank of Jackson, Miss., and it does not suit me to have orders made payable here at the office where I live. It gives trouble and expense. Don't burn this, but keep it.

Receipts to Sept. 2 are \$286, distributed among the districts as follows: Brookhaven, \$112; Hattiesburg, \$40; Jackson, \$25; Meridian, \$40; Newton, \$55.50; Port Gibson, \$4; Seashore, \$10.

This is about 3 per cent of our official assessment, and the year is nearly three-fourths gone. Fraternally,

THOMAS A. HOLLOMAN, Treasurer.
Philadelphia, Miss.

Can a man be a Christian and an office seeker, and go through a political campaign without getting mad? He can, but he'll have to try mighty hard.—Western Christian Advocate.

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Secular News and Comment

By Rev. A. J. Gearheard.

A suit has been filed in Meridian, Miss., against the Standard Oil Co., of Kentucky, for \$1,675,000. This is the largest suit ever filed in the Meridian courts.

It is reported that the Panama Canal will be so far completed by next September that vessels may pass through it. The formal opening of the canal will be one year later.

A power company has harnessed the Catawba and Broad rivers in South Carolina and will manufacture a nitrogenous fertilizer, using water power to generate the necessary electricity.

The annual reunion of the Mississippi Division of the Confederate Veterans will be held during October in connection with the State Fair at Jackson. General Bennett H. Young, commander-in-chief of the U. C. V., has been invited to be present and deliver an address.

It was formerly thought that the European Universities alone offered opportunities to foreigners to obtain instruction in the branches of advanced science, but during the last year 5,227 foreigners enrolled in American Universities. America is fastly forging to the front as a world educational center.

Wakao Ippel, one of the wealthiest men in Japan, was sixty years old before he knew how to read. At that time he was what Americans call a rag man. He then employed a teacher, and after acquiring an education, began his business career. He is now 93 years old, and a great financial power in his country.

A professor, hailing from the Edinburgh University, Scotland, has announced that science will soon proclaim to the world the discovery of a way to produce life without the due processes of nature. We do not anticipate any further news of the discovery. Some professors have a habit of making freakish announcements.

Butte, Mont., is to be a smokeless city. Electricity and compressed air will furnish the power to do the work in the mines and mills, where heretofore great engines with immense smokestacks have been in use. So pronounced has been the smoke pest in Butte that it has been impossible to grow any kind of vegetation, and the new era will be welcomed.

The Lafourche (La.) Levee Board has decided to raise the levees along the bank of the Mississippi River below New Orleans three feet, and build a modern highway at the base of the levee. In addition to making a convenient highway, the Board will make ample provision for protecting the levees in times of high water by making it easy to reach any point with plenty of material.

Agriculturists of prominence from every section of the United States will attend the thirty-second session of the Farmers National Congress which is to convene in New Orleans on Nov. 7. It is announced that the coming session promises to be the greatest ever held. Agriculturist experts of world-wide renown have been engaged to speak, and some of the most pressing problems of the farmer will be discussed.

The work of concentrating the rural schools of Mississippi into fewer school districts and serving the most distant patrons with free wagons, has gone to the point where it will require 150 wagons this year to accommodate the pupils in the outlying sections. The work of rearranging the rural districts and supplying the country schools with a better grade of teachers is under the supervision of Prof. W. H. Smith, who

is one of the best known educators in the State.

Under the new postal law by which parcels may be sent through the mails, 11 pounds of merchandise can be sent 50 miles for thirty-five cents, and for eleven cents for each additional fifty miles. In Germany the same package can be sent fifty miles for six cents. Thus, while we have the parcels-post law, we are a long ways from having anything that will materially reduce the cost of sending merchandise from place to place. The express companies will continue to do a big business at profitable rates.

There are between sixty and seventy teachers' syndicates in France, with a combined membership of about fifty thousand. One of the principles that these syndicates agree should be taught all school children in order to further world-wide peace is that it is more noble to follow any other calling than that of a soldier. The teachers have gone to such extremes as to urge young soldiers to desert. The French Government has at last taken a hand in the matter, and has ordered all the teachers' syndicates to be dissolved.

The death rate from pellagra in North Carolina during 1911 was 47 for every 100,000 of population. This is a higher death rate than exists for typhoid fever in the United States. Pellagra is a disease which is very little understood by the medical or scientific world; and its increase in fatalities in North Carolina for one year was more than 50 per cent. Under such conditions, and in view of the fact that more than twenty States are affected by the disease, it seems just and right that the National Government should finance a commission to study the cause of it, and seek to find a cure.

Recently a benefit horse-racing program was carried out in Memphis, Tenn., the gate receipts of which were given to the residents of the Old Soldiers' Home of that place. The practice of engaging in illegal or questionable things in the name of some charity is not uncommon. Some people even conduct various kinds of raffles in the name of the Church. We believe that the public should put an end to such practices by refusing to attend them. Why should horse-racing sports cast a reflection on the fair name of the many Christian men in the Memphis Old Soldiers' Home by compelling them to be the recipients of favors thus obtained?

SAN FRANCISCO LETTER.

By Rev. W. P. Andrews.

After several months spent in negotiations, straightening out title, etc., a deal has been closed with the city of San Francisco whereby the city has become the owner of our Centenary property, on Bush street, and our little congregation is temporarily without a home of its own. The city will use the lot for school purposes. We are pleased that it is to be thus used, rather than put to some profane use, as when a saloon was opened in a former house of worship of our Church in one of our cities.

The amount realized from the sale was not what we would have liked to get—not near the cost of the property—but some \$6000 more than the value of the lot, and more than we could get from any other buyer, since no one could be found who could make use of the buildings. In carrying out our plans for the building of the Fitzgerald Memorial Church it was necessary to dispose of this property as one of the preliminary steps. If plans formulated some time since are carried out, the Committee (consisting of Bishop Waterhouse, Dr. McMurry and Dr. J. M. Moore) will at once use the money realized from the sale to secure a site for the new church.

The congregation will doubtless continue to use the old premises until Conference, after which it will be necessary to secure temporary quarters. Let us hope that our people in this city will not long be compelled to worship in a hired

house. The agent for the Memorial Church fund, Rev. J. A. Batchelor, reports progress, and he hopes that a fresh impetus will be given to his work by securing the lot on which it is proposed to erect the new building. What is regarded as a fair offer has also been made for the Oakland property. We are hopeful that the sum of \$50,000 will have been secured in conditional subscriptions in California ere long; then, if the \$25,000 authorized by the Board of Church Extension to be raised in the Church at large shall also have been secured, the contracts can be let for building the two memorial churches. Let none of our friends throughout the Church fail to have a hand in this great enterprise, which means so much to our work in the West, and which, we are persuaded, will not fail to have some influence in the Orient. May we not hold our Conference in 1913 in the Fitzgerald Memorial Church? Let us hope so.

The work in San Francisco and Oakland is doing as well as could be expected, with our present facilities. Rev. J. W. Horn, at Centenary, San Francisco, has received about seventy members since Conference, and Rev. W. J. Sims is preaching to growing congregations in Oakland. We already need a new and larger church in Berkeley. Fortunately, our location there is excellent, but the congregation now fills the auditorium; the family of the pastor has been almost entirely crowded out of the parsonage to make room for the Sunday school classes, and still more room is needed.

I referred above to the slowness of getting through the Church property deal. This was largely due to the carelessness of officials in handling the property. Among other things, the records showed no evidence of the satisfaction of a mortgage that had been paid off a number of years ago. It took considerable time to reach the mortgagee and get a second "satisfaction" executed. When will our people learn to transact business for the Church in a business-like way?

619 Pacific Bldg., San Francisco, Cal.

A YOUNG HEROINE.

An act of heroism which should entitle Miss Ruth Lott to a Carnegie medal, was performed in the Mississippi Sound, off the Seashore Camp Ground, Saturday, Aug. 31, an act which unquestionably saved the life of one and possibly of three young ladies who were bathing with her.

The four young ladies—Misses Ruth and Mary Lott and Mabel and Hattie Bishop, ranging in age from 12 to 16 years, are stopping with their parents at the Camp Ground enjoying a summer vacation. On Saturday morning, as is their habit, the young ladies took a boat, and rowing out into the Sound to a point which they judged it to be about shoulder deep, they cast the anchor and prepared to enjoy a dip in the salt water.

In the meantime, however, the boat had swung around on its anchor and when the girls jumped into the water it was found that the water was over their heads. Ruth Lott was the only one of the party who could swim, and, grasping her younger sister, she succeeded in keeping her afloat and her head above water, while the other girls clung to the boat. Declaring that she would stay with her sister until she herself was drowned, Ruth courageously battled with the water until assistance came in the person of a passing fisherman, who was attracted by the cries of the girls, and took all four to the shore in his boat.—Jackson (Miss.) Daily News.

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Every Suite Sold.

AS CALVINISM SEES IT.

My dear Dr. Meek: On my return from Texas, I find in the Advocate of Aug. 8th a lengthy quotation from the Presbyterian of the South charging me with teaching Universalism because I contend for infant regeneration. The Presbyterian says: "If all infants are regenerated at birth, or preceding birth, then salvation is for all, or grace is no more grace. A regenerated person is a saved person, whether that regeneration takes place in infancy or maturity, or the Spirit's work is vain. It is of the Spirit that one is born again. And if all are regenerated in infancy, 'at birth' or preceding birth as our brother claims that his Church teaches, then all are saved." Yes, truly. But here we Armenians part company with the Calvinists. As they who teach that falling from grace is impossible, see it, if all men are in infancy saved, then no one is ever lost: but we believe that though all are in infancy saved, yet many lapse from that regenerate state and are lost, and many finally go to an eternal hell. I am an Arminian, and no more of a universalist than is the Editor of the Presbyterian.

Nor am I a Pelagian—nor was Wesley, nor Fletcher, nor were the majority in our last general Conference. I believe with all my believing power in the VII Article, you quote. I believe "in the corruption of the nature of every man that naturally is engendered of the offspring of Adam, whereby man is very far from original righteousness and of his own nature inclined to evil, and that continually." I truly and unequivocally believe it all. I also believe what John wrote of Jesus: that He "lighteth every man as he cometh into the world," see John 1:9, R. V., margin—"He lighteth every man" with salvation. I also believe that Paul wrote, "as through one trespass (that of Adam) the judgment came unto all men to condemnation, (damnation is a true rendering,) even so through one act of righteousness (the death of Christ) the free gift came unto all men to justification of life" (Rom. v, 18). I believe with the saintly Fletcher that Paul meant just what he said, that all men are justified through Christ's redeeming death. If justified, then regenerated; for the two are never apart in time. If all men are once regenerated, it is in infancy. Then every sinner is a backslider, and unless he is regenerated again will go to hell at last. This is the view of such Methodists as Fletcher, and Whedon, and Bishops Cook, Tigert, and a host of others. We believe thus because we look at it from an Arminian and not a Calvinistic view point, and there is no Universalism in the belief.

No, Doctor, the ritual, and certain "individual theologians" which teach infant regeneration, are not out of harmony with the VIlth, or any other of our Articles of Faith, not at all out of harmony with any authoritative Methodist, or Arminian teaching. We are out of harmony only with Calvinism in this matter; and we can well afford to be so. More than all we are in harmony with the New Testament.—H. Walter Featherstun.

SOME WORDS BY THE EDITOR.

Dr. Featherstun's point that universalism does not necessarily follow from birth regeneration is, we think, well taken. Our purpose in quoting the Presbyterian of the South was not to endorse that view, but to show that the Methodist Church in the formal and official statement of her faith does not give the slightest countenance to the teaching that infants are born regenerate. The Doctor contends that there is not the least conflict between the Seventh and Eighth Articles of our Faith and the doctrine of birth regeneration, but how he can take such a position passes our comprehension. The Seventh Article declares that man is born with a nature that is 'corrupt and inclined to evil, and that continually.' And since infants are born in precisely the same state now that they have been from the time of Adam's fall, this inclination to evil must be stronger than

any inclination to good that may exist, as otherwise the far greater prevalence of evil in the world would be inexplicable. Now, is it not a queer sort of regeneration that leaves those who have experienced it corrupt in nature, inclined to evil (more so than to good), and that continually? It certainly seems so to us. Indeed, from such a regeneration, we are ready to say, in the language of the Episcopal Prayer Book, "Good Lord, deliver us!"

As to what Mr. Wesley's views were on the subject, it is only fair to let him speak for himself. In his sermon on "The New Birth" he says: "Every one descended from him (Adam) comes into the world spiritually dead, dead to God, wholly dead in sin, entirely void of the life of God; void of the image of God, of all that righteousness and holiness wherein Adam was created. Instead of this, every man born into the world now bears the image of the devil, in pride and self-will: the image of the beast in sensual appetites and desires. This, then, is the foundation of the new birth, the entire corruption of our nature. Hence it is that, being born in sin, we must be born again. Hence every one that is born of a woman must be born of the Spirit of God."

It does not break the force of this statement of Mr. Wesley to affirm that he subsequently modified his views. The only point at which he varied them touching this question was that he discarded the dogma of transmitted guilt. This sermon on "The New Birth" is one of the fifty-two which Dr. Du Bose, in his "Symbol of Methodism," says "were thoroughly revised by him (Mr. Wesley) certainly as late as 1783," and it has an undisputed place in the Wesleyan Standards.

But what amazes us more than anything else is that our good friend should undertake to make John Fletcher an advocate of birth regeneration. Why, in his "Appeal to Matter of Fact," Fletcher even goes beyond Wesley, beyond what any Methodist, or even Presbyterian, would now dare to teach, and quotes with full approval the Ninth Article of the Anglican Church, which is essentially the same as the Seventh Article of our Faith, with the added affirmation that "in every person born into the world, it (original or birth sin) deserveth God's wrath and condemnation."

As a matter of fact, we do not believe that, properly interpreted, scarcely any of the authorities under whom the Doctor has sought to shelter are with him. Nor do we think that the last General Conference meant in revising the Ritual to declare in favor of birth regeneration. But, for the present at least, we do not wish to be led into a discussion of these questions. We are quite willing to leave the matter in the hands of the gifted young disputant who has drawn his lance to do battle for the orthodox teaching of the Church. We have on file an article from Dr. Featherstun's pen in which he seeks to show that the New Testament writers sanction his view; we will publish this next week, after which Brother Lipscomb may reply if he cares to do so. Later we may possibly have something further to say. We regard this subject as of great importance. It is certainly a thing of tremendous consequence whether we are to teach our children that they stand in need of Christ's saving power and should seek to come in touch with it, or that they are born regenerate and need no new birth. Upon a right answer of this question the eternal destiny of thousands may be hinged.

LAYMEN'S MISSIONARY MOVEMENT.

A General Missionary Conference of the Methodist Episcopal Church, South.

At the request of the Secretary of the Laymen's Missionary Movement, there was a meeting of Mission Board Secretaries held at Nashville, June 19th, to consider with him plans for the Conference of the Laymen's Missionary Movement, to be held at the Southern Assembly Grounds, Waynesville, N. C., June 26th, 27th, 28th and 29th, 1913.

The discussion had not proceeded far before Dr. Pinson expressed what afterwards proved to be the feeling of all present, that the nature and scope of the Conference should be enlarged so as to take within its purview all the missionary

activities of the Church. The epoch-making Conference, held at New Orleans in 1901, was reviewed and the question arose, is it not time and are not the conditions at home and abroad ripe and pressing for another great meeting of similar character, with reasonable prospects for equal or even larger results? As the discussion proceeded, enthusiasm grew until there was but one opinion and that was decidedly affirmative.

A study of the New Orleans Conference showed it to have been largely a Conference of preachers and women workers, the laymen of the Church having but a comparatively small representation on the program and in the topics discussed, and it was suggested that from a Conference planned and conducted in such wise, as to secure the active interest and co-operation of our laymen, we might confidently expect far greater results than have hitherto been achieved.

In accordance with these conclusions, another meeting was held at Nashville on July 25th, at which were present Drs. Ed. F. Cook, John M. Moore and E. H. Rawlings, of the Board of Missions; John R. Pepper, C. F. Reid and R. B. Eleazer, of the Laymen's Missionary Movement, and the day was spent in blocking out a plan of organization.

It was proposed that the Conference be called, "A General Missionary Conference of the Methodist Episcopal Church, South, under the auspices of the Laymen's Missionary Movement," that it should be held at the Southern Assembly Grounds at Waynesville, N. C., June 26th, 27th, 28th and 29th, 1913; that it should be similar in scope and purpose to the General Missionary Conference, held at New Orleans in 1901; that the Conference should embrace within its purview all the missionary activities of our Church, and that every available means should be used to make it the most significant gathering of the kind ever assembled in the South.

A General Committee for promoting the Conference was selected, of which Mr. John R. Pepper was asked to be chairman, Bishop W. R. Lambuth, vice-chairman, and C. F. Reid, secretary. It was also decided to request others to become members of this General Committee as follows: All our bishops; all members of the Executive Committee of the Laymen's Missionary Movement; all secretaries and members of the Board of Missions, all General Conference officers, all Conference lay leaders, all Conference missionary secretaries, all presidents of Conference Mission Boards, and others to be selected later.

Out of this General Committee, an Executive Committee of fifteen was selected to have immediate charge of all matters pertaining to the setting up and conduct of the Conference. The other committees arranged for were a Program Committee, a Publicity Committee, a Transportation Committee, and an Entertainment Committee.

Bishop Lambuth is expected to return to America about the 20th of September, and because of his extended experience it was decided to request him to assist in the practical direction of arrangements for the Conference and to devote all the time to this work that can be spared from his other duties.

The Southern Assembly Grounds are being rapidly prepared for the reception of the Conference. The great auditorium and the hotel are now in process of construction, and we have from the management a guarantee that by the time set for the meeting of the Conference there will be ample auditorium and hotel accommodation for four thousand delegates and guests.

The place selected for the meeting of the Conference is one of surpassing grandeur and beauty. Shall we not be much in prayer that this gathering of the missionary forces of our great Church in the midst of these manifestations of God's marvellous love and power shall mark the most decisive advance step our Church has ever taken towards God's great objective in all his works—the redemption of a lost world?

C. F. REID.

The Home Circle

A FAREWELL.

(The following is said to be the song that Josephine sang to Napoleon when she found that he was going to divorce her).

"Together now! But the morrow's morn
Will find us apart and afar;
For yours is the path of the rising sun
And I am a setting star.

"I have made my love a torch for your path,
It is all I could do or could be,
But a greater splendor lures you on
And there's no more need of me.

"You will follow the call of the beckoning
world,
You will learn the world's unworth,
But your heart will lead you back to me,
From the uttermost ends of the earth.

"You will cry one day as a lost soul cries
In the ear of the Powers above:
'O Fate! take all the gifts you gave,
But grant me a woman's love.'

"Farewell! Farewell! the morrow's morn
Will find us apart and afar,
For yours is the path of the rising sun,
And I am a setting star."

THE PINK DOLL DRESS.

Mrs. Manning felt greatly worried over her daughter Fannie's selfishness. She seemed to take no thought of any one but herself. If there was only one apple left in the dish, she claimed it. If there were three white ruffled dresses to be ironed, she wanted hers first. Her mother had chided her in vain for her grave fault. At last she thought of an antidote to Fannie's growing habit. For a small girl, Fannie could sew unusually well. She made all the clothes for her own dolls.

"Fannie," said her mother, "I was calling on the poor yesterday, and I saw a dear little crippled girl who couldn't walk a step. What do you think she had in her arms?"

"A doll, most likely," Fannie answered without much interest.

"She called it a doll, but it was nothing more or less than a battered old rolling pin with a blanket pinned around it."

"I should think her mother would be ashamed of herself to let her little girl have such a thing for a doll," was Fannie's disgusted comment.

"Her mother is dead, my dear. The little girl lives with an aunt who has three children of her own and who looks too poor to buy a doll. On my way home I bought this," taking from a drawer a pretty little doll with a cloth body and bisque head, with laughing eyes and rings of yellow hair. "I'd like to have you dress it, please, you're so handy with your needle—will you?"

"Yes, I'll dress it. I'll make it a little pink dress like my new one. How will that do?"

"Just the thing," assented her mother. As Fannie loved to sew, she did not have to be urged to dress the doll without delay. She did so because she wanted to see how the doll would look in a new pink dress. When it was ready it was really pretty enough to make glad the heart of any little girl. She showed it to her mother, who praised it heartily, and then said:

"Now, my dear, please take it to little Kathie and tell her that you dressed it."

"All right, I will."

She got the address and started, wondering what the poor little girl with the rolling-pin doll would say when she saw the beauty in the pink dress. She had not the faintest idea that she, herself, would be strangely stirred, but such was the case. When she reached the place Kathie called home she found her alone, except for a small boy asleep on an old cot. The "aunt" was out, the two children were playing in the yard. The room in which Kathie sat was on the first floor. The outer door stood wide open, inviting a breath of fresh air, but failing to get it.

"May I come in?" asked Fannie, catching a glimpse of the little cripple.

"Oh, yes, please do," was the eager answer.

Fannie went in quickly, for there was a tone in the child's voice as she said: "Oh, yes, please do," that strangely touched her.

Fannie, being a quick observer, took in all the details of the little cripple's surroundings: the rolling-pin doll in her arms, the little stand beside her, evidently with the child's mid-day lunch on it (and such a lunch!), the faded paper on the bare wall, the barren outlook through the open door. I was about to say that there was no beauty anywhere, but that would have been a mistake. There was—unmistakably—beauty in the pale, patient face of little Kathie. Fannie was conscious of it, as the sweet blue eyes met her own, and her heart then and there went out to the child. In all her short life, she had never felt so generous as she did then, sitting in that poor room beside the crippled child. Before she had even opened the box that held the pretty doll in the pink dress, she was thinking of a number of things she wanted to do for her. Her thoughts ran after this fashion:

"The dry looking bread makes me sick just to look at it. I must bring the poor little soul a nice lunch some day—soon." "I must bring her a bunch of my sweetpeas, too—wonder what she'd say if I should?" "And I could give her my dear little pink china vase to put them in." "And she's so small, I believe my outgrown pink muslin would be just right for her."

Presently she put the box, with the doll, in Kathie's lap. "It's for you; guess what it is?" she said.

"For me!" gasped the child in wonderful delight. "Oh, I never had a gift before—I couldn't guess."

"What would you like most?"

There was no reply.

"What would you like most?" repeated Fannie.

"Oh, I'd like—I'd like—but it could not be that—it could not be that."

"What couldn't it be?" asked Fannie. "What is it you'd like most?"

"It couldn't be a doll, could it?" the sweet voice asked, eagerly.

Fannie smiled.

"Just lift up the cover of the box and see," she said.

What occurred then was a beautiful illustration of the sweet old saying: "It is more blessed to give than to receive."

The small fingers trembled as they opened the box, but the little voice was silent when the laughing doll face looked up into her own. For a moment or two she scarcely stirred, then she cried out: "It's mine, isn't it? It's really mine—you said so, didn't you?"

"Yes, it is really yours. Mamma bought it for you, and I dressed it."

"Oh, I love it," she said, "and I love you for making the dear little pink dress and the white ruffled apron."

Days came and went, but no one called Fannie selfish any more. Her whole nature seemed to have changed with her thought of Kathie and her needs. The pink china vase belonged to the little cripple now, so did the rosebud plate and mug, both of which had been among Fannie's treasures. Many a dainty was "passed on." Flowers and fruit went "over the line" (as Fannie facetiously designated the way from her own home to the little cripple's), as well as other desirable things.

"My dear," said Mrs. Manning, one day to Fannie, "it makes me very happy to see your devotion to one of the least of these."

"It makes me happy, too," was the smiling response.—Ernest Gilmore, in Christian Intelligencer.

COST OF DISCOVERING AMERICA.

A Chicago antiquary has discovered that Columbus received a salary of \$320. He estimates that the whole cost of the expedition that found America was about \$7,000. John Knox received a salary of \$220, and a leading lawyer in the time

of Edward IV, was content with a fee which amounted to \$1 in our money. A sumptuous Christmas dinner could be bought then for 17 cents. A dollar went a long way in those days, but the salaries of professional men and the wages of laborers seem absurdly meager when compared with the best paid ability and skill in these modern days. The good old times would present no attraction to those who imagine there was a time when labor was much better rewarded than it is to-day. Despite the monopolies and trusts, a moderate fortune can be acquired now more readily than it could in former times. In 1820 a man who had \$20,000 was accounted rich and such men were very scarce.—From the Philadelphia Public Ledger.

WHY DON'T YOU GO TO CHURCH?

You are "too tired to go to church." That's sheer nonsense. There isn't a place on this continent so restful as the church. You are going to lie around the house all day; doze in a hammock; loiter in a rocking chair; go to sleep over a book. That isn't resting, that's loafing. Tell yourself, honestly—did you ever in all your life see a loafer who looked rested? Did you ever see a loafer who didn't look tired all the time? The people who try to rest are always tired. Resting is the hardest work in the world when you make work of it. Two hours in church, two hours in the quiet; the music, the sermon, the reading, the uplift which comes from the new channels into which your mind is led, will rest you more physically, morally, intellectually, than all the day spent in trying to rest. Why don't you go to church?—Bob Burdette.

Those who seem to escape from discipline are not to be envied; they have farther to go.—A. C. Benson.

Philosophy of life is like a bicycle; it goes well on the level and downhill and over good roads, but with the uphill and the mud, one must get off and push.—Marian Lee.

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Editorial.

OUR DUTY TO THE NEGRO.

We desire to call special attention to an article by Mr. Charles Stelzle entitled "Facts About the Negro," which appears on another page. In our judgment, it is well worth a careful reading. We concur fully in the view that the Negro is here to stay, and that his future must largely affect that of the white people among whom he lives. In a sense, the problem which this race presents is a national problem, but it remains true that the section which it most vitally affects is the Southern States. With the people of the North, the question is chiefly an academic one, but with those of the South, it is a practical issue of the gravest importance. So far as the latter are concerned, it is not a mere theory, but a serious and perplexing condition which they confront.

Those who think that the Negro problem is wholly or chiefly political are greatly mistaken. If the black man were permanently disfranchised by a constitutional enactment, his presence here in large numbers would leave all the graver features of the problem absolutely untouched. The Mongolians upon the Pacific Coast are not citizens, and yet there is a race problem there that is acute and quite troublesome. Perhaps the only complete solution of the race problem would be the colonization of the negroes, but that is now impracticable, if not impossible. Next to that, the thing which would go furthest toward its solution is the thorough Christianization of both the blacks and whites in the South. In the betterment of the colored man's moral, religious, and social condition we feel the deepest interest. There is upon the white people of this section a solemn obligation to lend this needy people a helping hand. We ought to do more to instruct them and lead them into the ways of rectitude and virtue. We fear that as preachers we are not giving them the attention and assistance that we ought; nor are we sure that our Church has the work on her heart to the extent which she should. God has set before us this open door, and we be unto us if we turn negligently away from it.

In working for the real improvement of the colored race, we think there are two dangers that should be studiously guarded against. In the first place, the Negro should not be drawn into politics. As long as the blacks are so numerous in the South, the white people will resent their active participation in the affairs of government. Their property rights and the opportunity to advance educationally, morally and industrially, are worth vastly more to them than the exercise of the ballot and the holding of office. We think, therefore, that it is most unwise for them to imperil everything by contending for a privilege which is not absolutely essential to their development and prosperity. And those who advise them to pursue such a course are most unsafe counselors.

The other point which should be guarded against is that of awakening among the colored people the least aspiration for social intermingling with the whites. They should be taught with the utmost candor that any dream of that is utterly futile, that they should seek to maintain their racial integrity and develop a Christian social order of their own. Whoever leads the Negroes to believe that the time is ever coming when they may move in the same circles with the white people does them incalculable harm. The implanting of such ideas in their minds is vicious, and tends to start them upon a path that can only result in their destruction. We have little disposition to criticise the work of the Methodist Episcopal Church among the black population of the South—on the contrary, we are disposed to accord it high praise; but we have

sometimes feared that the Northern Methodists are not as careful at this point as they should be; that their methods of operation tend to exert an influence in the direction of social equality that is not helpful.

We make these statements as a true friend to our brother in black. We yield to none in our desire to see him go forward along all worthy lines of progress, and we covet for the Methodist Episcopal Church, South, a large share in the work of lifting him up to a higher plane. It is our wish that harmful mistakes may be averted and that only that which is really helpful may be undertaken, that has moved us to write these lines. In dealing with a question of such tremendous importance the utmost sincerity and candor are demanded.

A SUNDAY IN BATON ROUGE.

About the middle of last week we received a message from Rev. W. W. Drake, our pastor at Baton Rouge, asking us, as he was engaged in a meeting at Denham Springs, La., to fill his pulpit on the following Sunday. Having often desired to visit the Capital City of Louisiana, we were glad to avail ourselves of this opportunity. So, intent upon this mission, we boarded the Y. and M. V. train last Saturday afternoon at 2:55 o'clock, and was soon speeding northward along the east bank of the Mississippi River.

What a panorama of beauty nature presents in fields and woods in these opening days of autumn! In quick succession we swept past vast stretches of sugar cane, rustling in the breeze; broad acres of corn, sometimes yet green and growing, sometimes with the stalks almost hidden from view by the luxuriant pea vines that encircled them, and frequently with the ears and blades wearing the brown hue that heralds the approaching harvest season; wide-reaching meadows, fragrant with new-mown hay; skirts of timber where the foliage is already beginning to show a variety of colors; patches of rice with the plant being cut and hauled away; areas of cotton, blooming and opening at the same time, and marshes whose entire surfaces were covered with water lilies of rarest beauty. We were so enraptured with the loveliness of the country that we paid little attention to the towns and villages through which we passed, though we observed that there was a throng at nearly every depot and that "Cuffy" was much in evidence.

As it is elsewhere, the Mississippi River valley in Louisiana is marvelously fertile. There is scarcely any product of the temperate zone that it will not grow successfully. With large quantities of such land (much of it yet wholly undeveloped), the South is bound to have a great industrial and commercial future. Perhaps, her present most urgent material need is an intelligent and industrious class of white farmers.

Almost ere we were aware, we were in Baton Rouge (eighty miles from New Orleans), where Brother W. S. Holmes met us with an automobile and carried us to the hospitable home of Mrs. S. B. Jones, in which we were pleasantly entertained. After a stormy night, Sunday dawned bright and fair, but the heat was most intense. Fortunately, however, our First Church is well supplied with electric fans, and at 11 o'clock we were greeted with an audience that pretty nearly filled the spacious auditorium. At the evening hour, in spite of threatening weather, we had another very good congregation, composed mostly of young people. To the editor, at least, these services were most enjoyable. Particularly did we appreciate the singing of the choir, which was in admirable taste and was not overdone. We were especially pleased to have with us at night Rev. H. S. Johns, the capable Chaplain of the Louisiana State Penitentiary, who resides in the city.

The temptation is strong to write of Baton Rouge, but the requisite space is not at our disposal. It is a progressive city of about 20,000 population, with paved streets, a belt street-car line, large and up-to-date stores, handsome public buildings, and attractive residences and churches. Its pride is the State University, which is a magnificent institution, with a yearly attendance of more than six hundred students.

Methodism is well to the front in the city. First Church has a membership of nearly 600, and the Sunday school, of which Brother W. S. Holmes is the young and stirring superintendent, even at this season numbers 388. In the more favorable months of the year it is much larger than this, and in efficiency it is scarcely surpassed by any school in the State. Brother Drake is in high favor with his flock, and is doing a great work in this important pastorate. We heard unqualified commendation of him on every side. Second Church has a membership of more than 200, and is active and growing. The pastor is Rev. G. P. White, whom we were disappointed in not meeting. We hope to see more of Baton Rouge in the not-far future.

THE ELECTION IN LOUISIANA.

The Democratic primary election was held in Louisiana on September 3. A heavy vote was polled and the results indicate that Louisiana is undergoing some change in political sentiment. In the city, the administration forces won every office, but by largely reduced majorities. The leaders of the opposition are optimistic regarding the trend of political opinion, particularly in Orleans and Jefferson parishes.

The following candidates have been declared nominated: For District Attorney of Orleans Parish, Hon. C. C. Luzenberg; for Congress in the First District, Hon. Albert Estopinal; Second, Hon. Garland Dupre; Third, Hon. Robert Broussard; Fourth, Hon. John T. Watkins; Eighth, Hon. J. B. Aswell; for Supreme Court, Second District, Judge A. D. Land. The following candidates will enter a second primary for Congress, Fifth District, Hon. J. W. Elder and Hon. O. C. Dawkins; Sixth District, Hon. L. L. Morgan, and Hon. Chas. Claiborn; Seventh District, Hon. L. Lazaro, and Hon. J. W. Lewis. Judge Charles A. O'Neil will enter a second primary with Judge R. R. Reid for Associate Justice of the Supreme Court from the Fourth District.

PERSONAL AND OTHER NOTES.

Haynesville, La., reports an enjoyable meeting in which the preaching was done by the pastor, Rev. G. D. Anders, and Rev. D. E. Kelley, of the Mississippi Conference. Much interest was manifested, and great good was accomplished.

Rev. J. B. Culpepper, and his son, Rev. O. B. Culpepper, are conducting a revival at Columbia, Miss., where Rev. B. F. Lewis is pastor. The meeting which these brethren closed at Jackson, Miss., last week was fruitful, and exercised a far-reaching influence for good.

Miss Belle Roberts, writing from Bogie Chitto, Miss., tells of two inspiring sermons that she heard there by Rev. I. L. Peebles: one on "Judgment to Come," and the other on "Heaven." As a dispenser of the Word, Brother Peebles has uncommon gifts, and it is not unusual for him to deliver discourses that thrill and stir his audiences.

The many friends of the late Rev. A. J. Foster, of the North Mississippi Conference, will be pleased to know that his son, Mr. J. T. Foster, will be the instructor in English in the Killeen High School (Texas) during the next session. No class of young men and young ladies give a better account of themselves in the varied activities of life than those reared in parsonages.

Rev. J. H. Mitchell, the resourceful presiding elder of the Corinth District, in sending in his fourth round of appointments, says: "We are hoping to round out the year well. Many of the brethren have had good meetings in their charges, and the outlook generally is encouraging." We have a vigorous Methodism in Northeast Mississippi, and are fortunate in having Brother Mitchell to lead our forces in that section.

We are indebted to our esteemed friend and brother, Dr. W. H. Mounger, of Rolling Fork, Miss., for six subscriptions, sent in last week, at \$1.50, with no commission extracted. We are pleased to know that, after his trouble with his eyes and his stay in Memphis last spring to have them treated, he is again energetically at work for the Master. Dr. Mounger is one of the best informed and equipped Methodist ministers in Mississippi.

Mansfield College opened most auspiciously on Wednesday morning, September 4, with a largely increased attendance. Students are still arriving nearly every day, and the prospect is for the best session the institution has ever had. President Bobbitt and his fine corps of teachers are delighted with the outlook. Brother Morris, our accomplished pastor at Mansfield, will tell of the opening exercises and things going on at the college through our columns next week.

A very successful meeting was recently held at Bay Springs, Miss., in which the pastor, Rev. W. A. Hays, had the assistance of Rev. Dan Kelley. Mr. John Kelley, a brother of the evangelist, rendered efficient service as the choir leader. The entire community was brought under the influence of the meeting, and there were a goodly number of conversions and reclamations, about a dozen family altars were erected, and 27 united with the Methodist Church on profession of faith.

Mr. J. D. Barbee, who, with his wife, is still at Waynesville, N. C., is steadily improving and gaining in strength. He expects to return to his home at Greenville, Miss., about October 1. The pleasure of his stay in the mountains of the Old North State has been greatly increased by the presence with him for the past two weeks of his brother, Mr. D. R. Barbee, one of the editors of the Mobile Register, who has been taking a short time off from the exacting duties of the tripod.

Major R. W. Millsaps is spending a few weeks at Asheville, N. C. He reports that he is in fine health and having a pleasant vacation.

Rev. C. A. Battle, the diligent pastor of Felicity Church, New Orleans, has been sick for a few days with a summer cold. He was unable to occupy his pulpit last Sunday.

In addition to pressing the claims of the Advocate and the Conference collections, Brother G. G. Yeager, the pastor of the Auburn (Miss.) charge, has held four revival meetings recently, in all of which the Lord was glorified and souls were converted.

Rev. G. R. Ellis recently assisted Rev. M. L. White, the pastor, in a meeting at Alot, Lamar County, Miss., in which 23 were received into the Church and two infants were baptized. The meeting lasted eight days and the whole church was greatly revived.

Among those who have been mindful of the Advocate and sent in lists of subscribers within the past few days are the following: Rev. J. Hurvy Hoffpaul, of Henry, La., 5; Rev. E. O. Phelps, of Magee, Miss., 4, and Rev. W. L. Blackwell, of Hermantown, Miss., 2.

Rev. J. E. Cunningham, presiding elder of the Aberdeen District, wires that Rev. I. D. Borders, whose assignment to Aberdeen station was announced in the secular papers, has decided that it is impracticable for him to accept the appointment. This leaves this important pastorate still open.

The Arkabutla (Miss.) charge is making gratifying progress under the efficient ministry of Rev. R. G. A. Carlisle. The Arkabutla church has recently enjoyed a great meeting, during which there were 35 conversions. The pastor has the interest of the Advocate at heart, and has sent in a number of subscribers.

Rev. W. W. Holmes, associate pastor of First Church, New Orleans, will return home this week from Virginia, where he and Sister Holmes have been spending their vacation. In a letter to one of the New Orleans pastors, Brother Holmes stated that he had been in a train wreck, but did not state whether he sustained any injury.

In a letter announcing a good meeting and the presence of more than one preacher assistant, a pastor in our territory closed by saying that the people and friends both near and afar had given him a big "pounding." We dare say that after more than one preacher "assisted" at the parsonage, as well as in the pulpit, a pounding was needed.

The Palmer Creek Camp Meeting, which is held annually within the bounds of the Coalville (Miss.) charge, will begin Sept. 20. Rev. Dan Kelley has been engaged to do the preaching, and a great meeting is expected. The Coalville charge is in a prosperous state, and the work of the Church has an able leader in Rev. C. C. Gihson, the pastor.

The Franklinton (La.) charge has recently been blessed with two very successful meetings. The pastor, Rev. L. C. Wilson, was assisted at Franklinton by Rev. W. W. Holmes, of New Orleans, and the meeting resulted in 22 new members being added to the Church. At Fisher Church Rev. L. I. McCain did the preaching, and 17 accessions are reported.

Rev. J. E. Sampley, pastor of the Harriston, (Miss.) charge, has just closed a successful meeting at Cane Ridge, near Lorimer, Miss., during which he had the able assistance of Rev. John Paul, of Meridian. There were five accessions to the Church. Rev. H. B. Watkins was a visitor during the meeting, and added to its success by preaching a very helpful sermon.

Mr. J. W. Carnes, a layman whose worth as a steward, trustee and Sunday school superintendent has been abundantly proven, has been confined to his bed in McDonoghville, La., for the past two weeks with pleuro-pneumonia fever. He is now convalescing, and his immediate recovery is looked forward to with pleasure by his many friends in Louisiana and Mississippi.

Dr. F. N. Parker, together with his family, returned to Durham, N. C., last week, to resume his labors at Trinity College, in which he holds the chair of Biblical Instructor. The brethren kept the Doctor busy while he tarried with relatives in Louisiana, calls to preach coming to him from every direction. He is still ours—we have only loaned him to North Carolina for a season.

Just as we are closing our forms, the mails bring us the following interesting announcement: "At the conclusion of the sermon at the Methodist Church, at Tunica, Miss., on Sunday evening, September 8, the pastor of the Tunica charge, Rev. L. P. Wasson, was united in marriage to Miss Ella Willbourn, Rev. H. M. Young, of Coahoma, officiating." We extend heartiest congratulations.

Dr. J. T. Sawyer reports a good meeting held at Day's Church, near Liverpool, in St. Helena Parish, La. Beginning on Sept. 1 and running through Sept. 8, he preached twice a day to con-

gregations which filled the large auditorium of the church. Many claimed to have been blessed and the membership was greatly revived. Rev. J. B. Fulton, the pastor, is in high favor with his people, and will hand in a fine report at Conference.

Rev. James V. Bennett was his own evangelist in a meeting recently held at the Gilton Church, on the Pleasant Grove (Miss.) charge. The visible results were about sixty conversions and reclamations, twelve family altars erected, nineteen infants baptized, and thirty-seven accessions to the Church. If more pastors would, with faith and persistence, besiege the strongholds of sin in their charges, doing the preaching themselves, more such glorious victories might be announced.

Having been given by his people the month of August for a vacation, Rev. T. H. Morris, our pastor at Mansfield, La., spent the time in revival work, and his labors were crowned with considerable success. We have from his pen an interesting account of the meetings in which he was engaged, which we are forced to carry over until next week. Brother Morris is making full proof of his ministry in the Louisiana Conference, to which he came as a transfer last December.

Rev. D. E. Vickers reports a great meeting at the Homewood Church, on the Rose Hill charge, Mississippi Conference. The preaching was done by Rev. T. J. O'Neil, the wide-awake presiding elder of the Newton District, and there were 96 conversions and 30 accessions to the Church. Such an awakening is enough to fill a pastor's heart with gratitude and thanksgiving, and, of course, Brother Vickers is happy. A more extended account of this gracious season of refreshing will appear in our next issue.

Rev. I. T. Reames, who has served the Opelousas charge effectively for the past two years, has been transferred from the Louisiana Conference to the Columbia Conference, and will leave at once for Oregon. Brother Reames was formerly a pastor in the Northwest, and the wonderful climate and hustling spirit of that section of the country has wooed him back. The real reason, however, of his returning to Oregon is that both Sister Reames and himself are blessed with much better health there than in Louisiana.

On a postcard from West Monroe, La., addressed to this office, was this brief, but telling message: "Just got home from prayer meeting. Fifty-five present. Yours for others, E. B. Troy." When Brother Troy took charge at West Monroe he found a prayer meeting with a small attendance. It has enjoyed a steady growth since he began his ministry there and is now doing finely. If, as it is said to be, the prayer meeting is the thermometer of the church, then the West Monroe congregation must be getting near the boiling point.

Rev. D. A. Morris, of Ohio, who is a brother of Rev. C. M. Morris, pastor of the Bayou La Chute charge, has held some very effective meetings in Louisiana recently. An account of his meeting at LeCompte appears in our "Tidings from the Field" department this week. Brother Morris will continue in the evangelistic work in Louisiana until the session of the Louisiana Conference at Monroe, and is available for meetings from Oct. 9 to Dec. 11. Any pastor who may secure his assistance will have good help. He may be addressed for the present at Boyce, La.

Rev. H. W. Ledbetter, the pastor, recently closed a successful meeting at Holum, La., in which he had the assistance of Rev. W. H. Whalley. There were nine conversions and eleven accessions to the Church by profession of faith. The Standard charge is making commendable progress under the wise leadership of Brother Ledbetter. A new church has been built at Eden, which will be dedicated by Rev. Brisco Carter on the fifth Sunday in September. An invitation is extended to all former pastors to be present. The Eden class is claimed by some to be the oldest Methodist organization west of the Mississippi River.

We are informed that Bishop E. E. Hoss has gone to Tate Springs, Tenn., where he will spend a season recuperating. We earnestly pray for the speedy restoration to health of this beloved chief pastor. From a human standpoint, his enforced retirement from active service would be an irreparable loss to the Church. We reproduce in this issue his letter to the Nashville Christian Advocate of last week, which shows the deep faith and Christlike spirit of the man. Let Southern Methodists everywhere beseech the throne of grace that our noble leader may be spared, and that he may soon be able to take up his work again.

Rev. W. R. Goudelock, formerly of the North Mississippi Conference, but now of Princeton, Texas, writes as follows: "I have just closed my last meeting for the season. We have had some gracious revivals, resulting in over 100 conversions. The old-time gospel that our fathers preached still has power to save from sin. There

were extraordinary manifestations of this in many of our services." The Weekly Democrat-Gazette, of McKinney, gives a glowing account of a meeting held by Brother Goudelock a few miles out from that city, in which there were scores of conversions and 36 additions to the Church. We rejoice in our Brother's success in his new field.

In renewing her subscription to the Advocate, Mrs. J. K. Dunn, of McComb City, Miss., sends a dollar additional to be applied to our "Help Fund." We are grateful for this generous act, which will send the Advocate into some needy home for a year. We receive not infrequently touching letters from persons who deeply regret to give up the paper, but whose circumstances are such that they feel they cannot continue to take it. There ought, it seems to us, to be a small fund raised by every congregation to give the church paper to the poor families connected with it. No Christian home ought to be without the glorious news of our Lord's expanding kingdom.

As yet we have received from the Secretary no account of the Port Gibson District Conference, but we are informed that the presiding elder, Dr. W. H. Huntley, acquitted himself like a Bishop in the chair, and that the occasion was one of much interest. The reports are said to have shown faithful work, many good meetings, and meager incomes. One of the noteworthy acts of the Conference was the voluntary assumption of the obligation to maintain a ministerial student at Millsaps College during the approaching session. It is stated to be the purpose of the workers in the Port Gibson District to do this from year to year. We congratulate these brethren upon having set this good example, which we hope other districts will be quick to follow.

Indications point to a fine opening at Millsaps College on September 18. Extensive repairs have recently been made on the President's Home and Founder's Hall. The canvass for pupils this summer has been a vigorous one. Dr. Watkins has taken hold of the work like a veteran, and has issued a stirring appeal in behalf of the college, to both the alumni of the institution and the Methodist pastors in Mississippi. He has also attended a number of District Conferences and has spoken in many of our pulpits in the State. In the work of presenting the claims of the college to the people he has been strongly re-enforced by Dr. J. M. Sullivan and Profs. Huddleston and Noble. All these brethren have wrought well, and deserve hearty commendation for their zeal and activity in behalf of the great cause that they represent.

In a letter written from San Francisco on August 22, Dr. J. C. Ballard says: "My commission as an officer of the United States Army was dated 'September 25, 1908,' and signed by President Roosevelt. So after a service of four years, I shall retire from active duty in October. I have not yet decided where I will locate, but will do so when I go East after my retirement. It was my pleasure to meet Bishop Murrah when he passed through here on his way to the Orient. He was the same delightful Southern gentleman that he has always been, and full of youthful enthusiasm. I saw him and his wife on their steamer (one of the beautiful new Japanese ships), and had them good-by and godspeed. Mrs. Murrah had in her hand, when I caught my last glimpse of her, a bunch of carnations, which she waved toward me."

Mr. A. M. Hendon, president of the Educational Commission of the Louisiana Baptist Convention, has issued a statement that the Baptist Church had nothing to do with the purchasing of the old Centenary College property of Jackson, La., and that any attempt to organize a school there or purchase property there in the name of the Baptist Church is without due authority. He further says that no one has a right to give the name "Baptist" to a school in Jackson. We did not know that the Baptist Church had such a centralized form of government. It was our impression that a Baptist congregation anywhere could purchase property and engage in educational or any other kind of religious work on its own initiative, without the advice or consent of any other Baptist congregation. According to Mr. Hendon, we were either wrong in this, or Baptist government is changing somewhat.

It is reported that recently a farmer living in Tennessee came into the possession of a fortune of \$2,000,000. His benefactor was a fortune hunter, who, when he was a young man, found succor and food beneath the humble cottage of the Tennessee farmer. Moneyless and friendless, the near-tramp was given employment, and started on the way up financially. He died last month, and in his will remembered his former benefactor in the foregoing liberal terms. This is an illustration of how bread cast upon the waters may return after many days.

ILLUSTRATIONS IN THE SEPTEMBER CENTURY.

An interesting pictorial feature of the September Century will be the reproduction of two semi-Gothic mural decorations by Robert Winthrop Chanier, selected from a group of eight panels recently completed by Mr. Chanier for a room in the country house of Mr. Harry Payne Whitney at Westbury, Long Island. In making such decorations as these the artist carefully prepares his canvas, building it up with black paint, coat on coat, very much as a carriage painter might build up a panel with successive layers of paint. The drawings are then embossed, or painted in high relief, on this specially prepared canvas in a medium composed of aluminum, silver, and Chinese white. The general effect of the decorations, though in a totally different medium, resembles that achieved at Passy in the black and white savonnerie tapestries of the seventeenth century.

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Obituaries.

Obituaries not over two hundred words in length will be published free of charge. All over two hundred words will be charged at the rate of 1 cent a word. Count the words and send the amount necessary with the obituary. That will save trouble all around.

On Aug. 11, 1912, the death angel visited the home of Mrs. Pearl Potter and took away her bright little jewel. The home is sad without little Zack. His age was one year and eight months. He was loved by all who knew him. He suffered a great deal but is now at rest. Weep not, dear friends, for heaven is made brighter by his going; and let us all live so as to meet him around God's throne, where parting will be no more.

MRS. E. C. McLEROY.

T. J. KING was born Sept. 27, 1866, and died June 6, 1912. He joined the M. E. Church, South, some twenty years ago. He was first married to Miss Gill, and one son was born to them. He was afterwards married to Miss Maggie Hayno, and to them were born three children. Brother King was sick but a few days with appendicitis and pneumonia. His suffering was intense. His pastor visited him during his illness; he seemed ready to go. He said, "I love Jesus." We buried him at Springfield, La., in the presence of a large crowd of relatives and friends. He leaves a wife, father, mother, four brothers, and three sisters. May the Lord console the bereaved family and friends, and may we meet the departed in heaven.

His Pastor, H. C. MURPHY.

MRS. L. J. LUMBLEY, nee Lewis, was born in Raleigh, N. C., Sept. 10, 1829. The early part of her life was spent at Murfreesboro, Tenn., and she came to Mississippi in 1849. She was happily married to Mr. W. W. Lumbley in 1850. They were blessed with eleven children, three of whom, with their father, preceded her to their eternal rest. After an illness of twelve weeks, on Aug. 17, 1912, her pure spirit was released and went to its heavenly home, to swell the harmony of that "Invisible Choir." For sixty-five years she was a devoted, helpful, consistent, Christian member of the Methodist Church. Her home was the haven of rest for the servants of God. That Sister Lumbley was highly esteemed and loved on earth, and was greatly mourned after passing away, was evidenced by the large concourse of people who attended the funeral. To the bereaved loved ones and friends we offer consolation, and our sincerest sympathy goes out to them. May the Giver of all good and perfect gifts sustain them and help them to live as true disciples of the Lord Jesus Christ, in order that they may meet her in that home not made with hands, eternal in the heavens.

S. H. FRAZIER, Pastor.

The subject of this sketch, MRS. CARRIE BELLE SIMMS (nee Davis), was born Feb. 4, 1881, and received the summons to come up higher on the afternoon of June 16, 1912. She did not live to a ripe old age, but what is far better, she lived the life of a consistent Christian during her stay here. She was married to Rev. A. A. Simms about 1900, and to them were born four bright boys. What a pleasure it was to her to be with them! Though always frail and of a very delicate nature, she never tired of working for husband and children. Not one word of reproach did I ever hear fall from her lips. She was always ready to look on the bright side of everything, and was always ready to bear her burden and help bear the burdens of others. More patience have I never seen in anyone than she showed. Meet her when and where you would, she was always bright and cheerful and seemed to be happy. During her last days, when friends and loved ones were so concerned about her condition, she was perfectly calm and quiet, and, when something was said to her as to her condition, her reply was, "I am not afraid; I'm in the hands of the Lord. His will is my will." What a consolation to the bereaved husband and loved ones, and what a legacy she has left for her boys! How blessed it is to know that we can meet her again. Mourn not, loved ones, for her, but rather rejoice to know that there will be a great reunion, and strive to emulate the noble example that has been set by her.

A FRIEND.

RESOLUTIONS OF RESPECT.

We, the undersigned committee, appointed at the last regular meeting of the Junior Aid Society of the First M. E. Church, South, of Baton Rouge, La., to prepare resolutions expressive of our grief, occasioned by the death of Miss Lillie Hackett, which occurred Aug. 11, 1912, do hereby submit the following:

Whereas, our Heavenly Father has called from the "Strife Land" to the "Life Land," our friend and co-worker, Miss Lillie Hackett, therefore be it resolved:

1. That in the death of Miss Hackett the Junior Aid Society has lost one of its most useful members—one who from its organization to the time of her death was ever an active and zealous worker, her last work on earth being in its interest.

2. That we deeply deplore her death and shall miss her ever-willing service in aid of all our plans, but rejoice in having known one who by her cheerful nature and consistent Christian character endeared herself to all who knew her.

3. That we tender to her family our sincere sympathy in this hour of grief, and invoke upon them the benedictions of "Him who doeth all things well," and point them to—

"A world above
Where parting is unknown,
A long eternity of love
Formed for the good alone."

4. That a copy of these resolutions be sent to the family, to the local press and the New Orleans Christian Advocate for publication, and that the secretary be instructed to place the same upon our Society records.

Miss Mamie Elam, Mrs. W. H. Newson, Mrs. F. D. Dawson, Committee.

THE ADVOCATE PIANO CLUB.

A few extracts from letters of club members will give the reader some idea of the many attractive features of the club and explain why it is so popular. Here are a few samples taken from the correspondence at random:

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Tidings From the Field

Myrtle, Miss.

Dear Brother Meek: Great revivals of religion have swept over our entire charge, the greatest according to the statement of the brethren, that have ever been held here. This is largely due to the prayers and efforts of a loyal people, in connection with the highest order of evangelistic help—not from "professional evangelists" but from our own worthy pastors. We are not through yet, but great things have been accomplished. The good work continues, and I will give you a fuller report later on. We have purchased a fine young horse for this charge, raised funds to buy an organ, celled a church, and raised a good deal of money for other objects. We have a good, loyal people, excellent Sunday schools and Leagues, and are doing well, and will let you hear more later.

E. H. CUNNINGHAM P. C.

Tallulah, La.

We closed a gracious meeting at this place last Friday night. Brother T. H. Morris, of Mansfield, who was with us, proved to be just the man that we needed. We had the largest congregations that ever attended Church at this place. The meeting lasted eleven days and very nearly all regretted that it could not run two weeks longer. There were ten accessions on profession of faith. The people at large were made to think seriously. The Church was quickened and drawn closer together. Sister Morris came a few days before the series closed. Her work among the children and help in the ladies' prayer meetings added much to the meeting. We certainly appreciate Brother Morris as a revivalist. Anyone is fortunate to secure his help. Our country has recovered some from the floods, but we have no crops except a little cotton, and our people will be depressed until they have had a harvest season. Our Sunday schools are improving, and we hope to hold another meeting before Conference.—C. F. Staples.

Kossuth Circuit, North Miss.

We have just closed a fine meeting at Pleasant Hill, one of the appointments on this charge. Old people who have been members of that Church for many years say the meeting was the greatest in the history of the Church. Rev. L. W. Cain, evangelist, was with us and did the preaching. Brother Cain did great work, both in the pulpit and at the altar, and was much appreciated by all. He was the pastor here some eight or ten years ago, and the people looked forward with pleasure to his coming, for he was much loved by all. I can truthfully say that we were greatly benefited by his coming, for the Lord was with us. Many were converted who said they were going to join other Churches. Thirty joined our Church. Twenty-eight adults and seven infants were baptized. We had a genuine revival in the Church. More people attended the services than could possibly be accommodated. Many were compelled to remain on the outside. From beginning to end the Lord was with us.—Thos. H. Mills, P. C.

Lecompte, La.

Dear Dr. Meek: We have just closed what is perhaps the greatest revival ever held at Lecompte. Bro. D. A. Morris from Gambia, O., did the preaching and his brother, Rev. C. M. Morris, pastor at Bayou La Chute, led the singing. The meeting began on Aug. 18, and continued through Sept. 1. The interest and attendance were

good from the start and grew rapidly. The building, which is large in proportion to the size of the town, was taxed to its utmost more than once. And what was best was that the large congregations were attracted by the simple gospel preaching and singing. Brother Morris has no clap-trap methods; he depends solely on the uplifted Christ to draw and to hold the people. Jesus is his untiring theme. Brother C. M. Morris is a splendid song leader. His singing in the street meetings attracted people from all quarters. From one hundred to two hundred gathered to hear him sing, and then to listen while his brother told in a simple way the story of the Cross.

I do not want any better help than these two young men. The one is the complement of the other. Each in his way was indispensable to the work at Lecompte.

The Church was greatly revived and many backsliders were reclaimed. Nearly every one received a larger vision of Christ. There were 22 accessions to the Church by profession of faith, and two by letter. The Morris brothers are now helping in a meeting at Boyce. I will let you know results later.—Sincerely, Robt. M. Brown, Boyce, La.

Chapel Hill, Miss.

Our revival meeting at Chapel Hill, on the Mars' Hill charge, closed Saturday night, August 31, after a very successful week. We were disappointed the first of the week by Brother A. T. Clanton, of Arkansas, being sick, and failing to reach us. But our beloved pastor, Brother W. V. Shearer, and the writer, who is a young man just licensed to preach, did the preaching. We were also assisted by Brother J. Earnhardt, who is a great old soldier of the Cross. The secret of his power is that he is a man of prayer, and his whole life seems to be one continual communion with God. Brother Clanton, who lived in this neighborhood all his life until four years ago, when he went to Arkansas and began preaching, was on hand for the Wednesday services and did the preaching the remainder of the week. He came filled with the love of God and a burning desire to save souls. In his beautiful, yet simple way, he reached the hearts of former associates and relatives whom the greatest evangelist could never have touched. Church members were drawn closer to God and made to realize more fully their Christian duty. Backsliders were reclaimed and there were 18 additions to the Church: 16 by profession of faith, and 1 came from the Baptist Church and 1 from the Presbyterian Church. Brother Shearer has been, and still is, doing great things for God this year. He has indeed been wonderfully blessed in his endeavors. He is greatly loved by all on the charge. Brother Earnhardt, or Uncle Jesse as he is called, also won the hearts of the people who felt blessed by his being with them. We are all on a higher plane, and want to do more for our Master.

O. A. CLARK.

NOTICE.

Dear Brother Meek: Please state that on account of the death of Bro. J. T. Murrain, Rev. J. T. Lewis will examine the Class of the Second Year of the North. Mississippi Conference on Sheldon's "Christian Doctrine," and that I will examine them on the "Cyclopedic Handbook of the Bible."

O. W. BRADLEY.

Winona, Miss.

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PASTOR WANTED.

The present pastor of an attractive charge in the Port Gibson District has been released to enter Millsaps College on Sept. 15. A successor on the circuit is wanted for immediate service.

The charge, with four churches, short distances apart, is all on the railroad. A very fine opportunity until the Mississippi Conference meets, Dec. 11, is open to a good man. A good salary will be paid.

Address for and with information, at once, W. H. Huntley, P. E., Port Gibson, Miss.

DALEVILLE, MISS.

We have held revival services at Linwood, Andrews' Chapel, Soule Chapel, and Bethel. Efficient help was given by the following brethren: W. G. Forsyth, W. T. Griffin, W. F. Baggett, and F. B. Ormond. The preaching of all of them was scriptural and impressive. The congregations were gratifying. We had a really good meeting at each church. We were increased in faith, love and hope. Many in public testimony said that they had been blessed in these meetings. There was a special service held at each place for the children and these were profitable hours. One father and thirteen bright boys and girls were added to the Church. "Praise God, from whom all blessings flow."

R. E. RUTLEDGE.

STRONG EYES

made from weak and inflamed ones by Leonard's Golden Eye Lotion, cures sore eyes without pain in one day. Absolutely harmless. Soothing, cooling, healing, stimulating. It makes strong eyes. Guaranteed or money refunded. Druggists sell it at 25c, or forwarded prepaid on receipt of price by S. B. Leonard & Co., Tampa, Fla.

BUSY IN REVIVAL WORK.

Dear Dr. Meek: I have been away for some time assisting in revival meetings. The Lord has greatly blessed our efforts: many have been converted and brought into the Church, and Christians have been strengthened and built up. I have helped Simpson, Garner, Luter and Newbern. I go next to help Poe at Saltillo; then to Brother Burt.

My own charge is progressing on all lines. We organized a Senior Epworth League at Sidon three months ago, and it is doing a fine work. My prayer meetings are alive and interesting. Our Sunday schools are well organized and active: we are having good attendance at our church services of every kind. We still feel the good effects of the meetings which were held in the spring.

The prospects are bright for rounding out the year well and making a good report at Conference.

O. P. ARMOUR, P. C.

WHEN FAGGED OUT

Take Horstord's Acid Phosphate. Especially recommended as an invigorator to overworked body and brain. A healthful tonic.

QUARTERLY CONFERENCES.

MISSISSIPPI CONFERENCE.

Meridian District—Fourth Round.
Meridian, at Poplar Springs Sept. 29
Daleville, at Andrews Chapel Oct. 12, 13
Porterville, at Porterville Oct. 23.
Waynesboro Ct., at Pleasant Grove Oct. 26, 27
Vimville, at Cokers Chapel Nov. 2, 3
Enterrise and Stonewall, at Enterprise Nov. 6.
Moscow, at Pleasant Grove Nov. 9, 10
DeKalb, at DeKalb Nov. 11.
Meridian, South Side Nov. 12.
Scooba, at Scooba Nov. 17, 18
Binnsville, at Binnsville Nov. 19.

Shubuta and Quitman, at

Shubuta Nov. 22.
Matherville, at Winifred Nov. 23, 24
DeSoto, at DeSoto Nov. 25.
Meridian, Fifth Street Nov. 26.
Meridian, Seventh Ave. Nov. 28.
Bucatusa, at Bucatusa Dec. 1.
Waynesboro, p. m. Dec. 2.
Meridian, Central Dec. 3.
Meridian, East End Dec. 5.
Lauderdale, at Lauderdale Dec. 8, 9
W. H. LEWIS, P. E.

Port Gibson District—Fourth Round.

Mayersville, at Shiloh, Wednesday Oct. 2.
Polling Fork, at Cory Oct. 5, 6
Washington, Thursday Oct. 10.
Centerville, a. m. Oct. 12, 13
Gloster, p. m. Oct. 13, 14
Natchez, Jefferson St., Wednesday Oct. 16
Natchez, Pearl St., Thursday Oct. 17.
Silver City Oct. 19, 20
Augulla, Tuesday Oct. 22.
Hamburg Oct. 26, 27
Wilkinson, at Hopewell, Friday Nov. 1.
Percy's Creek, at White's Nov. 2, 3
Vicksburg, Crawford St., Wednesday Nov. 6.
Vicksburg, Washington St., Thursday Nov. 7.
Oak Ridge Nov. 9, 10
Fayette, Wednesday Nov. 13.
Woodville, Friday Nov. 15.
Hermanville, at Carpenter Nov. 16-17
Amite, Tuesday Nov. 19.
Utica, Thursday Nov. 21.
Nebo Nov. 23, 24
Port Gibson, Wednesday Nov. 27.
Rocky Springs, Nov. 30, Dec. 1
Harrison, Wednesday Dec. 4.

The pastors are reminded to note in the Discipline those questions especially numbered (4).
W. H. HUNTLEY, P. E.

Hattiesburg District—Third Round.

Richton, at Ovette Sept. 14, 15
Hattiesburg, Court Street Sept. 16.
Prentiss, at Santee Sept. 24.
Silver Creek, at Bethel Sept. 25.
Estabuchie, at Pleasant Ridge Sept. 27.
Collins, at Good Hope Sept. 30.
M. B. SHARBROUGH, P. E.

Seashore District—Fourth Round.

Saucier and Saucier, at Saucier Oct. 1.
McHenry and Wiggins, at McHenry Oct. 2.
Miss. City and Handsboro, at Oak St. Oct. 6, 7
Moss Point Oct. 9, 13
Americus, at Salem Oct. 12.
Escatawba, at Escatawba Oct. 13, 14
Piloxi, Main Street Oct. 20, Nov. 5
Mentrum, at Pine Grove Oct. 25.
Vancleave, at New Prospect Oct. 26, 27
Brooklyn and Bond, at Bond Nov. 2, 3
Pascagoula and Ocean Springs, at Ocean Spgs. Nov. 6.
Columbia Nov. 9, 10
Hub and Oakvale, at Oakvale Nov. 10, 11
Lumberton Nov. 13.
Poplarville Nov. 14.
Derby Nov. 15.
Carriere and McNeil, at Carriere Nov. 16, 17
Gulfport, First Church Nov. 20.
Long Beach Nov. 29.
Gulfport, 29th Street Nov. 22.
Logtown Nov. 23, 24
Coalville at Coalville Nov. 27.
Bay St. Louis Nov. 30, Dec. 1
Wolf River Mission Dec. 4.
W. B. JONES, P. E.

LOUISIANA CONFERENCE.

Lafayette District—Fourth Round.
Crowley Wed. Oct. 9
Franklin Sun. Oct. 13
Houma Sun. Oct. 20
Morgan City Wed. Oct. 23
Lydia, a. m. Sun. Oct. 27
New Iberia, p. m. Sun. Oct. 27
Patterson Sun. Nov. 3
Cameron Wed. Nov. 6
Bell City Sun. Nov. 10
Sulphur Wed. Nov. 13
Indian Bayou, a. m. Sun. Nov. 17
Rayne, p. m. Sun. Nov. 17
Lake Charles Wed. Nov. 20

Henry Sun. Nov. 24
Long Point Tues. Nov. 26
Lake Arthur Sun. Dec. 1
Jeanerette Mon. Dec. 2
Lafayette Wed. Dec. 4
Gueydan Thurs. Dec. 5
Iota Fri. Dec. 6
Jennings, a. m. Sun. Dec. 8
R. H. WYNN, P. E.

VAPOR TREATMENTS

for Pneumonia, croup and cold troubles are now used in all hospitals. The vapors carry the medication direct to the spot without injuring the stomach by internal medication. In Vick's Croup and Pneumonia Salve the vapors are confined in a salve so that they will be released automatically by the heat of the body, when applied to the throat and chest, and this inhaled by the patient. At the same time Vick's is absorbed through the pores of the skin of throat and chest, taking out the soreness, reducing the fever and aiding the vapors to relieve the congestion. One good rub will relieve a cold while croup is absolutely cured in fifteen minutes. A trial package free. The Vick Chemical Company, Greensboro, N. C.

CHRISTMAS IS COMING.

Here is a Christmas suggestion for the family that does not already possess a high grade piano. If your old piano is out of date or if your home has never known the delights of owning a sweet toned instrument, why not do away with the giving of useless perishable trinkets, just this once, and let every member of the family unite in presenting one big Christmas present to the entire family—a high grade piano that will last a life time and be a joy and a blessing to young and old alike. No home is right without music and the piano is the king of all musical instruments. Don't wait until Christmas is upon you. Write to-day for your copy of the beautiful new catalogue of the New Orleans Christian Advocate Piano Club that makes piano buying so easy. Address Ludden & Bates, Advocate Piano Club Dept., Atlanta, Ga.

Marriages

At the residence of the bride's parents, Mr. and Mrs. B. A. Orr, near Dossville, Miss., on Sept. 1, 1912, by Rev. R. T. Pickett, Mr. B. L. CHIPLEY and Miss EFFIE ORR.

At the home of the bride's parents, in Palmetto, La., on Aug. 21, 1912, by Rev. P. A. Swann, Mr. MILTON A. PETTY, of Bunkie, La., and Miss BLANCHE HAWKINS.

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HENNINGTON (MISS.) CAMP MEETING.

The fortieth session of the Hennington Camp Meeting closed Thursday night, September 29, 1912. Rev. W. M. Sullivan and Rev. C. F. Emery did the preaching in an instructive, earnest and generally edifying manner. They did not fail to condemn sin, and they pleaded for a more consecrated life on the part of church members. They showed in a kindly way the trend of conduct of so many who are being captured by the so-called innocent practices of the worldly-minded, and which, if continued, will ultimately result in the loss of the soul. In fact, pure, sound gospel doctrine was continuously stressed with love and admonition.

We regretted that Rev. W. B. Hogg, who was to have assisted in the meeting, had to cancel his engagement with us on account of being sick.

As to visible results, there were several who professed to have been converted, several hundred Christians testified to having been spiritually benefited, three strong young men joined our Church, and two young ladies expressed their fixed determination to join the Baptist Church at their first opportunity.

In short, I may say it has been my pleasure to attend the Hennington Camp Meeting for four years, and I have been closely identified with its work, and I do not hesitate to say my observation is that this has been in many respects the best camp meeting held here during this time, especially as to good behavior and attention. The congregations were exceedingly large at night—said to have been the largest in fifteen years.

With the splendid tabernacle recently repaired, with the many nice cottages, hotel, splendid lights, and good water, which have been provided, with hundreds of people within reach of this historic camp ground, there seems to me to be an unlimited opportunity for the co-operation of Christian men and women of all denominations for the salvation of souls.

The committee for the association wound up the business of the camp meeting yesterday evening in a very satisfactory and enthusiastic manner.

J. C. ELLIS.

Gallman, Miss.

QUARTERLY CONFERENCES.

NORTH MISSISSIPPI CONFERENCE

Corinth District—Fourth Round.

Iuka	Sept. 8, 9
Corinth, First Church	Sept. 14, 15
Booneville	Sept. 21, 22
New Albany Ct., at	
Ingomar	Sept. 28.
New Albany	Sept. 29, 30
Hickory Flat at Palestine	Oct. 4.
Myrtle, at Friendship	Oct. 5, 6
Dumas, at Dumas	Oct. 12, 13
Ripley and Blue Mountain, at Ripley	Oct. 13, 14
Mantachie, at Mantachie	Oct. 19.
Guntown and Baldwin, at Guntown	Oct. 20, 21
Kirkville, at Ozark	Oct. 25
Wheeler, at Asbury	Oct. 26
Booneville Ct., at Oak Grove	Oct. 27, 28
Natchez Mission, at Crumbs,	Nov. 1.
Chalybeate, at Camp Ground,	Nov. 2, 3

Ripley Mission, at Brownfield	Nov. 3, 4
Moorsville, at Asbury	Nov. 9.
Sherman, at Belden	Nov. 10, 11
Rienza at Bethel	Nov. 15.
Kossuth, at Kossuth	Nov. 16, 17
Belmont, at Dennis	Nov. 20.
Tlshomingo, at Paradise	Nov. 21.
Corinth, Ct., at Mt. Carmel,	
.....	Nov. 23, 24
Corinth, South Side	Nov. 24, 25
Iuka Circuit	Nov. 30.

Trustees of church property will please have written reports ready to hand in at the quarterly conferences. Will the pastors please see that this is done? J. H. MITCHELL, P. E.

Durant District—Fourth Round.

Sallis, at Spring Grove	Sept. 14, 15
West, at Bowling Green	Sept. 21, 22
Chester at Pisgah	Sept. 28, 29
Kosciusko Ct., at Salem	Oct. 5, 6
McCool, at McCool	Oct. 6, 7
Bethel, at Bethel	Oct. 12, 13
Kosciusko, at Kosciusko	Oct. 13, 14
Ebenezer, at Salem	Oct. 19, 20
Sidon, at Sidon	Oct. 27, 28

N. G. AUGUSTUS, P. E.

Sardis District—Fourth Round.

Coldwater, at Love	Sept. 15, 16
Oakland, at Tillatoba	Sept. 21, 22
Pleasant Hill	Sept. 27.
Olive Branch, at Miller	Sept. 28, 29
Cockrum, at Greenleaf	Oct. 5, 6
Longtown, at Sea's Chapel,	
.....	Oct. 12, 13
Crenshaw	Oct. 19, 20
Eudora	Oct. 26, 27
Arkabutla, at Brooks Chapel,	
.....	Nov. 2, 3
Senatobia	Nov. 3, 4
Sardis Circuit	Nov. 9, 10
Eureka, at	Nov. 17, 18
Batesville	Nov. 18, 19
Tyro, at	Nov. 22, 23
Wall Hill, at	Nov. 23, 24
Sardis	Nov. 26, 27
Courtland	Nov. 30, Dec. 1

J. W. DORMAN, P. C.

Columbus District—Fourth Round.

Sturgis, at Bevil's Hill	Sept. 7, 8
Mathison, at Providence	Sept. 14, 15
Starkville	Sept. 22, 23
Columbus, First Church	Sept. 29, Oct. 1
Columbus, Second Church	
.....	Sept. 29, Oct. 2
Shuqualak	Oct. 6, 7
Macon	Oct. 6, 7
Brooksville	Oct. 13, 14
Cedar Bluff	Oct. 19, 20
Mayhew	Oct. 26, 27
West Point	Oct. 27, 28
Cochrane, at Hebron	Nov. 2, 3
Mashulaville, at New Hope	
.....	Nov. 9, 10
Columbus Cir., at Flint Hill	
.....	Nov. 16, 17
Crawford, at Schaffers	Nov. 23, 24

J. E. THOMAS, P. E.

Aberdeen District—Third Round.

Okolona Ct. at Moore Chapel	Sept. 14, 15
Smithville, at Paine Mem.	Sept. 21, 22
Tremont, at New Bethel	Sept. 27
Fulton, at Friendship	Sept. 28, 29
Greenwood Springs, at Friendship	
.....	Oct. 5, 6
Aberdeen	Oct. 7
Buena Vista, at Ebenezer	Oct. 11
Prairie, at Muldon	Oct. 12, 13

Special attention is called to Question 18. J. E. CUNNINGHAM, P. E.

Winona District—Fourth Round.

Winona Sta., at Winona	Sept. 15, 16
Greenwood Stat., at Greenwood	
.....	Sept. 22, 23
Itta Bena Sta., at Itta Bena	
.....	Sept. 29, 30
Indianola Sta., at Indianola	Oct. 5, 6
Moorhead Ct., at Moorhead	
.....	Oct. 6, 7
Belzoni Ct., at Belzoni	Oct. 12, 13
Inverness Ct., at Isola	Oct. 13, 14
Lambert Ct., at Vance	Oct. 19, 20
Tutwiler Ct., at Marks	Oct. 20, 21
Ruleville Ct., at Ruleville	Sept. 22,
North Carrollton Ct., at	
Longview	Oct. 26, 27

Carrollton Ct., at Carrollton	Oct. 27, 28
Bellefontaine Ct.	Nov. 2, 3
Eupora and Maben	Nov. 3, 4
Winona Ct., at Bethlehem	Nov. 9,
Kilmichael Ct., at Stewart	Nov. 10, 11
Webb Ct., at Webb	Nov. 16, 17
Minter City Sta., at Minter City	
.....	Nov. 17, 18
Mars Hill Ct.	Nov. 20,
Slate Springs Ct., at Bethlehem	
.....	Nov. 21,
Schlater Ct., at Schlater	Oct. 24, 25

BEN P. JACO, P. E.

Greenville Dist. Fourth Round.

Benoit, a. m.	Sept. 14, 15
Rosedale, p. m.	Sept. 15, 16
Winterville	Sept. 21, 22
Boyle	Sept. 29, 30
Fairview	Oct. 5, 6
Rich, a. m.	Oct. 12, 13
Coahoma, p. m.	Oct. 13, 14
Clarksdale	Oct. 19, 20
Friars Point, a. m.	Oct. 26, 27
Tunica, p. m.	Oct. 27, 28
Belen	Nov. 2, 3
Hollandale	Nov. 7.
Shelby	Nov. 10, 11
Glen Allan	Nov. 13.
Dockery	Nov. 16, 17
Shaw	Nov. 23, 24

W. W. WOOLLARD, P. E.

Holly Springs District—Fourth Round.

Taylor, at Burgess	Sept. 14, 15
Water Valley, Main St.	Sept. 22, 23
Mt. Pleasant, at New Salem	
.....	Sept. 28, 29
Byhalia, at Byhalia	Oct. 5, 6
Red Banks, at Wesley	Oct. 7.
Potts Camp, at Macedonia	Oct. 12, 13
Holly Springs	Oct. 14.
Duck Hill, at Duck Hill	Oct. 19, 20
Grenada	Oct. 20, 21
Paris, at Pleasant Ridge	Oct. 26, 27
Grenada Circuit, at Sparta	Nov. 2, 3
Abbeville, at Mt. Zion	Nov. 8.
Pine Valley, at Bruner's Chapel	
.....	Nov. 9.
Coffeeville, at Coffeeville	Nov. 10, 11
Randolph, at Hunter's Chapel	
.....	Nov. 14.
Lafayette, at Liberty	Nov. 15.
Toccapola, at Toccapola	Nov. 16, 17
Ashland, at Liberty	Nov. 19.
Holly Springs Circuit, at Harris Chapel	Nov. 22.
Waterford, at Lebanon	Nov. 23, 24

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TWENTY-FIRST SESSION BEGINS SEPTEMBER 18, 1912.

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Woman's Missionary Work

Edited by Mrs. R. F. Harrell, 1329 Josephine St., New Orleans
Conference Press Superintendents:

Louisiana Mrs. A. C. McKinney, Ruston, La.
Mississippi Mrs. H. L. McCleskey, Hazlehurst, Miss.
North Mississippi Mrs. A. C. Yeager, Water Valley, Miss.

All communications for this department should be sent to the Editor at the address given above.

NORTH MISSISSIPPI CONFERENCE.

To the Auxiliary Fourth Vice Presidents of the Conference Society:

Dear Sisters: You are aware, doubtless, that I was elected Conference Fourth Vice President by the joint committee, which met in West Point, June 6, 1912. On account of illness in my family I was forced to let the second quarter pass without asking your support and co-operation in this new field, nor was I able to send out any literature. I trust we will be privileged to work together the rest of 1912 without further hindrance. In order that anything definite or practical be done, I urge that each auxiliary fourth vice president do her part in helping this new work to take firm root in our Conference; and that the women study to get a larger vision of what we may do, through united effort, toward bringing the world nearer to the ideal Christ gave us of the kingdom of heaven.

I see from the Annual Report that many of the auxiliaries have either failed to elect a fourth vice president, or have neglected sending her name and address to me. For this reason it is impossible to send literature to all of the societies. Let me urge upon each auxiliary the importance of electing this officer, and forwarding name and address at your earliest convenience. Remember that the quarters close the 10th of April, July, October, and January.

With deep interest for the work and best wishes for your success,

Most cordially,
MRS. WALTER TROTTER.

LOUISIANA CONFERENCE.

Arcadia Missionary Society.

This society was organized during the past Conference year. For a young society it is making giant strides. Is it any wonder when we consider that they have two such indefatigable workers as Brother and Sister Townsley? Instead of meeting once or twice a month, as some do, they have weekly meetings, and have not missed a meeting all summer.

At the first meeting of the month, the business of the society is conducted; at the next, the program in the Missionary Voice is used; and the other two meetings are devoted to topics on Social Service. The subjects to be studied during the next four months are "Woman and the Community"; "The Home and the Family Life."

A quarterly is issued by the society, giving the hostess for the meetings, the topics, and leaders. Every woman in the community is given one of these programs. Thus interest is increased, and there is no confusion in regard to the leader and place of meeting. The mission study book, "Conservation of National

Ideals," has just been finished. The class met weekly and used different leaders each time.

A little girl in the Ruston Orphanage has been selected by the women, and it will be their labor of love to clothe her. A policy has been adopted whereby a Conference officer will be invited every month or two to address the society, thus enabling them to keep in close touch with the work throughout the entire State. The average attendance at the weekly meetings is sixty-five per cent of the enrollment, and this, in turn, is 33 per cent of the women church members.

DISTRICT INSTITUTES.

Plans are being made in Louisiana to hold District Institutes in connection with the annual district meetings. The exact dates and places for these institutes have not yet been fixed, but will be given later with an outline of the program.

MISS BENNETT BETTER.

Since the Council session in Washington, D. C., Miss Bennett has been quite ill. She is much improved and hopes soon to visit her niece in Seattle, where she will have change of climate and absolute rest. We pray for her complete restoration to health.

"THE CONVERTED BRAHMAN."

This poem, published by the Woman's Missionary Society, appeared in the New Orleans Christian Advocate of Aug. 22, 1912. If you have not a copy of the poem you are urged to secure one, for it is splendidly adapted for use in mission study classes or open meetings. It has been used with fine effect in connection with the chapter, "Non-Christian Faiths in America," in our study of "Conservation of National Ideals."

SOMETHING FOR YOU.

The beautiful new catalogue of the Advocate Piano Club is now ready for distribution. The advertising manager, through whose energy and business genius the club was organized, invites every subscriber of the paper to write for a free copy. In addition to its artistic beauty and elegant pictures of the pianos, it contains a volume of information that is indispensable to prospective piano purchasers.

The many economies and conveniences effected by the club are set forth in a manner which carries conviction. Five solid pages of the new catalogue are devoted to the printing of letters from old club members expressing their appreciation of the club and the superb Ludden & Bates Pianofortes. In writing for your copy of the new catalogue address Ludden & Bates, Advocate Piano Club Dept., Atlanta, Ga.

FOR BACKACHE, RHEUMATISM
KIDNEYS AND BLADDER

FOLEY KIDNEY PILLS

Contain No Harmful or Habit Forming Drugs

"PITTSBURGH PERFECT" FENCE

WELDED BY ELECTRICITY

A tough, strong, reliable fence, that can be depended upon in any emergency. The electrically welded joints produce a one-piece fabric which resists jolts, jars and strains with its whole surface. "Pittsburgh Perfect" Fence excels all others in strength, durability and economy, is easiest to erect, and is perfectly adjusted to uneven ground without trouble or loss of efficiency.

The present day "Pittsburgh Perfect" Fence is made exclusively of special Open-Hearth wire, into the texture of which is worked a newly-discovered ingredient that preserves the wire many years longer than ever before, because it resists the destructive influences of corrosion clear through from skin to core. Also coated with pure zinc surface galvanizing.

EVERY ROD GUARANTEED PERFECT

Write for full particulars of this latest improvement in fence manufacturing, found only in "Pittsburgh Perfect" Fences, together with catalogue, showing styles for every FIELD, FARM, RANCH, LAWN, CHICKEN, POULTRY and RABBIT YARD and GARDEN; or, better still, SEE YOUR DEALER.

Pittsburgh Steel Co., Pittsburgh, Pa.

Makers of "Pittsburgh Perfect" Brands of Barbed Wire; Hard Spring Coil Wire; Bright, Annealed and Galvanized Wire; Twisted Cable Wire; Fence Staples; Poultry Netting Staples; Standard Wire Nails; Galvanized Wire Nails; Large Head Roofing Nails; "Pittsburgh Perfect" Fencing.

DIXIE FEVER and PAIN POWDER

Wonderful Pain Killer
Promptly Relieves Headache, Neuralgia, Rheumatism, Catarrh, La Grippe, Sleeplessness and All Nervous Conditions

Pain in any form is Nature's Danger Signal! It is simply a sign that something is wrong—a symptom of trouble that should have the cause removed at once. And isn't it wonderful that Nature also provides a palliative for every pain—an antidote for every ill! Now the famous *Dixie Fever and Pain Powder* is a grand natural remedy for pain of any kind. It acts almost instantly, because it is made from Nature's own choicest ingredients. Just make up your mind that it is needless to suffer more, with quick relief at the nearest drug store. Tell your friends about *Dixie Fever and Pain Powder*.

25c a Box At Druggists

Most good drug stores have *Dixie Fever and Pain Powder*. If you are suffering pain in any form, try a box today.

Or Direct From Makers
If your dealer hasn't *Dixie Fever and Pain Powder*, send 25c for a box to MORRIS-MORTON DRUG CO., Ft. Smith, Ark.

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"The QUALITY Wagon"

The OWENSBORO WAGON combines every feature that goes for long wear and light running. Made of selected Kentucky Oak and Hickory, with more and heavier irons, and built by wagon experts of 30 years experience. Compare the OWENSBORO with other wagons and you are convinced of its superiority. Ask your dealer, or write us for particulars. Liberal Proposition to Dealers.

OWENSBORO WAGON CO. :: Owensboro, Ky.

No. 666

This is a prescription prepared especially for Chills and Fever. Five or six doses will break any case of Chills and Fever, and if taken then as a tonic the Fever will not return. It acts on the liver better than Calomel and does not gripe or sicken. 25c.

Sick?

your dealer can't supply you send direct to us. THE JOHNSON'S CHILL AND FEVER TONIC COMPANY, Savannah, Ga.

99 chances to 1 Malaria is the mischief maker. To regain health take Johnson's Tonic; knocks out malaria. 25c or 50c—Results guaranteed. If

Johnson's TONIC

The Sunday School.

LOUISIANA NOTES.

By Rev. P. O. Lowrey.

In a recent talk to a district conference, a speaker (a pastor) stated that he had, in prayer and in love, requested any of his teachers who would not give up their worldly ways and strive to know the Lord in a spiritual experience to resign their classes. Some are at fault in doing nothing to correct such evils, some make the effort without the needed tact and love, and some—ah! too few—both do something and do it well. The good physician neither lets alone nor kills his patient, but so treats him as to cure.

Mr. J. Van Carter, highly connected in our Methodist circles, is acting secretary of the Louisiana Sunday School Association, and is one of the strongest speakers that we have heard in defending the work he represents. We welcome him into our midst, and bespeak for him the co-operation of our Louisiana Methodists. Under Brother Ellzey our Sunday schools were given higher ideals and more practical methods of attaining them, and we believe Mr. Carter, who has been State Secretary for North Carolina, is a capable worker in this field of leadership.

The Publishing House provides literature for organizing "a rainy day regiment," giving special recognition to those who attend Sunday school on rainy days. A little rain would not affect the attendance at a concert or a social meeting, but it very materially affects the Sunday school's attendance. Because one thinks another will not be there, he too stays away, when if the right principles controlled him he would try the harder to attend. So, too, in these summer months the superintendent needs most those who put duty first, and he can soon find out who follows the crowd and who have trustworthy official character. The value of the teacher or scholar who is present at a personal sacrifice, because he fears others may be absent, who sings when his throat is sore, because others are not singing as they should, who works because he feels that he is most needed, is above riches. And it is he who shall be made "ruler over that which is much," because he has been "faithful in that which is least."

One of the best elementary departments that we have found in the country is at Calhoun, superintended by Mrs. L. Howard Peavy. To meet the need for room she has moved out under the trees for the summer and will occupy the town hall, situated nearby, in the winter. In the latter place she will have an abundance of room and a piano. The children are taught prayers, memory verses, march songs, etc. The happiest event of the season in this department was a recent special program to which the parents were invited. The children marched to their favorite song, "Little Soldiers," and gave a nature exercise, "The Coming of Flowers and Birds," and sang "Jesus Bids us Shine" and "The Alder by the River." Both parents and children had such a profitable day that such programs are to be given from time to time in the future. This idea is suggestive in getting parents into more sympathetic interest with their children's Sunday school work.

NEWS AND NOTES.

By Miss Elizabeth Kilpatrick.

The superintendent holds the key to the situation, and the very first sentence he utters will be the key-word for the whole day.

Now a graded Sunday school is one

in which the organization, curriculum, and teaching are adapted to the educational and spiritual needs of the pupil at each stage of his development.

September 29 is the best Rally Day, as Graded Lessons for old and new schools alike will begin on October 1. Get your programs from your own Publishing House. Call your committees and enthusiastically plan the work. Have new and attractive mottoes about; get your pastor to preach on the Graded Lessons, and some of the themes they propose to teach to various departments. Prepare a strong, brief and attractive program. Place before the school some definite plan for its betterment, and remember that it is always easier to do a big thing than a little thing. Don't plan only for a larger enrollment—that is good—but plan for better work. Have Rally Day Souvenirs, stirring music, lovely flowers, a cordial welcome, and a well-planned program.

"The demand of the hour is for making of the Sunday school a school deserving of the name, so that it may accomplish a worthy educational function." Traditionally the Sunday school has been all too much the synonym of weakness, effeminacy, inefficiency. Now, why may not the Sunday school of these late days become the synonym of strength and educational efficiency? Is it not possible that our Sunday schools shall be regarded as having a rightful claim to recognition as part and parcel of the educational system of the day? With this vision of what an effective school really is, and with this sentence glimpse of what a real Sunday school can be, we get a line of contrast which should make us improve every Sunday school we touch.

Another sentence of rather long words from a high authority on Sunday school and all Christian work also emphasizes the necessity of improving our schools to meet the crying demands of the heart and soul-hungry world: "The supreme strategic opportunity of the Sunday school of to-day lies in the direction of the developing of itself educationally, so as to measurably supply the religious shortage in current educational systems." In many and most cases the public schools do not provide religious education, and the family which ought to be the supreme factor in the religious education of boys and girls fails miserably to measure up to any such standard in unnumbered multitudes of instances. So the real religious education of the world depends chiefly on the short Sunday school hour on Sabbath morning.

YOU ARE INVITED.

The advertising manager of the N. O. Christian Advocate cordially invites you to investigate the attractive offer of the Advocate Piano Club. The club has proven, to the entire satisfaction and delight of its members, every claim that was made for it. It was founded on the principle that "what is impossible for one is easy for one hundred." The tremendous purchasing power of an army of one hundred piano buyers solves perfectly the otherwise difficult problem of securing a piano of highest artistic standard at a price and on terms which put it within reach of practically every subscriber.

The new club booklet and catalogue, beautifully illustrated and fully describing the club plans and pianos are now ready for distribution. We have a copy for you. Won't you write for it to-day? Address Ludden & Bates, Advocate Piano Club Dept., Atlanta, Ga.



Farm with this Modern Mule

Whether you farm 160 acres or thousands of acres, a Hart-Parr Oil Tractor will easily save you 25% to 50% every year over animal power.

There is no power job on the farm that is too big for this MODERN FARM HORSE. None that it will not do quicker, better and cheaper than horses or mules.

Quicker—because you can work the tractor hour after hour, day and night, if necessary, without a stop for rest.

Better—because this giant of steel furnishes such tremendous power you can plow much deeper, and do all your other farm work, with greater efficiency and thoroughness than ever before.

Cheaper—because it gives you the power of 15 to 30 sturdy horses or mules, and does it on the cheapest kerosene for fuel. When the tractor is idle, it doesn't cost you a cent for fuel. The instant you stop the engine, the fuel expense stops.

Think of it! Speed, efficiency and positive economy, all combined in the wonderful

HART-PARR OIL TRACTOR

And all under the absolute control of one man. It takes only one man to successfully operate and care for the tractor under every condition of service. For raising grain, cotton or cane; for plowing, drilling, cultivating, harvesting and hauling; for driving a grain separator, clover huller, corn shredder, corn husker, and for countless other operations, a Hart-Parr Oil Tractor furnishes ideal, reliable and economical power. We build this tractor in 30, 40, 60 and 80 B. H. P. sizes. One of these sizes will just suit your power needs.

Let us send you our Illustrated Catalog; also other literature explaining the cost of power farming.

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Constipated? Go To Your Doctor

It is impossible to be well, simply impossible, if the bowels are constipated. Waste products, poisonous substances, must be removed from the body at least once each day, or there will be trouble. Ask your doctor about Ayer's Pills, gently laxative, all vegetable. He knows why they act directly on the liver.

J. C. Ayer Co., Lowell, Mass.

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Our handsomely illustrated catalog shows 54 artistic modern designs, in quartered oak, birch, mahogany, mission finishes, birdseye maple, curly birch, genuine mahogany, and white enamel, for the parlor, den, library, dining room and bedroom.

WE SELL DIRECT ONLY—you put the dealer's profit in your pocket. The best oak and other hard woods grown are right at our door—we get our material cheap and give you the benefit. In all, you save anywhere from 1/4 to 1/2 by buying CAPITAL MANTELS.

Don't build or remodel until you have our catalog and prices. Such decided savings as we offer cut building and improvement expenses to a minimum. Write at once for catalog.

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SAVE 1/3

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75c Worth SEEDS For 25c Sent Postpaid!

Special Garden Seed Offer to New Customers!
Just to get acquainted and to prove to you the excellent worth of Bollwinkle's Seeds of Proven Quality, we offer the following

Prize Collection at Less Than Cost!

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| 1 Pkt. Golden Self-Bleaching Celery. | 1 " Big Boston Lettuce. | 1 Pkt. Long Red Carrot. |
| 1 " Premium Flat Dutch Cabbage. | 1 " Green Curled Endive. | 1 " Long Scarlet Radish. |
| 1 " Early Eclipse Beet. | 1 " Garnishing Parsley. | 1 " Early White Bush Squash. |
| 1 " Broad Leaved Spinach. | 1 " Red Creole Onion. | 1 " New Stone Tomato. |
| | 1 " Large Curled Mustard. | 1 " Purple Top Turnip. |

This superb collection 15 full-sized 5c packets, and our 90 page garden guide and catalog, postpaid for only 25c. Mention this paper.

Bollwinkle Seed Co. (Ltd.), 521-C Dumaine St., New Orleans, La.

Where Do You Stand?

ARE YOU RACING OR RESTING— FACING AHEAD OR FAINTING?

Look at the record you have made this last week and see if it is satisfactory. Has you made any advance, or are you just where you were two weeks ago? No candidate who is not willing to put in her best licks during the next few weeks can have any hope of making one of the grand trips that the Advocate plans to give away.

The Trip to Europe.

Have you, you who have thus far made little headway, ever stopped and thought out just what you will miss if you fail to win one of the grand prizes? Have you ever really understood that to make the trip to Zurich, Switzerland, next year would be the greatest trip any one could possibly take? Think about it. You may, if you will, leave New Orleans, go to New York City, on to Italy, across the indescribable Alps, and into the very heart of Switzerland. While there you will be permitted to attend a World's Sunday School Convention; you will be permitted to hear some of the greatest orators of the world, will see people from all lands and of all nationalities and races, will hear the language of every civilized people, and will receive such a mental uplift by being thus thrown into such a gathering as you could not receive by attending a great university for a year. After the Convention you will travel diagonally across Switzerland, across France, stop in Paris and Brussels, the two leading cities of the world of fashion, and then sail from Antwerp back to New York City and then overland to home. It is said that the best of all trips is arriving home. Not that it is there that you see the most, but it is there you sit down and live over again your delightful experiences as you tell of them to your friends. Take this trip! You will never regret it, and you may be the winner of it if you only will.

The American Tour.

But you answer, "I cannot win. Others are too far ahead of me." Then win the second trip. Go to Lake Chautauqua, to the Niagara Falls, go down the historic Hudson River by boat in daylight, see the wonders of New York City, and then sail back, over the Atlantic Ocean and the Gulf of Mexico to New Orleans. Certainly the trip will be an inspiration. To attend the Assembly meeting for one week at Lake Chautauqua will be well worth all the efforts you may put forth to win the trip. There you will hear such floods of oratory, such rhythm of music, such wealth of words of wisdom, see such beauties of nature, and live in such an atmosphere of restfulness as will bring a blessing to you every time you think of it the rest of your life. See the Niagara Falls! Did you never see them? Then, when you stand and see the wonderful manifestation of nature's tremendous power exhibited in those peerless falls, you will thank God that you put forth the effort to circulate the Advocate and by so doing were permitted to behold this, an American Wonder of the World.

This Week's Results.

The list that we are publishing below shows that some of the contestants have been at work, and there is a shifting of places. A new name appears at the top. Some other candidates may forge to the front and land at the head of the list when we publish it the next time. May that person be you? You may be way down the list, but a week spent in persistent work would accomplish wonders. Try it! Study this list carefully, and see how much you are be-

hind, and then set about to lessen the distance between you and the top. The following is the list of the six leaders:

	Votes
Miss Emmie Pears, Slaughter, La.	12,900
Miss Belle M. Roberts, Franklin, La.	9,800
Miss Ada Parker, New Orleans.	9,650
Mrs. E. M. Henning, Alexandria, La.	1,600
Miss Bertie Mitchell, Laurel, Miss.	1,550
Mrs. Studie J. Lingle, Shreveport, La.	1,500

The following names of Candidates fall below the above places and are not published in the order of their standing:

Mrs. T. D. Lipscomb, Slidell, La.
Miss Zou Eddie Boyett, Vaiden, Miss.
Mrs. Connie Lloyd, Carrollton, Miss.
Miss Mabel Ash, Centerville, Miss.
Miss Allie Adams, Beldon, Miss.
Mrs. J. D. Doyle, Silver Creek, Miss.
Miss Katie Hall, Grenada, Miss.
Miss Ella Mai Leslie, Ruston, La.
Mrs. Ward Moore, Pontotoc, Miss.
Miss Gertie Roberts, Vancleave, Miss.
Miss May C. Sells, Lyman, Miss.
Mrs. Rema Weed, Winona, Miss.
Miss May Young, Lexington, Miss.
Mrs. T. V. Peters, Isabel, La.
Miss Iva Provost, Poplarville, Miss.

Mormonism Christianity's most aggressive enemy; 500 elders in the Southland, its favorite field. Prepare to meet it. Credentials of Book of Mormon is the Answer and the Antidote. Ten Monthly numbers \$1.00; specimen copy 15c. Back numbers supplied. Rev. T. C. Smith, 237 West 1st Ave., Denver, Colo.

LAMAR, MISS.

A series of services were held at Black's Schoolhouse last week by Rev. W. L. Broome, and he had record-breaking success. A new church was organized with thirty-five members, and also a Sunday school and prayer meeting. Twenty-three infants were baptized, and a voluntary collection (in cash and subscriptions) of \$100.00 was taken. Brother Broome was the happiest man you ever saw.—J. A. Maxwell, Jr., Steward of Lamar Church.

"I have seen so much good from suffering, so much good from pain, that I believe in the good of both. It is pain and suffering that brings out sympathy, self-sacrifice and strength of character."

BIG PROFIT WITH LITTLE COST IN MEAL AND FEED GRINDING.

Many farmers operating cotton gins, saw mills, threshers, etc., simply do themselves out of good money by allowing their engines to lie idle at times, or by not utilizing the full power which their engines develop. A little extra shafting and a few feet of belting is all that is necessary to harness this wasted power up to

a good meal and feed mill, the yearly profits from which, made by grinding for neighbors, would in many instances, run into four figures.

If you have an engine, you could hardly find a more profitable side line than feed and meal grinding. Your neighbors will have grain to grind, while you can also save millers' tolls and hauling expenses by grinding your own.

Think this over, and before you forget it, write Sprout, Waldron & Company, Box 438, Muncy, Pa., for their interesting literature. They manufacture a splendid mill, and can give you some valuable information.

CHILDREN'S COLDS

can now be treated without dosing the little stomachs with injurious medicines, thus avoiding interference with digestion. Vick's Croup and Pneumonia Salve is applied externally over the throat and chest. The heat of the body automatically releases soothing antiseptic vapors which are inhaled direct to the inflamed parts while at the same time Vick's is absorbed through the skin, taking out the soreness. The relief is almost immediate. Vick's can be used as often and as freely as wished without injury to the youngest baby. 25c., 50c., and \$1.00. A sample free on request. The Vick Company, Greensboro, N. C.

THE BIGGS SANITARIUM, ASHEVILLE, N. C.

Dyspepsia, rheumatism, paralysis, neurasthenia and other chronic diseases cured. No tubercular cases accepted. Complete equipment; all modern methods; hundreds remarkable cures; personal care and attention; ideal climate; delightful mountain scenery. Twelfth year. Liberal guarantee of satisfaction. Endorsed by hundreds of our former patients in all sections of the North and South. Comfortable rooms, electric light, steam heat, moderate charges. References, testimonials and diagnosis blank free.



Whitworth College Summer Bulletin.

Prospect for large opening unusually good. Session begins September 12th. All students, both new and old, expected to be present on opening day. On Sunday, September 15th, the annual opening sermon will be preached by Rev. George McKeown, of Edwards, Miss. The new home of the President will be ready for occupancy by September 1st. The plan has been made and accepted for the handsome new Auditorium. The contract for this building will be let in September. The following is the faculty for session 1912-13:

I. W. COOPER, A. M. President Ethics and Economics.	MRS. B. W. LIPSCOMB, A. M. Dean Higher Mathematics.	MISS MARJORIE CHAPPELL DAVIS, A. M. (University Tennessee) English Language and Literature.	MISS BESSIE CHICHESTER COOPER, A. B. (Degrees from Whitworth, Wesleyan, Randolph-Macon) Science and History.	MISS ELIZABETH LUSBY (Belle Buckle, Agnes Scott) Latin and Greek.	MISS MARVEL DAVIS (Honor Graduate Whitworth College) Preparatory Department.	MRS. MAXIE SISK McCULLOUGH (Pupil of E. C. Pural, B. L. University of Paris) French.
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MISS VIRGINIA REVERE, (Wissner School) Spanish.	MISS SOPHIE CAMERON Presiding Teacher.	MISS LULAH RAGSDALE (New York School of Expression) Expression and Physical Culture.	MRS. MAXIE SISK McCULLOUGH (Teacher's Certificate Cincinnati Art Academy; Colarossi and Julian Academies Paris; Pupil in Miniature Painting of Mme. Debillement-Charodon, Paris) Drawing, Painting and Arts Crafts.	MISS VIRGINIA REVERE, (Graduate of Wissner School Book-keeping and Spanish.) Stenography, Typewriting, Book-keeping. All new typewriters of standard make.	MISS LUCY IRWIN SHANNON (Pupil of M. Leftwich Rawlings Nashville, and J. Harry Wheeler, New York City) Voice.
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PIANO DEPARTMENT

MISS ELIZABETH McVOY, (Graduate of Mrs. Harding from the New England Conservatory, also pupil of Theodore Bohlman, Cincinnati) Musical Directress and Teacher of Piano.	MISS LOIS WADSWORTH COOPER, A. B., M. B. (Whitworth College, Cincinnati Conservatory, Graduate Pupil of Theodore Bohlman) Piano.	MISS COURTNEY McLAURIN RAUCH, M. B. (Whitworth College) Piano.	MISS SARA STOUT (Buford College, Nashville; Cincinnati Conservatory; pupil of Bert Berne in Piano and of Geo. A. Leighton in Harmony) Piano, Harmony, Theory and Musical History.	MISS GRACE LANE Superintendent Piano Practice.
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The College now owns about \$10,000 worth of pianos (Haines and Knabe).

NEW ORLEANS CHRISTIAN ADVOCATE

VOL. 59—No. 38.

"Prove All Things: Hold Fast That Which is Good."

WHOLE No. 2953.

ROBERT A. MEEK, Editor.

NEW ORLEANS, LA., THURSDAY, SEPT. 19, 1912.

CHAS. O. CHALMERS, Publisher.

Editorial

LET THE STANDARD BE MAINTAINED.

We have heard the charge made that Methodist ministers, having each other's character in their keeping, are disposed to be too lenient when accusations are made, and that we are not maintaining as high a moral and spiritual standard for our preachers as we ought. We do not think the facts justify a complaint so general as this, but that there are occasional instances where sympathy for a brother who has become involved in trouble is allowed to exercise undue weight is, we fear, true. To do this is to make a tremendous mistake. Sympathy is a noble quality, but to let it undermine truth and justice is ruinous. Every breath of suspicion against one of our ministers should be cleared up before we send him out with the endorsement of the Church. Although the evidence may be insufficient to convict him, if it is strong enough to raise a reasonable doubt as to his innocence, by a vote of the Conference he should be declared unacceptable and retired. If it be said that such a course might do a brother injustice, we answer that the sacred interests of the Church are vastly more important than those of a single individual. We need a high order of manliness and courage in handling such cases. Especially is this true of the presiding elders in whose districts they occur.

HOW IT HURTS.

According to report, Dr. Rogers, of the Drew Theological Seminary, has declared that he does not believe the Bible account of the flood. We dare say that some will insist that this makes little difference since belief in the great deluge described in Genesis is not essential to salvation; but such a view of the matter is most superficial. The trouble with men of Dr. Rogers' stamp is that they discredit the trustworthiness of the Scriptures, and when that is done confidence in them is largely, if not wholly, destroyed. No volume that abounds in misstatements can speak with a note of authority. When the "critics" have discarded portions of the Book of Holy Writ, they need not be surprised if men of only average intelligence are disposed to view with suspicion what they leave unassailed. "Falsus in uno, falsus in omnibus," is a rule of evidence too widely recognized to expect any person or document to be exempted from it. Herein lies the explanation of the blighting influence that "higher criticism" has exerted both inside and outside of the Church. A revelation that may be taken to pieces and put together again to suit the whims and caprices of the feeble and uncertain human intellect, can never command the faith and obedience of humanity. Its light is too flickering for people to care to be guided by it.

GOD STILL SPEAKS.

The Book of Revelation is closed and God no longer talks to the inhabitants of earth in audible tones, but he has not ceased to speak to men. By the Holy Spirit he yet communicates with human hearts and conveys to them his messages. He warns and entreats the wandering sinner, convicts and calls the backslider to repentance, points out to his believing children higher privileges, and often brings to their attention the duties that they should perform. The holy impressions and noble impulses that come to us on bended knees in the privacy of our closets—what are they but the whisperings of our Heavenly Father? No, no; the connection between earth and the Eternal Throne is not broken. Over it come communications to every human being, and to the soul that is attuned to receive them they are ever flashing forth. Conscious communion and fellowship with God are quite as possible in this as in any preceding age. We may walk with him and counsel with him daily, if we only will.

A CLERICAL SABBATH-BREAKER.

A press dispatch sent out from Klamath Falls, Oregon, on August 20, represented the Rev. C. W. Aked, formerly the pastor of Mr. John D. Rockefeller's church in New York, but now in charge of a Congregational church in San Francisco, as seated on the bank of a lake fishing on Sunday, while the people were passing by on their way to services. Reports printed in the secular papers lack much of being reliable, but as this one has gone for weeks uncontradicted, we take it that there must be some truth in it.

We suppose that Dr. Aked holds the view, which we sometimes hear expressed, that the Sabbath is intended to be a day of rest and recreation; that its object is to refresh and reinvigorate the physical man, and that sporting tends to do this more effectively than lounging. But this is a total misconception of the design of the Sabbath. We are commanded not only to refrain from labor on the Sabbath, but also "to keep it holy." Valuable as the day is for conserving the physical well-being of the race, it is even more so because of the moral and religious influence that it exerts. Man has far greater needs than those of the body—the needs of the deathless soul. To open the way for meeting these was God's great primal purpose in instituting the Sabbath, and to ignore this fact is to reduce man to the level of a mere animal and strike at the very foundation of the Christian religion.

Dr. Aked, if correctly represented, has, to express it mildly, made a tremendous mistake. We do not see how hereafter he can hope to have any standing as a minister among orthodox Christians. He has flagrantly violated one of the most important of the divine commandments and set an example which will do great harm. For some

time he has been regarded as rather lax in his theological views, and his liberalism in belief now seems to have brought forth its fruitage in his conduct. It generally does this, and it is for this reason that we are so afraid of men who are latitudinarian in their teaching. It is never safe to follow them.

OUR ORPHANAGE WORK DAYS.

The Work Day for the Louisiana Orphanage is Saturday, October 12, and that for the Mississippi Orphanage, Saturday, October 19. The Sunday following each of these days is to be Rally Day, when offerings for these institutions will be received. Let every pastor at once announce and explain the meaning of Work Day from his pulpit, and take all other necessary steps to induce his people to observe the occasion, as it deserves to be. There is no nobler work than that of caring for needy orphan children, and the church that fails to share in it misses a glorious privilege. Let every Methodist in the two States interested give his earnings for one day out of the year to this worthy cause. We hope to hear that these designated 'Days' have been universally observed, and that the results therefrom have more than met expectation. Brothers Vaughan and Williams are entitled to the hearty co-operation of all our preachers and people. Men better qualified for the places that they fill would be exceedingly hard to find. We are most fortunate in having them where they are, and we should see that they are supplied with the necessary funds and facilities to execute efficiently the sacred trusts that we have committed to their hands. In these approaching Work Days we have an opportunity to accomplish something worth while. Let us make the most of it.

MORE OF IT NEEDED.

A secular paper in Virginia thus refers to the preaching of a Methodist minister in that State: "His sermons are very forceful; he is clear and simple (the very youngest could understand), and his exhortations are splendid." This is an excellent description of good preaching. We are glad to see the word 'exhortation' in print once more. To far too great an extent, it has become a lost art. We think we would do well to strive to re-acquire it. Good 'exhorting' is nothing more than an appeal to the people to act in harmony with the instruction given, an effort to reach and move the will after the message addressed to the intelligence has been delivered. No discourse can reach the highest degree of effectiveness that has in it no hortatory note. But let it be remembered that 'exhorting' is not mere noisy ranting. Exhortation is most powerful when backed by clear and vigorous exposition.

"He leads the happiest life who can best remember and most easily forget. These are both graces that have much to do with our peace and welfare."

SIN FOUND OUT.

By William J. Hart, D. D.

Moses uttered a forceful truth when he said to the children of Reuben and the children of God, by way of warning, "Be sure your sin will find you out." However pleasant it may seem at times, man discovers that the way of the transgressor is hard. The truth finds constant verification in life.

Recently a man was tried in New York for burglary. The prisoner had what seemed like a good alibi. The prosecution based its entire case on finger prints discernible through a microscope on a glass panel. Five of the jury admitted after the trial that the evidence was not satisfactorily conclusive to them, and that they would have hesitated to convict the prisoner on it. But when the prisoner saw the finger prints on a pane of glass which had been removed by a burglar in effecting an entrance to the premises, and these were compared with other finger prints he had made for the police after his arrest, he conferred with his counsel and entered a plea of guilty. "Finger print evidence," we are told, "is immutable and exact. The impress of the fingers of a new-born child will correspond exactly with the impress of those same fingers after the lapse of any number of years." Science thus aids in the detection of crime.

Bishop Goodsell used to relate an incident from his own childhood experience which had early impressed upon him the fact that serious and fatal consequences were likely to follow disobedience. His mother had an especially beautiful vase, and had warned the lad not to touch it. Curiosity, however, would sometimes overcome him, and he would then peer at the vase, and sometimes wonder if the bottom looked as beautiful as the sides. One day, remembered all through his life, when he had grown somewhat bolder, he lifted the vase in his hands. Quickly it slipped from his grasp, fell to the hearthstone, and was shattered into a thousand pieces. The tragedy had been enacted. He knew that he had wounded his mother's heart. Hearing the crash, she came in. Young Goodsell expected to be punished, but the mother simply said, "My dear boy, do you see what you have done!" He then learned, he said, what it costs to disobey law. For fifty years he had heard his mother's pleading voice saying, "Do you see what you have done?"

The late King Edward of England, it is said, was once at Marienbad, and, together with a few friends, was taking tea in the pine woods near the town. At a table close by sat another party, the host of which was a well-known German prince. A young English woman had the responsibility of waiting on the guests at both tables. King Edward noticed the blustering manner of the German, who threatened to report the terrified girl every time she had occasion to answer his summons. Annoyed by this unjustifiable behavior, the king said to Sir Stanley Clarke: "You are to convey my thanks to the proprietor here for the prompt and admirable manner in which my party has been served at this restaurant." The command, we are told, was instantly obeyed, much to the disgust of the adjoining table, a disgust which was intensified when the king gave the timid young waitress a gold piece. Thus there had been discovered and rebuked conduct which was of a lower order than might be expected.

Suffering of body or mind, memory, conscience, the Bible, all emphasize the great truth, "Your sin will find you out." Life, therefore, should be good, pure, noble, God-fearing.

These words were recently uttered by a preacher of prominence: "Scientists tell us that every uttered word produces a vibration in the atmosphere, and some have gone so far as to say that these vibrations never entirely cease. However fanciful this may be, there is an im-

portant sense in which words live forever. They live in the record which we are writing, in the characters which we are building. When Latimer was being tried for heresy he heard the scratch of a pen behind the tapestry. In a moment he bethought himself that every word he spoke was being taken down and then he became more careful." Should we escape responsibility before man, still we cannot ignore the fact that before the judgment seat of Christ we must give an account of the deeds done in the body. For every idle or false word spoken we learn that we shall have to give an account.

We are told that Alexis Piron, the French poet and satirist, sought for many years to obtain a seat among the Forty Immortals in the French Academy. He was recognized among the poets of his day, and was confident of his ultimate admission, when a vile ode, written when he was a boy, was brought to light, and he knew that the door of the Academy was closed in his face forever.

"One stitch dropped as the weaver drove
His nimble shuttle to and fro,
In and out, beneath, above,
Till the pattern seemed to bud and grow
As if the fairies had helping been;
And the one stitch dropped pulled the next stitch out,
And a weak place grew in the fabric stout,
And the perfect pattern was marred for aye
By the one small stitch that was dropped that day."

Love atones, grace heals, God forgives. But thrice blessed are the pure in heart and life.

"More and more, as life goes on," writes Dr. David Smith, "one realizes that its supreme felicity lies in keeping one's record clean, with no dark blot, no passages which haunt one's memory and bring the blush to the cheek."—From the Christian Intelligencer.

FACTS AND THE FUTURE.

By Rev. Ed. F. Cook, D. D.

In view of the approaching close of the Conference year, we wish to bring to the attention of our pastors and their people some facts about the missionary situation:

I. This is the day of God's power, a time of Providential opportunity, and 107 brave, true men (with their wives and children, making 392 persons), represent our Church in six great mission fields.

II. These 392 souls are wholly dependent for support upon what the Church pays on the annual missionary assessment. In the above are not included the 134 single women, who represent the Woman's Department of the Board in mission lands, nor the education of girls—the work to which the women chiefly devote their labors and finances. The work of the women is superb; their missionary offerings are liberal. These offerings, however, through the women's missionary societies do not aid in paying the assessments for missions, nor help in maintaining the general lines of church work in the mission fields.

III. In the mission field these missionaries promote all the lines of Church activity to which we are accustomed, viz.: evangelistic, educational, medical, literary, and benevolent. Our Mission Board has to finance there all the departments of Church activity cared for by the other General Boards at home.

IV. The equipment of the Church in mission fields is dependent primarily upon these annual payments to missions. This equipment includes church buildings and parsonages, schools and colleges, hospitals and dispensaries, presses and publishing plants, and the necessary equipment of all these institutions.

V. Under the present financial policy of the Board, all specials are taken from the budget; hence, all are creditable on assessments for missions. Our basis of business, therefore, is the missionary assessment. Whether we are to ad-

vance, hold our ground, or retrograde in our missionary work in 1913, depends wholly upon what our missionary offerings shall be for the present Conference year.

VI. These missionary men, with their families, represent the whole Church. They have gone to the mission fields to do the work to which God had commissioned the whole Church. Is not every man, woman and child in the Church, therefore, under obligation to share the burden which these men bear in heathen lands?

VII. The supreme need to-day in mission fields is more men—big, strong, well-trained men for the leadership of the Church, the training of the native ministry, and for the channeling of the mighty movements now on for the kingdom of Christ. The situation in every field calls loudly for Christian statesmen for the planting of the kingdom and the building of nations.

VIII. The missionary Church is the live Church. The non-missionary Church, the decadent Church. It is a matter of demonstration that the congregation, District or Conference, which places large emphasis upon the missionary interest, obedience, and offering, secures response not only in missionary gifts, but in revival power and in the growth of pastors' salaries and in payments to all other connectional interests of the Church. Placing the emphasis where the Master placed it, appealing to unselfishness, and drawing the Church into sympathy with the dominant purpose of the Master's ministry, is the secret of success.

IX. The crop reports and general business aspects of the South are this year unusually good. God is opening to us his bountiful hand. It is but another chance for the Church to render a long delayed obedience to the great commission, which obedience God has been making easier and more expedient each year.

X. The success of our missionaries during the past ten years is unprecedented in the history of the Church. The fullness of time is surely at hand. With Japan engaged in the sublime task of seeking for a religion; with China turning from her ancient heathen faiths, taking a republican form of government, and founding her new life upon Biblical principles; with Korea swept into the kingdom by a mighty revival; with the large areas of Africa accessible and her benighted people responsive to missionary effort; with every sign of decay and disintegration in the heart of heathenism; with Latin America in revolution against Roman Catholic dominance and welcoming Protestantism as being a promise of national progress and religious liberty, we face a situation so extraordinary, so thrilling, and so big with missionary possibility as to compel the attention and the interest of the Church. "If ever our preachers had an opportunity to offer a demonstration of Christianity and to compel belief in its universal and divine claims, it is to-day." The bigness and urgency of our missionary opportunities were never so compelling as now.

With these facts fresh in memory, surely every pastor and congregation in Southern Methodism will unite in a resolute effort to meet the obligation which now falls to Southern Methodism before the ever-widening doors of opportunity, the urgency of human need, and the repeated calls of God to advance.

The following exhibit of missionary offerings for this year may be of interest to readers of this paper:

LOUISIANA CONFERENCE.

1912—Assessed for Foreign Missions ..\$ 9,300.00
To August 1, 1912, paid to Treasurer
General Board

There remains, therefore, to be raised
before the Conference Session\$ 9,300.00

MISSISSIPPI CONFERENCE.

1912—Assessed for Foreign Missions\$11,400.00
To August 1, 1912, paid to Treasurer
General Board 437.00

There remains, therefore, to be raised
before the Conference Session\$10,963.00

NORTH MISSISSIPPI CONFERENCE.

1912—Assessed for Foreign Missions ..\$12,500.00
 To August 1, 1912, paid to Treasurer
 General Board 870.00

There remains, therefore, to be raised
 before the Conference Session\$11,630.00

Sending out an army of well-trained men into the heat of a mighty battle and delaying food and raiment and the sinews of war imperils the success of the whole campaign. The General Board of Missions is compelled, between January and October, to borrow on interest large sums of money to keep the force on the field and the machinery in motion. The next few weeks will determine our missionary status for 1913. Our only hope of solvency and success is prompt and heroic leadership on the part of every pastor in Southern Methodism in martialing the force God has committed to his hands, and delivering its full strength of faith and offering upon the missionary enterprise. May God honor every honest effort with success.

THE REGENERATION OF INFANTS AS TOLD
IN THE NEW TESTAMENT.

By H. Walter Featherston, D. D.

Not because I am a hobby-rider, nor because I love controversy, do I return to this matter; but because some Methodist parents, as well as preachers, seem not able to get rid of a sort of hereditary trend towards Calvinism and thereby deny to their children the most sacred rights that God has decreed and Christ has bought for children.

John wrote "the Fourth Gospel" late in his long life; hence out of the full maturity of his deep learning and inspired thought. In Chapter I, verse 9, we read: "There was the true Light (speaking of Jesus) which lighteth every man, coming into the world." The margin of the Revised Version says, "Every man as he cometh into the world;" and this is the real sense of the Greek. Whether we accept this marginal rendering, or prefer the revised text, or the older authorized version, the statement is unequivocal that Christ Jesus lights every man. Now, in what sense is this true? Does it mean that every man has a "natural conscience," a supposed light of nature, which, "if man did not hinder, would shine more and more to the perfect day?" Surely not. Most assuredly, Christianity and its Christ are vastly other than "natural religion." In a larger and higher sense, Christ is "the Light of the world." This "true" supersensual "Light of the world" lights every man. How and when? When did the Church lighten Ghenghis Khan and Attila and Li Hung Chang and Nero—born after A. D. 1—and millions of others, who in adult life were anything but Christians, and some of them everything opposed to Christ and his teaching? When did he lighten these? I accept the revised version marginal reading, which is as reasonable as it is scholarly: "He lighteth every man as he cometh into the world."

How, or in what sense, does he lighten these? Let us assume, without taking time to prove it, that "all men are fallen in Adam," inheriting "the corruption of the nature of every man, that naturally is engendered of the offspring of Adam, whereby man is very far gone from original righteousness." This is the teaching of our Church, and no teaching is truer. Yet, the Christ distinctly says of little children: "Of such (as some babies he took into his arms at the time) is the kingdom of God;" and at another time, presenting "a little child," he said, "Except ye turn and become as little children ye shall in no wise enter into the kingdom of heaven." (Matt. xix., 14; xviii., 3; cf. Luke, xviii., 17, and Mark, x., 15.) Paul, following his Lord, said: "Now they (the children) are holy," I. Cor., vii., 14. These Scriptures plainly teach that little children are in a saved state. They can mean nothing other than this. No Methodist dare deny this.

If infants are in a saved state, how came them so? The answer is very simple, and as given in our Discipline, in Paragraph 664, it runs: "All men, though fallen in Adam, are born into this world in Christ the Redeemer, heirs of life eternal and subjects of the saving grace of the Holy Spirit." This means that they are born regenerate. Thus is every man lightened by the Christ as he comes into the world."

In Romans, v:18, Paul says: "So then as through one trespass the judgment came unto all men to condemnation; even so through one act of righteousness the free gift came unto all men to justification of life." In what possible sense could the "free gift" come to "all men to justification," unless it be that all men, by the death of Christ, the one act of righteousness, are justified, and, in consequence, are regenerated at birth? In the next verse Paul makes it plainer: "For as through the one man's disobedience the many (used in the sense of "all men") were made sinners, even so through the obedience of the one shall the many (i. e., all) be made righteous." The meaning is as clear as the argument is strong: all men made sinners by inheriting Adam's sin, are made Christians by the death of Christ. One is as wide in its effects as the other. But there are adult men by the million who are not Christians. In infancy they were, in manhood they are not. In infancy "the free gift came unto them to justification;" but they, in great numbers, have turned away from Christ—not all, but too many, have renounced by sin their justification and regeneration, and have become sinners. Indeed, every sinner is a backslider.

In perfect harmony with all of this are the words of the enthroned Christ to the aged John on Patmos: "He that overcometh shall thus be arrayed in white garments, and I will in no wise blot his name out of the book of life." Here, I shall adopt the words of that saintly seer, the late George Matheson, D. D., LL. D., of Scotland: "I will not blot out—this implies that our names are now in. * * * There is a thought entertained by some people which to me is awful—that we are put into this world as candidates for God's love. That would be to start life in absolute darkness; the morning hour would be my rayless hour. Waiting to be enrolled in the birthday book of my Father! Waiting at the door until I can prove my right to enter! It is a deadly, a ghastly thing. O Christ, I was born in thy dwelling; my name was written in childhood in the birthday book with thee. I have never been a probationer; never been a candidate for thy heart."

It is a very significant fact that no child is anywhere presented in the New Testament as other than a child of God. It is a very beautiful fact that the New Testament presents them as in a sense God's favorites. That was a strikingly tender parable uttered by our Lord: "I say unto you that in heaven their angels do always behold the face of my Father." (Matt., xviii:10.) Put into the ampler speech of us here and now, it says: "I tell you that my Father is so fond of the little children that he gives the seats of highest honor, those nearest his throne, to the guardian angels of little children."

We dishonor God, discredit the Christ, and grievously wrong these lambs of his fold when we class them with old reprobates, who have denied and blasphemed our Lord, by telling the children that they, even the baptized ones, are out of the Church, left out by the Christ, and can get in only by coming up with these old Christ-denying, God-defying reprobates, now repentant, and join the Church. Think of it! I am so glad that when we baptize a baby in our Church, we do not, as we once did, ask the congregation to pray "that this child may be received into Christ's holy Church and be made a lively member of the same;" but that instead of this, we say: "I beseech you to call upon God the Father through our Lord Jesus Christ, that of his bounteous goodness, he will so grant unto this child now to be baptized, the continual re-

plenishing of his grace, that he may ever remain in the fellowship of God's holy Church." This is in harmony with the teachings of Christ and his Apostles and answers the tender love of our Lord for his lambs.

GRACIOUS ABILITY.

By Dr. W. F. Tillett.

(Some extracts from his great book, entitled, "Personal Salvation.")

THE SCRIPTURAL DOCTRINE STATED.—As distinct from these views, the Scriptures seem to teach, as to the moral status of the unregenerate world, that, but for the atonement, man would be, by nature, as a result of the fall, morally dead and incapable of any exercise of free will in meeting the conditions of salvation; but, as a matter of fact, no man is in a mere state of nature. Grace arrested man in his fall, and placed him in a salvable state, and endowed him with gracious ability to meet all the conditions of personal salvation. Fallen man has never been without the benefits and influence of the atonement. Uppermost among these benefits is what is called prevenient grace, a certain gracious influence of the Holy Spirit upon the heart and will of man that goes before regeneration. It does not act irresistibly upon any man, but is imparted to all men, and is the foundation of that gracious ability for fulfilling the conditions of salvation which all possess, and which is the ground of their responsibility for continuing in sin. Personal salvation is, therefore, a matter of co-operation between the divine and the human will, between God and man. We thus hold that there is some good in unregenerate human nature; it is not wholly evil, as the old Calvinistic divines taught; but the good that we find in unregenerate man is due not to nature, as the Pelagians and Semi-Pelagians teach, but to grace. Hence, this doctrine is well designated by the term "gracious ability." The Scriptures, while making much of the power of sin in human nature, also make much of grace and the gracious influence of the Holy Spirit which is a result of the atonement.

MORAL FREEDOM IS OF GRACE.—"The fact that man is, since the fall, still a free agent is not more essentially a necessity of his moral nature than it is the effect of grace. Its universality has this for its result, that all who are born into the world are born into a state of probation; otherwise the human spirit would have fallen back under the law of physical necessity, or in that of diabolical bondage to evil. Unredeemed spirits are responsible, but their responsibility is no longer probationary; they are responsible for a state of guilt that was determined by their own first act and has become habitual. The difference put between them and us is the mystery of redeeming mercy. The children of men are in bondage to sin; this is the character which is stamped upon them by inheritance. But the bondage is not hopeless, nor is it to any mortal necessary. All men have a natural capacity of freedom to act as well as to choose, to perform as well as to will; but this, their very nature, is itself of grace." In this paragraph from Dr. William B. Pope we have a statement which differs from what we have said above more in phraseology and form of expression than in the essential idea conveyed.

THE EFFECTS OF THE FIRST ADAM'S SIN AND THE SECOND ADAM'S RIGHTEOUSNESS COMPARED AND CONTRASTED.—The ultimate effects of Adam's sin and Christ's atonement, however, are both conditioned on man's free agency. As we have seen, the personal guilt of Adam's transgression was not, and could not be, imputed to his descendants, no one of whom ever has been, or ever can be, lost and sent to hell on account of Adam's transgression alone. Original sin is not, in itself alone, culpable and justly punishable; at least not until the individual arrives at the age of moral accountability and refuses to fulfill the conditions

(repentance and faith) divinely provided for its suppression, in regeneration, after which time he may justly be held responsible for his original sin and all its consequences. In like manner, no man will be saved and sent to heaven on account of Christ's righteousness alone, which, while it made possible the salvation of all, necessitated the salvation of no one. That is, while Adam's sin and Christ's righteousness both materially affect the problem of man's sin and salvation, they do not in any way set aside the great and universal law of moral free agency and probation, by which every man has the deciding of his own destiny.

Church News

Bishop W. A. Candier has lately been doing some stirring preaching in a meeting held in Druid Hills Church of Atlanta.

Mrs. Russell Sage has given Syracuse University, of the M. E. Church, \$50,000 for its Agricultural Department, in memory of her father, the late Joseph Slocum.

The ninety-sixth session of the Missouri Conference met at Shelbina, Mo., on September 4, with Bishop Mouzon presiding in place of Bishop Hoss. The presidency of our Texas General Superintendent is reported to have given great satisfaction.

After a brief vacation spent in the North and East, Dr. J. W. Lee is back in his pulpit at St. John's Church, St. Louis. He was never more popular in the Missouri metropolis than he is at present.

The Wesleyan Christian Advocate announces that the new auditorium of Trinity Church, Atlanta, will be opened on October 13. It will easily seat 1000 persons, and by using chairs can be made to accommodate 1200.

Dr. T. N. Key, the versatile editor of the Nashville Christian Advocate, has been swinging the circle of the Western Conferences. Doubtless his presence among the brethren in that section will prove helpful both to the work and our General Organi-

Dr. H. M. DuBoise is contributing to the Wesleyan Christian Advocate a series of illuminating articles on "Tessellism." Great is the Wesleyan, and it has no more brilliant contributor than this versatile ex-Mississippian, who has achieved distinction as a poet, preacher, platform orator, writer, and connectional officer of the Church.

Dr. W. E. Thompson, according to the Midland Methodist, has given out six weeks before the meeting of his Annual Conference that he will not return to Centenary Church, Chattanooga, assigning as his reason for going elsewhere that many of the congregation will not co-operate with him. This proceeding strikes us as quite unmethodistic.

Pinson College is the new name that has been given to the institution in Cuba formerly known as Collegio Ingles. A magnificent new site has also been secured for the school in the suburbs of the city of Camaguey, with four buildings already upon it. Rev. B. F. Gilbert, who directed the affairs of the institution under its old name, will continue in charge.

The Methodist Orphanage at Raleigh, N. C., has received in bequests for building and other purposes during the year about \$20,000. This has made possible a considerable increase in the facilities of this institution. Wealthy Methodists do well to remember our charitable work in their wills, but it is better still to remember it with generous donations while they are yet living.

Three years ago the East Mathews Circuit, Virginia Conference, had a church membership of 432, a Sunday-school enrollment of 361, and the pastor was paid \$700. It now has a church membership of 551, has enrolled 762 in the Sunday schools, and pays the preacher \$1200. Rev. J. A. Winn, who is in charge of the work, states that this advancement has been principally made through the agency of the organized Bible classes.

The Randolph-Macon contest has recently broken out afresh. Though a majority of the trustees and the patronizing Conferences reached satisfactory terms of agreement several months ago, a minority element of the board was displeased with the settlement and a few days since applied for a legal injunction. The arguments in the case were to be heard on September 7, but at this writing we have not learned the result.

There are said to be four Presbyterian churches in the South with a membership of more than a thousand, as follows: First Church, Nashville, 1449; Central Church, Atlanta, 1258; First Church, Houston, Texas, 1046, and Second Church, Charlotte, N. C., 1000. Reports show that there are 67 congregations numbering more than a thousand in the North and West, the largest being the First Church of Seattle, of which Dr. M. A. Matthews is pastor, which has a membership of 4800.

Dr. H. A. Boaz, Vice-President of the Southern Methodist University at Dallas, Texas, is back home, after a delightful vacation spent in New York City, where he supplied the Grace Methodist Episcopal Church during the month of August. One of the stewards of that congregation, who had just returned from London, pronounced Dr. Boaz's sermons superior to those to which he had been listening in Westminster Abbey. Evidently this gifted young Texan made a great impression on his Northern auditors.

All over Florida the Southern Methodists seem to be marching forward, and the Christian Advocate of that State is sounding out, clear and strong, the call to still larger things. Some years ago one of our leading Bishops, in talking to us, said: "There is little in Florida but sand and fleas." But no one would now presume to make such a remark. The star that glitters to the name of this developing commonwealth is destined soon to become one of the brightest upon our national banner. And the Methodist Episcopal Church, South, is doing her full share toward making it such.

Among those who rendered effective service for the cause of State-wide prohibition in the recent contest in Arkansas was Gov. George W. Donaghey, who is a worthy member of the Methodist Church. It is refreshing to see a man who holds high public office speak out so unequivocally against the open saloon. The Western Methodist was also a veritable gatling gun in the fight. Every week it poured a terrific broadside into the ranks of the enemy. The press dispatches report that the "wets" won. This is most regrettable; but those who stood for the right in the struggle are none the less deserving of applause. He lacks much of possessing the highest order of manhood who had not rather he defeated battling for the true welfare of humanity, than to triumph with the forces of evil. The reign of wrong must sooner or later give way. No question is settled until it is settled properly.

A dispatch from Laurel, Miss., to the Times-Democrat on September 12 reads as follows: "Much local interest has been aroused by the action of Rev. L. G. Gates, pastor of the First Baptist Church, in communing with the members

of the Presbyterian Church. The incident has been magnified and has become the main topic of discussion here. Rev. T. E. Pinegar, pastor of the Hickory Grove Baptist Church, announced to-day that he will challenge the Rev. Mr. Gates to a debate on "The Lord's Supper." This occurrence is chiefly interesting as an indication that the rising tide of fraternity, which for years has been manifest among the Baptists of the North and of England, is beginning to appear in the South.

The Editor of the Central Methodist Advocate has the following to say of Bishop J. H. McCoy's work at the recent session of the Western Virginia Conference: "Bishop McCoy seemed to have had meat to eat that ye know not of," as Jesus said, and is a man of great spiritual and intellectual strength. His messages at the morning openings of the Conference at Sutton were full of grace and power, and the address that he gave at the Educational Anniversary was as good as any we ever heard on an occasion of that sort. He is an able, firm, and kind presiding officer, and the brethren were delighted with him in every way." On his way to the seat of the Conference the Bishop ate a single meal that cost him \$10. He did not order that amount of food, but gave the waiter a ten-dollar bill to pay what he owed, and he returned change for only a one-dollar bill and refused to rectify the mistake. Being a man of peace, there was nothing for the Bishop to do but submit.

MISSISSIPPI CONVICT FARM.

Mississippi's prison farms have not only proved the most humane and beneficial way of handling prisoners, but they have proved most profitable. Every year from 4,000 to 5,000 bales of cotton, more corn than enough to supply the demand of the farm, bushels upon top of bushels of sweet potatoes, molasses as good as can be found anywhere on earth, peas, vegetables of all varieties, fruits, melons, in fact everything good to eat, are raised on the State farm, and after paying a profit into the State treasury of from a quarter to a half a million dollars the tables of the convicts are provided with better fare than many of the free citizens of the State can boast.

Mississippi has tried several different ways of dealing with her convicts, but she finds that placing them upon farms is the best method of them all, both for the good of the State and the welfare of the unfortunates who have forfeited their right to be at large.—Jackson Clarion-Ledger.

The recent session of Congress was less expensive than either of the two preceding sessions. The total appropriations of the 1912 session amounted to \$1,019,626,143.60, while the session a year ago exceeded that amount by \$7,046,788, and the one of two years ago by \$21,000,000.

THY WILL BE DONE.

(Written by Mrs. L. M. Lipscomb upon the occasion of the death of her brother, Mr. R. U. DuBois, Jr., who, in the prime of young manhood, was killed by a train in Birmingham, Ala., on the night of December 12, 1911.)

Thy will be done;
Whether the call comes at noon or set of sun;
Tho' all is dark—not one ray of light,
He will make the pathway bright;
Thy will be done.

Thy will be done;
For thy will is all I have to lean upon;
Tho' from my eyes the briny teardrops start,
I'll say from a crushed and bleeding heart,
Thy will be done.

Thy will be done;
And when at last life's race is run,
We'll bid farewell to grief and fears,
For God shall wipe away all tears,
When our crown is won.
New Albany, Miss.

Secular News and Comment

By Rev. A. J. Gearheard.

Fargo, N. D., is so prosperous that it has declared a dividend to the taxpayers, and will distribute \$10,000 among its citizens.

The shipyards of the United States will be busier this year than for many years. On July 1, 120 steel vessels, aggregating 254,000 gross tons were under construction. The cause of this activity in ship construction is said to be the near completion of the Panama Canal.

It is notable that the drift of intellectual research is toward the scientific and not toward the classical. This is particularly true in the United States, there being granted last year but 17 post-graduate degrees in Latin, and 5 in Greek, while chemistry, physics, zoology, agriculture, bacteriology, botany, physiology, and anatomy claimed a large number of such graduates.

The post office receipts in Chicago for the month of August were \$1,932,488.69, which is \$20,274.30 in excess of the receipts of the New York post office, which was its nearest rival. The reason of this is, doubtless, due to the fact that New York is more largely foreign than Chicago, hence does not use the United States post office to the extent that the more Americanized center does.

Lieutenant General Sir Robert Baden-Powell has returned to England after a 53,000-mile journey around the world in the interest of the Boy Scout movement, of which he is the originator. He found more than 400,000 Scouts enrolled in the United States, and personally reviewed 25,000 British Scouts. He visited nine countries, and was encouraged with the Sea Scout movement which has just been started.

Robert G. Valentine, Commissioner of Indian Affairs, has resigned. He won for himself the favor of Protestant America when he issued an order forbidding Catholic sisters wearing their denominational garb while teaching in Government schools. President Taft, it will be remembered, held the order up, and it is alleged that his decision, which will soon be announced, is the reason of Mr. Valentine's resignation. Doubtless the Sisters will be permitted to do just as they please, so long as Mr. Taft has the say.

According to recent reports, the South produced 4,018,000 bales more cotton last year than the year preceding, or a total of 16,138,426 bales. However, the high price of cotton in 1910-11 caused that crop to bring \$92,500,000 more than that of the year just passed. In the fruit growing sections of the South a similar condition exists: that is, the crop is far in excess of previous crops, but the price is so low that its value is less than in former years. There seems to be some way by which manipulators always leave the farmers with small returns, no matter how favorable the season, or large the crops.

There will be three vacancies in the grade of brigadier general in the United States Army this year. There is, as usual, much speculation as to who will be the fortunate officers to be named for these places. Among the names of those most prominently mentioned that of Colonel Wm. A. Mann, Chief of Staff of the Eastern Division, Governor's Island, N. Y., seems to be one of the most popular. He is widely known both as an able soldier and as a high-toned, honorable gentleman, and, with it all, is one of the most genial and companionable men to be found anywhere. There is probably no man in the army whose promotion would be more universally popular.

That the Negro is a power in politics may be easily discerned by the fact that the following number of colored voters will participate in the coming election for President: Massachusetts, 20,000; Rhode Island, 3500; Connecticut, 6000; New York, 50,000; New Jersey, 30,000; Pennsylvania, 70,000; Delaware, 10,000; Maryland, 65,000; West Virginia, 24,000; Kentucky, 75,000; Missouri, 50,000; Ohio, 45,000; Indiana, 25,000; Illinois, 50,000; Michigan, 7000; Iowa, 7000; Kansas, 20,000; Nebraska, 4000; Oklahoma, 40,000; Colorado, 5000; California, 10,000; Washington, 3500. It will be noticed that in a large number of the above named States the Negro holds the balance of power, and may dictate who the winner shall be in the States thus affected.

Charles W. Morse, whom President Taft pardoned a few months ago because a number of doctors declared him to be in a dying condition, has returned to Wall Street and is said to be in perfect physical condition. Morse was incarcerated for having embezzled a large sum of money from the depositors of a bank, mostly from widow women and laborers. During his brief term of confinement his wife maintained an office in Washington and a regular press bureau, from which were sent news reports of the serious illness of the criminal capitalist. Being liberated on the plea that he was dying, he secretly slipped away to Europe, and has returned a well man. There should be a law remanding him to the Federal prison to finish his unexpired term of confinement.

CALLED HOME.

Monday afternoon, Sept. 16, we received from Rev. E. S. Lewis, our pastor at West Point, Miss., the following telegram: "Mrs. Amos Kendall died this morning; interment at Aberdeen tomorrow." This message will touch with sorrow many hearts and homes in North Mississippi and elsewhere. Sister Kendall was the widow of the late Rev. Amos Kendall, than whom the North Mississippi Conference never had a truer or more worthy member. Hand in hand, she went with her honored husband in the work of the itinerancy for many years, and happy, indeed, was the charge that was so fortunate as to have their services. Not being blessed with children, their love for the Church seemed to be all the more ardent and unwavering. Since Brother Kendall's death a few years ago, Sister Kendall had resided with relatives in Texas. She was on a visit to devoted friends in Mississippi when the Master's summons came. It seems fitting that she should have heard this call in a city where her translated husband had served for years as pastor, and where both she and him were universally esteemed and loved. Side by side with the noble man with whom she walked so happily along the road of life, she will sleep until the trumpet of the archangel shall bid them rise to share in the larger activities and richer glories of eternity's unending day. She lived to high purpose, using faithfully the talents with which God had endowed her, and she had no cause to fear the time of reckoning. Long will her name be revered and her memory cherished.

A FINE OPENING.

The seventy-third session of Port Gibson Female College opened auspiciously at 9:30 a. m., Wednesday, Sept. 11, with several scores of boarding students and a goodly number of local students in attendance. In response to the invitation of President C. M. Chapman quite a number of friends and patrons also lent their presence; and short addresses were made by M. M. Satterfield, H. H. Orisier, Judge H. C. Mounger, Rabbi Weis, and Revs. W. F. Creson, H. G. Hawkins, and W. H. Huntley. Rev. E. C. Gunn, of Gloster, is to preach the opening sermon next Sunday.

H. G. HAWKINS.
Port Gibson, Miss., Sept. 15, 1912.

THE GALLOWAY MEMORIAL SUPERANNUATE ENDOWMENT FUND.

To the Pastors, Superintendents, Teachers, Scholars and Parents of the Mississippi Conference Sunday Schools:

Dear Fellow Workers:

You are aware that the Joint Board of Finance of our Conference has the sacred duty of providing for the support of the superannuated preachers and the widows and orphans of deceased preachers of the Mississippi Conference. The provision made in the past has been meager in the extreme. No one realizes this more keenly than the members of the Board themselves. Hence, at the last annual meeting the Board had under consideration the matter of increasing the endowment fund as the very best means to aid in the support of these claimants. At that meeting a committee was appointed to project a plan by which the Sunday schools of the Conference could assist in taking care of our superannuates. It is the message of this Committee that we now send to you, confidently believing that your response to the Committee's appeal will be prompt and hearty. This assurance is doubly inspired: First, by the fact that all of us feel the inadequate support given these old men who labored for us in the past so faithfully; and secondly, because of the love, devotion and reverence we all have for the great and good man you are asked to honor by this contribution.

This fund, started in the Sunday schools, will be a memorial to the late Bishop Charles B. Galloway, and will be known as the Galloway Memorial Fund for the Superannuated Preachers of the Mississippi Conference. Of all the memorials proposed in honor of our ascended leader, none, we are sure, would be more grateful to this greatest preacher of the South than this sacred fund we are now asking you to help in building up until it shall be a monument worthy of his name.

Bishop Charles Betts Galloway was the greatest Southern Methodist Preacher of the nineteenth century, the greatest ecclesiastical statesman since the days of Bishops Soule and McTyeire, and possibly the most widely known and influential Methodist Bishop of world-wide Methodism.

We feel sure the Sunday schools of our State will gladly join in a movement to perpetuate the memory of this matchless orator, soul-stirring preacher, ardent missionary, great scholar and greater educator.

He devoted his life to the people of Mississippi, declining persistently the flattering offers of admiring friends in other States, who craved the influence of his brilliant talents and citizenship for their States. He sacrificed every other interest for Mississippi and Mississippi institutions. We now ask you, pastors, superintendents, teachers, scholars and parents of the Sunday schools of our Conference to assist in honoring his name, and at the same time, in helping in the provision of a more adequate support for our Superannuates. Therefore, the Committee asks that the First Sunday in November be observed in all our Sunday schools as the Galloway Memorial Day, at which time the Sunday Schools are asked to contribute not less than \$1500.00.

A conditional program will be prepared by the Committee, and together with contribution envelopes, will be mailed to every Superintendent of a Sunday school in the Conference, one week before the appointed time.

We feel sure that the superintendents of our Sunday schools will engage heartily in this laudable undertaking with the Committee and pastors. The Committee also requests the pastors of the several charges to announce this Memorial Day from all their pulpits.

(Signed) J. M. MORSE, President.
S. A. TOMLINSON,
N. B. HARMON.

REV. J. T. MURRAH.

(The following, from the pen of Major Jonas, the editor, appeared in a recent issue of the Aberdeen Examiner, published in the city where Brother Murrah was serving as pastor when he died. It is a beautiful tribute from one who is not connected with the Methodist Church.)

We were down by the sea when the distressing announcement was whispered over the trembling wires that the soul of our beloved fellow citizen, Rev. J. T. Murrah, had been recalled.

He responded to the summons, after a brief period of ill health, Tuesday, August 20, and the eloquent tongue that had so often helped the "weary of heart" to peace with God by invocation of peace, twist man and man, was silenced until the Master called for an "account of his stewardship."

Great, big-hearted Dr. Murrah, minister of a creed, yet whose nature was too broad for creed's restraint; who could be faithful to his altar vows and yet commune with a universe: A good man, because it was in his nature to keep the garden of life well weeded; because the spirit which animated him had no affinity with, or tolerance with, sophistry, hypocrisy, envy or other influences, oftener alluring than repelling, that he set the walk of morals. He was cosmopolitan enough to recognize all mankind as kin, and only sectarian in the sense that he demanded of associates pure hearts, generous impulses and clean hands. It was notable that he was frequently seen on occasions peculiarly conspicuous, in converse and companionship with men to whom others gave the way, as concessions are to the leper made by passers by, but no one questioned or criticised—they felt that this good man had found mission work without probing "darkest Africa" or the blazing realm of the Hindoo, and there was always a harvest from such communings—the hands of the priest were not contaminated by associations that won a crown invisible here, that is pressing his brow elsewhere, now; and we felt that he had healed soul wounds long neglected, and encouraged the dispirited communicant. We know that Aberdeen is the better for his brief sojourn; we know there were seeds of reform to germinate in better things that he planted in good fellowship and nurtured in simple, rough, unassuming pluck, in soils barren to other warning and culture, and all because he met his subject upon the plane of common manhood that had in it no suggestion of "holier than thou." There were deserts he threaded regardless of sand, storm or thirst; there were palms that he planted in oases no other eyes discerned; he gathered figs from the thistle that had only nettles to one of less watchful eye and sympathetic heart. No one save the Great Recorder hath note of this good priest's trail, for he pursued his modest walk without blazing the trees to advertise his progress or guide his return. There is many an humble fireside that will miss him, and many a lordly mansion where eyes are dimmed by tears—he was "all things to all men," as regards those things material and spiritual, blessed by his Maker, and his kindred was the commingling of prince and peasant, with no barrier unsurmountable, no bridge of preference.

Yonder stands as an eternal memorial, stately, grand and beautiful, the temple he erected to his God. We may be pardoned for paying this perhaps exaggerated tribute to the dead, but man is doubly generous in his bestowals when a beneficiary stands beyond the bar of contention; but it is so nearly true, that all will let it pass, and his colleagues in the great work will be content that they were associates where he led. By the exhibition of admirable tact, that in this instance was akin to genius, he brought together and welded into harmonious sentiment the warring opinions of many wise men and women, until the determination was reached to supplant the old and revered Methodist Church with one of the handsomest and most commodious structures in the State.

As the work progressed he was a constant and anxious observer, and in our last interview he said, "The building is about complete, and next week I want you to go over the structure with me, and write it up, just as you see it." That would have been a pleasant task had Fate not recalled the guide. Of the temple builder and the temple, we can only say to-day, "It is finished." It is sad to think that almost at the very hour of consummation; that while the retiring architect passed the portals of the lordly structure, he who had conceived it passed through the gates of that "temple not built by hands." His "write up," had all gone well, would not have been the screed his modest nature pictured, a tribute to man's skill in the assembling of stone, and brick, and glass, and wood, and pigments, but the story of the patient, tactful pilot, a narrative of conception, consummation and consecration.

MANSFIELD COLLEGE AND ELSE.

Dear Advocate: I know you will be glad to learn that Mansfield College has had its hest opening in years. The formal opening exercises were held at 10 a. m., September 4, and the attendance of town people indicated an unusual amount of interest and hopefulness. The new president presided; this scribe read the Scripture and led the prayer; then followed addresses by Mayor Parsons, Rev. P. M. Brown, Rev. J. L. P. Sheppard, and President Bobbitt. A beautiful instrumental solo, delightfully rendered by Miss Marsalis, one of the music teachers, varied the proceedings. There were more than twice as many pupils present as were at the opening one year ago, and pupils are arriving almost every day. Enough are yet to come who have contracted definitely to more than double the attendance of last year.

President Bobbitt has demonstrated already his fitness for the place he occupies. He has ability both as an executive and as a teacher, and there is not a lazy bone in him. Mrs. Bobbitt is a worthy companion for him; good in the classroom, in the office, in the social circle and in the church work. That team, with the least bit of help, will make Mansfield College break the record in three years. The preachers can and ought to help. The faculty, too, is very satisfactory. The new departments—Domestic Science and Kindergarten—are proving very popular. A graduate from Mansfield will soon be in great demand wherever a first class woman is needed. The kindergarten method used is the Montessori system—the best in the world—and this is the only school in the State, so far as we can learn, that has it.

The College League has made many improvements, especially in the parlor and dining room. Other improvements are contemplated and needed, and the friends of the College everywhere should help now, if ever, to make the college known and attractive. People who have God's money for investment could not do better than contribute to Christian education as represented by Mansfield Female College. Money for endowment, as well as for improvement, is needed. Any sums, however large or small, will be gratefully accepted. Remember the college in your will.

The delight of the opening was marred by the absence of Rev. N. E. Joyner and his excellent wife, both of whom did so much to make the school a success. They were highly esteemed by all the people of Mansfield. Joyner has native ability, is cultivated, conscientious, and courageous. I learned him well enough not to ask him anything if I did not want the truth—just the plain, blunt truth. He does not know how to lie. Mrs. Joyner is just as bright and just as honest. I never saw a little woman win her way to the hearts of folks as she did in Mansfield, and without an effort. They answered the call of duty, and I guess it's all right. But I cannot help wishing that somebody else could

have met that demand, and that they could have remained in Mansfield. And all the people here will say, "Amen!"

Another sad feature was the absence of Brother A. F. Jackson, so long and so honorably connected with the college and church, as well as the commercial and social life of Mansfield, but who fell on sleep Aug. 19, at Eureka Springs, Ark. By every token, he was a rare man. He was honest and capable in business, and had amassed at least a competence; he was systematic in his business, and equally so in his Lord's business; he loved his pastor, his church, and all God's people, and was always anxious to bring together people who were estranged. He was much interested in the prosperity of the college and would have rejoiced greatly at this auspicious opening. He will be sorely missed. Peace to his ashes.

THOMAS H. MORRIS.

Mansfield, La., Sept. 6.

ORIGINAL SIN: THE REMEDY.

By E. B. Partin, M. D.

Fletcher, in his Appeal (first part), says, "In every religion there is a principal truth or error, which, like the first link of a chain, necessarily draws after it all the parts with which it is essentially connected. This leading principle in Christianity, as distinguished from Deism, is the doctrine of our corrupt and lost estate; for if man is not at variance with his Creator, what need is there of a Mediator between God and him? If he is not a depraved and undone creature, what necessity of so wonderful a Restorer and Savior as the Son of God? If he is not enslaved to sin, why is he redeemed by Jesus Christ; and, in a word, if he is not born in sin, why is a new birth so absolutely necessary that Christ declared, most emphatically, that without it no man can 'see the Kingdom of God?'"

A proper conception of this foundation doctrine of Christianity is very important; for by it true religion either stands or falls. If we say that man comes into this world in a regenerate state, it would contradict the positive teaching of Jesus Christ, "Ye must be born again" (John 3:16). It is a second birth and must be subsequent to the natural birth. If we believe that children are already in the kingdom, there will be no effort to bring them to Christ, who said, "Suffer the little children to come unto me, and forbid them not;" and very soon the Church would be filled with unregenerate persons. If children have no one to bring them to the Savior, they will naturally wander away from him. But if they have some one to bring them, how easy it is for them to accept and trust in Christ. They should be taught their need of him and of regenerating grace.

"Original Sin" is one of the doctrinal truths of the Bible, and of our Church, and though the statement of these truths in our literature may be questioned by some, it is an important doctrine of the inspired word of which it is a part and should be constantly taught—"line upon line and precept upon precept, here a little and there a little," "Lest we forget, lest we forget."

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ALONE WITH GOD.

He who himself and God would know,
Into the silence let him go,
And, lifting off pall after pall,
Reach to the inmost depth of all.

How small in that uplifted hour
Temptation's lure and passion's power!
How weak the foe that made him fall!
How strong the soul to conquer all!

A mighty wind of nobler will
Sends through his soul its quickening thrill;
No more a creature of the clod,
He knows himself a child of God.

—James Martineau.

RESISTING TEMPTATION.

"Grandma, what is resisting temptation?" asked 5-year-old Maude.

"Why do you ask, dear?"

"Teacher wants us to tell her next Sunday."

"Your question reminds me of something I heard when I was a little girl like you," answered Grandma.

"Please tell me," pleaded Maude.

"It is of a temptation which came to a little girl and to which she almost yielded. Her papa gave her a big, round silver dollar, saying, 'Nellie, take this to Bennet's Bakery and get it changed into pennies.' Nellie took the dollar to the bakery, and when the man gave her a big roll in exchange, she opened wide her eyes. In those days the cents were much larger than they are now, and a great many of them were in constant use. This little girl was very fond of a candy called 'juba paste,' made at the candy shops in that beautiful old city which was her home. She thought: 'I could take just one cent, and papa would never miss it out of all these.' She knew she could get a nice, large piece for one cent, enough for any child. You see, my dear, there was temptation to take what was not hers, to do wrong," said Grandma.

"Oh, did she take it?" exclaimed Maude, with wondering eyes.

"I will tell you. She sat down on the white curb of the pavement and slyly slipped a penny out of the roll. She looked at the shining thing, then slipped it into her pocket—all little girls at that time had pockets in their dresses. She pushed her handkerchief over it and stood up, saying to herself: 'Nobody will ever know.' Then she repeated, 'Nobody.' She could go no farther, for suddenly the words of her Sunday school teacher came to her, saying: 'God sees and knows everything.' She felt ashamed that God knew, and then the thought came that perhaps the dear mother who had died and left her knew also that her daughter had come so near to sin. At once the little hand went into the pocket, the coin was withdrawn and placed with the others, and Nellie went home glad that she had resisted the temptation which had almost overcome her. Do you understand now, Maude?"

"Yes, Grandma, and I'm so glad she resisted."

"Well, you see, dear, there is always a thought sent us showing the right way to resist the temptations which come to all of us," replied Grandma.—The Child's Gem.

WHERE TOM FOUND HIS MANNERS.

Tom's father was a rich man, and Tom lived in a large house in the country. He had a pony and many other pets, and wore fine clothes. Tom was very proud of all the fine things his father's money bought. He began to think that being rich was better than being good. He grew very rude, and was cross to the servants. Once he kicked Towser, but the dog growled, and Tom was afraid to kick him again.

One day, when Tom was playing in the yard, he saw a boy standing by the gate. He was ragged and dirty, his hat was torn, and his feet were bare; but he had a pleasant face. In one

hand he carried a pail half full of blackberries.

"Go away from here!" said Tom, running to the gate. "We don't want any boys around."

"Please give me a drink," said the boy. "If you are so rich, you can spare me a dipper of water."

"We can't spare you anything," said Tom. "If you don't go away, I will set the dogs on you."

The boy laughed and walked away, swinging the tin pail in his hand.

"I think I will get some blackberries, too," said Tom to himself. He went out of the gate into the lane leading to a meadow where there were plenty of berries.

Tom saw some fine large ones growing just over a ditch. He thought he could leap over it very easily. He gave a run and a big jump. The ditch was wider than he had thought; and, instead of going over it, he came down in the middle of it.

The mud was very thick and soft, and Tom sank down in it to his waist. He was frightened, and began to scream for help; but he had not much hope that help would come, for he was a long way from any house.

He screamed until he was tired. He began to think he would have to spend the night in the ditch, when he heard steps on the grass. Looking up he saw the boy he had driven from the gate.

"Please help me out," said Tom, crying, "I will give you a dollar."

"I don't want the dollar," said the other boy. Lying down flat on the grass, he held out both hands to Tom, and drew him out of the ditch.

Tom was covered with mud, his hat was gone, and one shoe was lost in the ditch. He looked very miserable.

"Who is dirty now?" asked the boy.

"I am," said poor Tom; "but I thank you very much for helping me out of the mire, and I am sorry I sent you away from the gate."

"The next time I come, perhaps you will treat me better," said the boy. "I am not rich; but I am stronger than you are, and I think I have better manners."

"I think so, too," said Tom.

The next day, when Tom saw the boy going by the gate, he called him in, showed him his rabbits, doves, and ducks, and gave him a ride on his pony.

"You have better manners now," said the boy.

"Yes," said Tom. "I found them in the ditch."

—Florence V. Halliwell, in Sunday School Visitor.

THE WAY TO PROSPERITY.

Dear Editor: The urgent need of the people during the present financial crisis impels me to try to cause the struggling classes of our land to consider the following:

There is only one step between them and success. That step is to prove God—to test his word, to test his promise. He asks it of all mankind—not just one or two, but the whole human race has the same privilege. God is no respecter of persons. He says to one and all, "Bring all the tithes into the storehouse that there may be meat in mine house, and prove me now herewith, saith the Lord of Hosts, if I will not open you the windows of heaven and pour you out a blessing that there shall not be room enough to receive it." (Malachi, 3:10.)

You are not to wait until everything is harvested and sold to see what your tenth will be, but (1 Cor., 16:2) "Upon the first day of the week let every one of you lay by him in store as God has prospered him." In substance, God says to you, "All I ask of you is that you prove me, and I will do my part." Is it not evident that it is far better to "render unto Caesar the things which be Caesar's; and unto God the things that be God's?" Walk straight with God and he will open the windows of heaven and give blessings in such abundance that the people will be at a loss to know what to do with what they have.

It is not necessary to be vexed with the boll weevil, the potato bug, the army worm, and other

pests. All that is necessary is to rally to the help of the Lord by paying to him our dues, and he will rebuke these pests and they will cease to annoy. Praying that these words may be bread cast upon the waters of God's divine providence, I solicit the careful consideration of all who may read them. Respectfully,

A CHRISTIAN.

HOW IT GOT ITS NAME.

Upon the arrival of Col. Roosevelt at Chicago to attend the National Republican Convention, he was greeted by an overwhelming throng of admirers and followers, among whom was a well-known representative of the Chicago Tribune, who, after a desperate struggle with the throng, succeeded in getting within hearing distance of the great leader and called out, "How are you, Colonel?" "Fine," said the Colonel, "strong and healthy as a bull moose." True to his instincts, the newspaper man saw his "catch," and immediately made use of the appellation in his write-up, and it is now apparent that his judgment was correct. At first, there was some doubt as to whether the former President approved the name, but in a speech made in New York on the 23d of July, he said:

"I see that the Bull Moose is a pretty vigorous animal," thus stamping the seal of his approval upon the title. During the convention of the Progressive party, one form of demonstrative approval adopted by the delegates was in imitation of the call of the bull moose, a long "moo." The head of the bull moose was one of the prominent decorations in the hall, and many of the delegates' songs were in praise of that animal.—Times-Democrat.

SOME QUEER HORSESHOES.

In Japan rice straw, strapped on to the horse's feet, is used for horseshoes. The Icelandic ponies wear shoes made of sheep's horn. In certain parts of Central Asia the horses have shoes made from the antlers of the mountain deer. These are fastened to their feet by means of horn pins. The queerest horseshoes, however, are those employed in the Soudan; these are not really shoes, but stockings made of camel's skin.—Century Path.

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Editorial.

THE CAREER OF GENERAL BOOTH.

When General William Booth, the founder of the Salvation Army, passed peacefully away at his home at Hadley Wood, near London, on August 20th, the Christian world lost, perhaps, its foremost religious leader. Such a career, beginning in obscurity and amid the limitations of poverty, and ending in earth-wide fame, with thousands bending above his bier and kings and emperors and presidents sending messages to do him honor, is deserving of more than a passing notice. Indeed, the biographies of great and good men constitute one of the most instructive and helpful branches of human literature. People are enough alike for the struggles, triumphs, and achievements of one soul to find a responsive echo in others, heartening, thrilling, and inspiring them. Perhaps even more than their teachings, the reading of the lives of Wesley and Fletcher has awakened in other bosoms a passion for holiness and noble living. The power of lofty example is a sort of moral attraction of gravitation. Nor does it end with death—it stretches across the centuries, and is one of the indestructible forces that make for righteousness.

William Booth was born at Nottingham, England, in 1829. His father was connected with the Anglican Church, and by baptism in infancy he became a member of that denomination. When a mere lad, however, he began to attend a Wesleyan chapel, and was there soundly converted at fifteen years of age. He at once felt the call to preach, and while earning a living as a clerk, undertook to speak for the Master, as opportunity offered. Within a year he had acquired some reputation as a street and field preacher. His educational advantages were meager, his chief instruction being received at the hands of a private tutor. In 1850 he was ordained a Wesleyan minister, and remained in connection with that Church and the Methodist New Connection until 1861, when, because of the fact that the Methodist restrictions seemed to interfere with his plans, he became an independent worker. He commenced his ministry in London, while yet a Methodist, in 1850, and soon achieved a considerable measure of success. In 1865 he established in the notorious East End of the great metropolis what he called the Christian Mission, and in 1878 he changed the name of his organization to the Salvation Army, at the same time placing it upon its present military basis. This was a stroke of genius, and the new movement at once attracted public attention. From this time on, General Booth commanded influential support, and the work that he had projected prospered and grew to a phenomenal extent.

We cannot give even an outline of the labors of this remarkable man. They cover a period of more than fifty years and form one of the brightest chapters in the history of Christianity. Into the darkest sections of the great cities, he carried his campaign to rescue the perishing, and where Satan's reign was most undisputed, won notable triumphs for his Lord. The drum-beat of the Salvation Army is now heard around the world. It operates in sixty countries and colonies and conducts services in thirty-four languages. Its charities are varied and numerous; its official organ, "The War Cry," is read by millions. Like Wesley, who was his hero, General Booth set a high estimate upon wholesome literature and made free use of the printing-press. Of the products of his pen, the following are the most important: "Salvation Soldier," "The Training of Children," "Letters to Soldiers," and "In Darkest England."

Many are the outstanding lessons of the fallen

leader's life. We can mention only a few of them:

1. General Booth had a sound religious experience. He knew what Christ had done for him, and believed that he could do the same for others. Such a regeneration of the soul must antedate every great and fruitful ministry. The vision on the road to Damascus made Paul a new man—"a flame of fire." The light kindled in his own heart gave the world a new Wesley—before he had toiled without results, but now the seed he sowed sprang up into a mighty harvest. "Twice-born" men have swayed the religious world in the past, and will ever sway it. This is because God can work through no other kind.

2. General Booth's aims were wholly unselfish. He thought not of himself, but of others. He sought not his own ease, comfort, gain, or advancement. Not even a desire for an illustrious name did he cherish. The honor of his Lord and the good of humanity engrossed him and commanded every talent and resource that he possessed. Such a crucifixion of self and renunciation of the world have ever been the price of personal holiness and spiritual power. In the lack of this to-day is to be found the explanation of the religious dwarfhood and barren ministries that are now far too generally prevalent.

3. General Booth's career illustrates anew the profound truth taught by the Master, that service is the pathway to true greatness. Without learning, without wealth or noble lineage, without commanding eloquence or genius that dazzled, he began as an untrained Methodist exhorter and became one of the foremost figures of Christendom. Protestant and Catholic, prince and peasant, millionaire and pauper, alike paid tributes to his worth when, at 83 years of age, his life ended. They talked of giving him a place in Westminster Abbey, but he preferred to sleep beside his faithful and honored wife. It was because he heard the needy cry of the suffering millions of humanity and contributed something toward the betterment of their condition that men of every creed and station grew to admire and reverence General Booth. Nor will they ever let his memory perish from the earth.

4. There are two additional facts that Methodists might profitably note: (a) The doctrines that General Booth preached were essentially the same as those with which Wesley set England aflame in the eighteenth century. The so-called new theological discoveries have contributed nothing to this mighty movement. (b) The Salvation Army is not a democracy. General Booth's power was well-nigh supreme, but he used it for God's glory and accomplished what he could never have done with a loose organization, dependent upon the popular will. It is a significant historical truth, that the world's greatest religious achievements have not been made by people so concerned about themselves as to be always sticking for their rights. What a Christian should desire is what will most speed the coming Kingdom.

A VISIT TO MOSS POINT.

It was our pleasure to spend last Sunday in Moss Point, Miss., where we went to preach for Rev. W. M. Sullivan, the pastor, who was engaged in a protracted meeting at Silver Creek, with Rev. R. A. Shiley. Though there were gathering clouds and occasional claps of thunder, both in the morning and afternoon, there was no rain, and the day was an enjoyable one. At 10:30 o'clock a.m. we looked in on the Sunday school, which evidently is in a flourishing condition. Brother C. W. Jackson is the superintendent, and he is a most alert and capable one. What an opportunity we have as a Church in the privilege of teaching and training so many children and young people! The red furrows of their uncorrupted hearts constitute the richest soil for seed-sowing to be found upon our planet. None other yields such a harvest.

Both at 11 o'clock and at the evening hour we were greeted by good audiences, who gave us respectful attention. The singing was to us inspirational. The choir led in an admirable manner, and voices could be heard coming from every part of the house. There is a tremendous power in hearty congregational singing. Would that we had more of it!

Moss Point is a most attractive town. It is situated only a few miles from the gulf, and is near the Pascagoula and Escatawpa Rivers. It is connected by a street-car line with Pascagoula and Scranton. The fishing thereabout is said to be fine, and there is a quietness among the clusters of pine trees that seems to call to one appealingly. The support of the town comes chiefly from its large saw mills.

Our church is a tasteful frame structure and is beautifully situated in an enclosure surrounded by fine trees. This is one of the choice appointments of the Mississippi Conference. Any preacher should count himself fortunate to be

the pastor of such men as J. L. Dantzler, J. W. Griffin, John Albert, C. H. Wood, Dr. J. N. Rape, J. A. Vanderwall, C. M. Fairley, C. W. Jackson, and others like them whose names we did not learn. Concerning Brother Sullivan and his work, we heard many kindly expressions. For the many courtesies and attentions shown us, we were most appreciative and grateful. Not soon shall we forget our stay in the charming home of Brother and Sister C. M. Fairley, who left nothing undone to minister to our comfort and pleasure. We count it an acquisition to have made the acquaintance of the good people of Moss Point.

AN EMINENT AUTHORITY.

We call special attention to the article appearing in this issue of the Advocate, under the caption, "Gracious Ability." Perhaps the most capable and accurate theologian in the Southern Methodist Church is Dr. W. F. Tillet, the distinguished Dean of the Theological Department of Vanderbilt University. As an exponent of Methodist teaching and as an interpreter and expositor of the Scriptures, he probably has no superior in the nation. What he says on any subject is, therefore, entitled to great weight.

Let the reader of these excerpts notice that Dr. Tillet clearly holds that the "prevenient grace" which comes unsought to every person born into the world, comes before regeneration, stops short of regeneration, and is not regeneration. Note also particularly the following statements: "Its universality has this for its result, that all who are born into the world are born in a state of probation;" "Original sin is not, in itself alone, culpable and justly punishable; at least not until the individual arrives at the age of moral accountability, and refuses to fill the conditions (repentance and faith) divinely provided for its suppression in regeneration, after which he may justly be held responsible for his original sin and all its consequences."

As is stated elsewhere, these quotations are from Dr. Tillet's great work, "Personal Salvation," which ought to be in every preacher's library, and which could scarcely be read too often.

PERSONAL AND OTHER NOTES.

The Culpepper meeting at Columbia, Miss., is reported to be deepening in interest and accomplishing much good. The singing is one of the most attractive features of the services.

Revival services were conducted at Galloway Chapel, Jackson, Miss., last week. The pastor, Rev. John Chisolm, was assisted in the work by the other Methodist pastors of the city.

The congregation at Lewis Chapel, on the Bucatunna charge, has recently enjoyed a gracious season of spiritual refreshing. Rev. S. N. Young, the pastor, had with him in these services Rev. B. W. Lewis, of Enterprise, Miss.

Rev. Henry T. Young, our gifted young pastor on the Keatchie (La.) charge, has completed his round of protracted meetings with gratifying success. His report of the campaign conducted will appear in the Advocate next week.

A note from Chaplain John A. Randolph, of the United States Army, written from San Francisco, brings the good news that he is well and happy. Brother Randolph's son will enter the Medical Department of Tulane University this fall.

Writing from Enterprise, Miss., a few days since, Rev. B. W. Lewis says: "My brother, Rev. J. T. Lewis, of Clarksdale, Miss., was with me a short time ago and held our meeting for us. The Lord richly blessed us in the services." It is not unusual for Brother John Tillery Lewis to have success in revival work.

Ex-United States Senator H. D. Money fell from the gallery of his home at Fairhaven, on the coast between Biloxi and Gulfport, last Monday night and suffered a fracture of his right hip. Mr. Money is almost totally blind and past seventy years of age, but, notwithstanding this, he is expected to recover. He will have the sympathy of a host of friends in the misfortune which has befallen him.

Mr. I. C. Enochs, one of the first business men of Mississippi and a leading member of the Capitol Street Methodist Church, of Jackson, was accidentally struck by a street car in that city on Tuesday evening, Sept. 10. He was carried to a sanitarium, but, to the gratification of his many friends, his injuries were found not to be serious. We trust that this choice layman will soon be quite himself again.

The Seashore Campground School is reported to have begun its initial session under favorable circumstances, and the prospect is considered encouraging. Among those taking part in the opening exercises was Rev. M. L. Burton, of

Guilport. The location of this school is ideal, and under the guiding hand of President Van Hook, it should go steadily forward, until it has a secure place among the educational institutions of Mississippi.

Mr. M. L. Lifsey, who has been rendering acceptable service as a good chorister, with Conference Evangelist A. W. Turner, would be glad to correspond with any who desire the services of an evangelist singer. He may be addressed at Shreveport, La.

Rev. J. W. Ramsey is assisting the pastor, Rev. W. J. Dawson, in a revival at Pelahatchie, Miss. A post card from Pelahatchie states that the meeting has begun well, and that great interest is being manifested by all the people, regardless of denominational affiliation.

Rev. J. S. Rutledge will begin a revival meeting at Pipkin's Chapel, near Greensburg, La., next Sunday. Brother Rutledge, who is in his fourth year on the Indian Bayou charge, Vermilion Parish, is by no means a stranger in the Pipkin's Chapel neighborhood.

Just as we are closing our forms, we are in receipt of a telegram from Rev. H. A. Gatlin, of Brookhaven, which says: "Whitworth had a great opening; never was the outlook so promising." With Dr. Cooper to lead, large things indeed may be expected of this historic institution.

Rev. J. W. Moore, D. D., pastor of First Church, New Orleans, is in Brookhaven, Miss., where he is assisting the pastor, Rev. Robt. Selby, in a meeting. Brother Selby began the services last week, and Dr. Moore found the church in excellent shape for a good meeting. A great victory is expected.

"We are doing fairly well in our work" writes Rev. W. W. Perry, pastor of Texas Avenue Church, Shreveport, La., and as evidence to substantiate his remark, he enclosed \$9.05 to pay for a number of subscriptions to the Advocate. Who can doubt that Brother Perry is doing "fairly well?"

Rev. M. L. Burton began revival services at Guilport, Miss., last Sunday, and conditions are said to be propitious for a great meeting. About half the material for the new church building there has been ordered; the congregation is in love with its pastor, and a healthy spiritual atmosphere prevails.

Rev. W. A. Mangum, formerly of Meehan Junction, Miss., has been appointed to the Pine Grove Circuit, in the Baton Rouge, (La.) District. He has already reached his new field and is now in a revival meeting at one of his churches. Brother Mangum is a young man, who gives promise of great usefulness to the Church.

The following brethren have remembered the Advocate by sending in money to cover the price of subscriptions taken in their respective works: Rev. J. Wilson Brown, Clinton, La., 2; Rev. W. D. Dominick, of Hildesburg, Miss., 4; Rev. Thomas H. Morris, Mansfield, La., 4; Rev. W. W. Jones, Calhoun City, Miss., 5, and Rev. G. G. Yeager, Auburn, Miss., 1.

Miss Belle M. Roberts, of Franklin, La., one of the leaders in our Tour Contest, who is soliciting subscriptions in South Mississippi, along the line of the Illinois Central Railroad, in a note to the Publisher, says: "I find such nice Christian people in these red hills. I am enjoying my canvass very much." She is right; there are none better anywhere.

The annual convention of the W. C. T. U. of Louisiana will be held in Alexandria on Nov. 7-10. Among the speakers who will be present are some of national reputation. Further information regarding the convention may be secured by addressing the State President, Mrs. A. C. McKinney, Ruston, La., or the Secretary, Mrs. A. G. Bryce, Minden, La.

Rev. Brisco Carter, the wide-awake presiding elder of the Alexandria District, was in New Orleans last Monday and was a welcome visitor at the meeting of the Methodist ministers at First Church. Brother Carter spent Sunday in Amlite, La., where he filled the pulpit acceptably on Sunday morning. He reports the pastor at Amlite, Brother Bowman, as being in favor with his people and doing a good work.

During the last week two Louisiana young ladies have left to enter school to prepare themselves for special religious work: Miss Nora Godat, a member of Parker Memorial Church, who has entered the Scarritt Bible and Training School, in Kansas City, and Miss Willie Lee Rowan, a member at Jeanerette, La., who passed through New Orleans en route to Nashville to begin her second year's work in the Methodist Training School, located in that city.

The Joint Board of Finance of the Mississippi Conference asks that the first Sunday in November shall be observed in all the Sunday schools as "Galloway Memorial Day," at which time collections will be taken to start a fund in honor of the lamented Bishop Galloway, which is to be

used to increase the endowment for the superannuated preachers of the Mississippi Conference. See the statement bearing on this subject which appears elsewhere in this issue.

Rev. J. A. Moore, of Magnolia, recently assisted Rev. J. G. Galloway, the pastor, in a very successful meeting at Crystal Springs, Miss.

Rev. C. E. Fike is doing a good work at Vivian, La. He has a Sunday school with an average attendance of 90, and has effected the organization of an Epworth League.

Evangelist L. W. Cain is now holding the 24th camp meeting at the Lebanon Camp Ground, near Potts Camp, Miss. Large crowds are in attendance and the indications point to a good meeting.

The press dispatches state that Grenada College has begun the new session with a large attendance and the brightest prospect in its history. We heartily congratulate President Council.

Rev. Robert Selby writes: "On Tuesday, September 3, the Licensing Committee of the Brookhaven District met in Brookhaven, and after he had passed the required examination, Nolan B. Harmon, Jr., son of Rev. N. B. Harmon, our pastor at Hazlehurst, was duly licensed to preach. The young man showed that he had thoroughly prepared himself for this important test, answering intelligently every question that was asked him."

From Meridian, Miss., on Sept. 12, Rev. C. N. Guice writes as follows: "On Sept. 5, Mrs. Elizabeth Compton Campbell, wife of Dr. C. W. Campbell, a local elder in our church (Fifth Street), passed to her reward. She had been ill about three weeks, and all ten of her living children were at her bedside. Dr. Campbell is well known throughout the Mississippi Conference. I will furnish a suitable memoir later." We regret to hear of the death of Sister Campbell, and extend our deepest sympathy to the bereaved.

The First Methodist Church of Beaumont, Tex., is enjoying great prosperity under the ministry of Rev. W. J. Johnson, who was reared in North Mississippi. There is much activity in all departments of the work, and 117 members have been received within the past ten months. Ninety-six copies of the Texas Christian Advocate and twelve of the Nashville are taken. More than sixty persons were at prayer meeting on Wednesday evening, Sept. 4. Brother Johnson is spoken of by all who know him as one of the live wires of Texas Methodism.

In a note bearing date of September 12, Rev. J. R. Jones, presiding elder of the Jackson (Miss.) District, says: "I am just back from Asheville, N. C., where I had a delightful outing of two weeks with my family. I am as well as I can be and ready for work." Brother Jones's quadrennium in his present position, which is fast drawing to a close, has been a most fruitful one, all the interests of the Church having gone steadily forward under his guiding hand. As a presiding elder, he easily takes rank with the best.

Bishop Thirkield of the Methodist Episcopal Church, who is to reside in New Orleans, reached this city last Saturday and occupied the St. Charles Street M. E. Church on Sunday morning. At the evening hour he preached to a colored congregation. A reception was tendered him at the St. Charles Street Church Monday night, at which addresses of welcome were made by Mayor Behrman, Rev. W. W. Holmes, president of the Protestant Ministers' Association, and others. Bishop Thirkield is reported to have made a most pleasant impression.

Brother George L. Carley, of Gulfport, Miss., was fanned by a catfish some time since while fishing in the Mississippi Sound. For several weeks he was detained at home, being unable to use his wounded foot. We are glad, however, to state that he is rapidly recovering, as will be seen from the following extract from a letter written by him to this office and dated Sept. 11: "I am glad to say that my foot is improving, and that I was able to hobble down town this morning for the first time in many weeks; perhaps I can lay aside my crutches by Sunday."

Our church at Biloxi, Miss., is making commendable progress under the able ministry of Rev. W. L. Linfield. During the summer the church building has been thoroughly renovated, and the painters have improved the appearance of the auditorium, and the new pews purchased some time since will be set up in a few days. The congregation has undertaken to raise funds with which to purchase a pipe organ and the amount already secured insures the success of the enterprise. While these improvements have been under way, Brother Linfield has preached to splendid audiences in the Sunday school room of the church.

We were favored last Thursday with a visit from Brother T. S. Rogers, of Hammond, La., who was brought to the city by the demands of business, but took time to show his interest in

the New Orleans Advocate by hunting up its place of publication. Brother Rogers, formerly resided at Fernwood, Miss., but is now shipping clerk for the Hammond Lumber Company. He is a local preacher and keenly interested in all the work of the Church. At present the shadow of affliction has fallen across his home, the health of his wife being far from good. We earnestly pray that Sister Rogers may soon be better and his anxiety concerning her relieved.

Rev. H. M. Ellis, Field Agent for the Memphis Tri-State Hospital, requests us to announce that his address has been changed from 996 Union Avenue to 2086 Union Avenue, Memphis, Tenn. His correspondents will please take notice, and govern themselves accordingly. On account of so many of the brethren, both clerical and lay, being away from home on summer vacations, Brother Ellis found the month of August rather an unfavorable one for the hospital enterprise, though he managed to add about \$1200 to this growing fund. He reports that the two ex-Mississippians filling pastorates in the Bluff City, Rev. T. W. Lewis and Rev. R. A. Clark, are continuing to give great satisfaction.

Dr. J. M. Henry, presiding elder of the New Orleans District, spent last Sunday in Slidell. In referring to the occasion, Rev. T. D. Lipscomb, the earnest pastor, says: "Dr. Henry was with us last Sunday and preached a strong and helpful sermon. We had a good day. The pastor's report for the third quarter showed that twelve members had been added to the Church, and twenty-one infants had been baptized." This is a splendid showing. The Slidell charge is making commendable progress. Rev. S. L. Riggs, of St. Francisville, will begin a revival meeting there next Monday night. Special prayer meetings and cottage services are being held preparatory to the approaching meeting, and a great revival is expected.

A pleasant caller at our office last Friday was Rev. E. L. Whiddon, missionary evangelist of the Houston (Texas) District, who was just from Talisheek, La., where he held a profitable meeting, immediately following the one at the Campground, which is about eleven miles from the town. The town meeting resulted in four accessions and a general quickening of the membership of the Church. Talisheek is said to be a promising place, having a large saw mill and turpentine still, as well as other resources. A nice school building is soon to be erected. Under the leadership of Brother T. V. Peters, the pastor, our people have recently built a new church at this point, and the outlook for Methodism is most encouraging. Brother Whiddon left over the Southern Pacific Railroad for Beaumont, Tex., where he is booked to hold a tent meeting for Rev. W. J. Johnson, our pastor in that city. From there he will go to Anguilla, Miss., to assist Rev. J. S. Parker in a revival.

AFFLICTIONS NECESSARY.

"Thorns in the flesh" are frequently God's spurs to urge us on to a higher and holier life. Great saints can be produced nowhere but in the school of suffering. "No chastening for the present seemeth to be joyous but grievous; nevertheless afterward it yieldeth the peaceable fruit of righteousness to them which are exercised thereby."

BE BRAVE.

It was a principle with one of England's great modern artists never to reveal the frequent moods of sorrow to which his sensitive temperament made him the victim, but rather always to display a brave and hopeful temper—"to ease life for everybody," as he said. It is a chivalrous way in which to bear one's self for the sake of the encouragement which even the forced attitude of good cheer may bring.

There is a very subtle danger in sorrow; it tends to magnify itself and to induce selfishness. It pushes into the inner circle of all occasions and declares its presence. We must reckon with this, and not permit the thrusting forward of gloom or grief. Life does need to be made easier for everybody, for there is so much in it that is disheartening at the best. We all need to be heartened, and it is the gracious ministry of many who feel the sorrow of the world most keenly to bear themselves so bravely that their very presence brings blessing. In the process of encouraging others we ourselves become braver. One way in which to prevent despair is to make life easier for others by the assertion of what little bravery we have at the moment. This act induces courage. It also helps the battle for our friends.—Zion's Herald.

A RESOLUTION OF APPRECIATION.

Forasmuch as it has pleased our Heavenly Father to take from us our Sister, Mrs. A. A. Simmons; therefore be it resolved:

1. That we extend Brother Simmons the deepest sympathy of our hearts in this sore trial, assuring him of our love and prayers, and that we deplore the loss of the noble woman which falls so heavily upon him and her many friends, commending to him and to them the faith which made so beautiful and strong the character of the deceased.

2. That a copy of this resolution be published in our county papers and the New Orleans Christian Advocate; and also that it be spread upon the minutes of our League and a copy sent to the bereaved family.

(Signed) Rev. G. H. Galloway, Miss Sella McLaurin, Miss Julia Kennedy, Committee.

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THE ADVOCATE PIANO CLUB.

A few extracts from letters of club members will give the reader some idea of the many attractive features of the club and explain why it is so popular. Here are a few samples taken from the correspondence at random:

"The piano is just grand! The club plan is equally as good as the piano."

"I am perfectly delighted with my Ludden & Bates Piano and fully satisfied."

"I am delighted with it."

"To say that we are pleased would but mildly express our feeling."

"I have studied the plan very carefully and consider it very liberal."

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"It is quite, in keeping with the 'Sterling' quality, which an acquaintance of twenty years leads me to expect always from your house."

"I do not believe any one can get up a better plan."

Almost every letter received contains similar expressions of appreciation. The advertising manager of the New Orleans Christian Advocate cordially invites you to write for your copy of the club booklet and catalogue which describes the plan and instruments fully. Address Ludden & Bates, Advocate Piano Club Dept., Atlanta, Ga.

Obituaries.

Obituaries not over two hundred words in length will be published free of charge. All over two hundred words will be charged at the rate of 1 cent a word. Count the words and send the amount necessary with the obituary. That will save trouble all around.

On August 11, 1912, the death angel visited the home of Mrs. Pearl Potter and took away her youngest child, little ZACHARIAH WILSON, aged 1 year 9 months and 29 days. All that kind hands and loving hearts could do was done for the little sufferer; but after an illness of something over three months he fell asleep in the arms of Jesus, who said, "suffer little children to come unto me, and forbid them not, for of such is the kingdom of heaven." The writer held the funeral service at the cemetery among a large concourse of friends and relatives, and we then gently laid his little body in the grave to await the resurrection of the just. We would urge the grief stricken mother not to weep as those who have no hope, for if she is faithful to her God, she will some day meet little Zach, with her husband who is now awaiting her home-coming. That God's grace may be sufficient for Sister Potter in this sad hour is the prayer of her pastor.

THOS. L. PORTER.

THOMAS WISTER CAIN, the oldest son of Franklin and Naomi Cain, was born in Cherokee County, Ala., March 25, 1851. He, with his parents, moved to Jasper County, Miss., while a child; afterwards he moved to Harrison County, where he spent the remainder of his life. He gave himself to God and united with the M. E. Church, South, in the year 1874. He lived a consecrated Christian until the death angel came and said, "It is enough; come up higher." For a number of years before his death he was superintendent of the New Zion Sunday school. His place was never vacant when the pastor came to fill his appointment, and he could feel assured that he had the sympathy of Brother Cain. He was indeed the preacher's friend. He was married to Miss Miranda Whittington Dec. 23, 1874. To them were born nine children. He departed this life April 16, 1910. His wife, eight children, and many friends are left to mourn their loss; but we feel that our loss is heaven's gain. He was sick about two weeks, and bore his sickness with a Christlike spirit. It was said by some of his children that if there was a true Christian, he was one. But he has gone from us. So, sorrowing ones, he cannot come back to us; but let us live as he lived, so that as, one by one, we cross over the river we may strike hands with him, and join him in singing praises to our God.

S. E. FLURRY.
Mentorum, Miss.

SAMUEL HENRY, the eldest son of T. A. Henry and Mrs. C. C. Henry, was born in Martinsville, Miss., Dec. 4, 1890, and died in Selma, La., July 28, 1912. In 1903, with his parents, he moved to Pollock, La., where he lived till he came to Selma in 1907. In the early summer of 1907, Samuel professed conversion and joined the Methodist Church during a series of meetings held by Brother Holder, under the pastorate of Rev. W. J. Elliott. In many ways he was an exemplary young man, quiet and unassuming, yet kind and friendly to all. He was what is commonly called a home boy, a mark of distinction that cannot be too highly commended. While his comrades were spending most of their time and salaries in congenial pleasures, Sam was finding his pleasures in investing for the comfort and happiness of those around the sacred hearthstone. On account of his father's afflictions, grave responsibilities were thrust upon his shoulders when he was scarcely more than a boy. These he bore manfully, and dispatched business with credit and honor to himself. A young life

of great promise has been ended. He fought his battles bravely and did his work well. He leaves a mother, an aged father, three sisters, one brother, a number of half brothers and sisters, and a host of relatives and friends to mourn his passing away. The day following his death the funeral service was conducted by the writer, and we gently laid his body away to rest. We hope to meet him again.

J. A. ALFORD.

MRS. CORNELIA CONNOR ROGERS (nee Case) was born Sept. 5, 1889, and departed this life July 6, 1912. Miss Cornelia was born of Christian parents, and grew up in a home where love and good cheer filled life with sunshine. As a product of such a home she developed into a noble Christian woman; she united with the Methodist Church at an early age. On June 2, 1911, she was happily married to Mr. W. M. Rogers. I never saw a happier couple, nor one in which the hopes and prospects for a long and happy life together were brighter. On June 18, 1912, this union was consummated by the advent of a bright little girl coming into the house, and life seemed doubly enriched. Surely the weeks that followed, in which heart-strings were wrung, was a time when the strongest faith almost faltered. "What I do now ye know not, but ye shall know hereafter," could best be realized. Miss Cornelia bore her afflictions with Christian fortitude, saying to me upon the last visit I made to her, "Pray that I may get well, for it seems that I have more to live for now than ever; yet the Lord's will be done." Her faith only grew stronger as the storm increased. When this home was established the twain entered into a covenant with God that they would erect a family altar. The fire was kept burning here until the end. Emanating from a home of culture and refinement it was natural for the daughter to excel in these graces, yet she was ever mindful of the lowly about her and ministered to them in many ways. The father and mother, Mr. and Mrs. G. I. Case, six brothers, one sister and a host of relatives and friends mourn with the husband the departure of this loved one.

B. W. LEWIS.

MEMORIAL RESOLUTIONS.

(Adopted by the Home and Foreign Missionary Societies of the M. E. Church, South, at Wesson, Miss.)

Whereas, God in his wisdom has seen fit to remove from our midst our beloved co-worker and sister, Mrs. Georgie Rembert; and whereas, for many long years she has been a faithful, sincere, and appreciated member of our church and its societies, ever ready to lend a helping hand for the advancement of both our church and community; therefore be it resolved:

1. That while we mourn her loss with deep sincerity, we rejoice in her gain, and bow in humble submission to the will of our all-wise and loving God.

2. That we extend love and sympathy to the bereaved husband and affectionate children and, wishing peace to her ashes and rest to her soul, we say farewell for a season.

3. That these resolutions be spread on the minutes of these societies, published in the Wesson Enterprise and the New Orleans Christian Advocate, and that a copy be sent to the family.

(Signed) Mrs. L. H. Wimberly, Mrs. R. A. Drummond, Mrs. E. H. Cutrer, Committee.

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Tidings From the Field

Mantachie (North Miss. Conf.)

Dear Dr. Meek: We closed our round of meetings last Thursday night at Shiloh. The results were that 22 were added to the Church and the membership was greatly revived. We have never seen larger congregations anywhere, nor have we seen closer attention paid to the preached word. Thirty-six years ago this was our field of labor, but we then had ten appointments and our circuit covered much more territory than we now have. Many who were here then are gone, but a few of them yet remain.
G. W. GORDON.

Haynesville, La.

My first revival service was held at this place, Haynesville. The services continued for fifteen days. The pastor preached for the first five days; then Rev. D. E. Kelly, one of the Mississippi Conference Evangelists, took charge and conducted the meeting to the close. The meeting was grand from start to finish. There were conversions at almost every service. The shout of victory was heard several times and the good people would rejoice as they saw "salvation rolling on." It was a great pity that the meeting could not continue longer. We took a thank offering at the close and the people paid the nice sum of \$162. This amount was paid by nearly as many people as we collected dollars. I have not finished my revival meetings and will continue reporting until I am through with each meeting.
G. D. ANDERS.

Calhoun City Charge, North Miss.

We have closed our last meeting. The results were good, but not as large as they should have been; at least, it seems that way to us. Our people at Tabernacle, where our church was destroyed by a cyclone, are rebuilding. They have the rafters up and will soon be ready for services in the new house. There are not many of them, but they are a plucky set. We will have a nice little house. At Pittsboro we have a committee of enterprising men appointed to take up the matter of building a much needed annex to our church. We need four Sunday school rooms, and think the effort to build them will succeed. The committee consists of the superintendent, a doctor, a farmer, the circuit clerk and a retired merchant—all good men. Brother J. E. Cunningham spent a few days with us in the meeting at Pittsboro. He did excellent preaching and won the hearts of the people.
W. W. JONES.

Rose Hill, Miss.

On the fourth Sunday in July we began a meeting at Homewood Church, on the Rose Hill charge, and continued six days. The attendance was good at every service; often the house would not accommodate the crowd. Rev. T. J. O'Neil, our presiding elder, who is greatly loved and esteemed by our people, was with us and did the preaching. Brother O'Neil's preaching was orthodox and logical, and every sermon had some definite end in view. He is not only a good presiding elder, but a great revivalist. The spirit came upon us in great power from the very beginning of the meeting. Many were made to overrun with joy, shouting the praises of the Lord. Some of the visible results were ninety-six conversions, and eighteen accessions to the Church: five by baptism, twelve on

profession of faith, and one by certificate. Nine family altars were pledged and nine children were baptized. One choice young man was called to the ministry, and the spiritual life of the church was greatly revived. Homewood Church was organized last year and a new house of worship erected. We have a membership of about sixty. The stewards have kindly agreed to relieve their pastor of all collecting.—D. E. Vickers, P. C.

Hickory Flat, North Miss.

I will give you a brief account of my summer's work on the Hickory Flat charge. My first meeting was held at Hickory Flat Church, beginning the fourth Sunday in July. On Monday night following, Rev. W. V. Shearer came to our assistance and we continued the battle against sin till Friday night. While the visible results were not what we had hoped for, yet we feel sure there were gospel seed sown that will spring up and bring forth fruit in after years. We next went to "Old Bethel," and began there the first Sunday in August. We had with us there in the battle against the devil that grand old soldier of the Cross, Rev. D. M. Floyd. Oh! how he does fight sin; yet loves the soul of the poor lost sinner. The Lord gave us the victory. There were about 10 professions of religion and 6 accessions to the Church. And also the church was greatly revived. Our next battle was at Palestine, beginning the fourth Sunday in August. Brother Thos. Jones, a local preacher, helped us there, though the pastor did most of the preaching. We feel sure that we did some good, though the visible results were very meager. There were four professions, but no accessions; the Church was somewhat revived. Our next and last battle was in Ebenezer, beginning the first Sunday in September. We had no ministerial help there—just the dear Lord and the good people. The Lord was with us in great power. It has been many a day, Mr. Editor, since this scribe was in such a meeting. For four services the people took things out the hands of the preacher. This meeting was of the old time sort. "Praise God from whom all blessings flow." The dear Lord blessed the labors of his servants and honored his precious word. The visible results were about 25 conversions and reclamations and 5 accessions to our Church. The last service will be long remembered. It was, indeed, good to be there. The writer preached from the text, "My heart is fixed on thee, O God, my heart is fixed." God gave me great liberty and as I preached, oh! how we rejoiced to see the people, both old and young, pledging themselves to live better and cleaner lives and to give themselves to the service of God. In the main, this has been a good year. On the entire charge we have had 11 accessions to our Church, with perhaps others to follow, and about 40 professions. To God be all the glory. I never had a stronger faith in God and in his precious promises. God bless the Advocate family.—Yours in his service, Thos. L. Porter, P. C.

Marriages

In the parsonage at Auburn, Miss., on the evening of September 11, 1912, Mr. J. H. BASS and Miss HOYT FINN, Rev. G. G. Yeager officiating.

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QUARTERLY CONFERENCES.

LOUISIANA CONFERENCE.

Monroe District—Fourth Round.

Marion	Sun. Oct. 6
Bastrop	Wed. Oct. 9
Waterproof	Sun. Oct. 13
Bonita	Sun. Oct. 20
Mer Rouge	Tues. Oct. 22
Lake Providence	Sun. Oct. 27
Tallulah	Sun. Nov. 3
Oak Ridge	Wed. Nov. 6
Frantown Chapel	Sat. Nov. 9
Eros, p. m.	Sun. Nov. 10
Gilbert, a. m.	Sun. Nov. 17
Winnsboro, p. m.	Sun. Nov. 17
Vidalla, a. m.	Sun. Nov. 24
Mangbam, p. m.	Sun. Nov. 24
Calhoun	Wed. Nov. 27
Oak Grove	Sun. Dec. 1
Monroe	Sun. Dec. 8
West Monroe, p. m.	Sun. Dec. 8

WM. SCHUHLE, P. E.

Alexandria District—Fourth Round.

Standard, at Eden	Oct. 5, 6
Trout	Oct. 6
Jena	Oct. 7
Merryville	Oct. 12, 13
DeRidder	Oct. 13
Carson	Oct. 14
Campti	Oct. 19, 20
Natchitoches	Oct. 20, 21
Boyce, at Iecompte	Oct. 22
Colfax	Oct. 26, 27
Pollock	Nov. 2
Selma	Nov. 3
Oakdale	Nov. 4
Bunkle	Nov. 5
Marksville, at Evergreen	Nov. 6
Glenmora, at Forest Hill	Nov. 9, 10
Alexandria	Nov. 11
Washington, at Bethel	Nov. 12
Opelousas	Nov. 13
Melville	Nov. 14
Columbia	Nov. 16, 17
Harrisonburg	Nov. 19

B. ISCOE CARTER, P. E.

MISSISSIPPI CONFERENCE.

Brookhaven District—Fourth Round.

Summit, at Summit	Oct. 5, 6
McComb and Fernwood, at Fernwood	Oct. 6
Bogue Chitto and Norfield, at Norfield	Oct. 12, 13
Montecello, at Soutag	Oct. 19, 20
Topisaw, at Topisaw	Oct. 26, 27
McComb, Centenary	Oct. 27
North Wesson, at North Wesson	Nov. 2, 3
Wesson	Nov. 4
Scotland, at Bethel	Nov. 6
Bayou Pierre, at Pleasant Valley	Nov. 9, 10
Hazlehurst	Nov. 10, 11
Adams, at Adams	Nov. 13
Tylertown, at Tylertown	Nov. 16, 17
Barlow, at Brandy Wine	Nov. 20
Pleasant Grove, at Pleasant Grove	Nov. 23, 24
Gallman, at Gallman	Nov. 27
Crystal Springs	Nov. 27
Buford, at West Columbia	Nov. 30, Dec. 1
Meadville, at Meadville	Dec. 4
Osyka, at Osyka	Dec. 7, 8
Magnolia	Dec. 8, 9
Brookhaven	Dec. 9

T. LEGGETT, P. E.

Jackson District—Fourth Round.

Thomasville	Sept. 28, 29
Brandon, 7:30 p. m.	Sept. 29, 30
Deasonville, at New Hope	Oct. 5, 6
Camden, at Sauls	Oct. 12, 13
Sharon	Oct. 19, 20
Jackson, Rankin St., 7 p. m.	Oct. 21
Mendenhall, at Pinola	Oct. 22
Terry, at Byram	Oct. 30
Benton, at Tranquil	Nov. 2, 3
Harrisville	Nov. 6
Bolton	Nov. 9, 10
Edwards, at Clinton, 7 p. m.	Nov. 10, 11
Madison	Nov. 13
Flora	Nov. 17, 18
Lintonia	Nov. 22
Eden, at Lodi	Nov. 23, 24
Sartartia, at	Nov. 27

Yazoo City, 7 p. m.	Nov. 27
Canton	Dec. 1
Jackson, Galloway, 7 p. m.	Dec. 2
Jackson, Capitol St., 7 p. m.	Dec. 4
Fannin, at	Dec. 5
Florence, at Monterey	Dec. 7, 8
Jackson, First Church, 7 p. m.	Dec. 9

J. R. JONES, P. E.

Newton District—Fourth Round.

Walnut Grove, at Pine Grove	Fri. Oct. 4
Carthage, at Bethel	Oct. 5, 6
Trenton, at Trenton	Fri. Oct. 11
Home Wood, at Gasque Chapel	Oct. 12, 13
Bay Springs, at Holders	Oct. 19, 20
Laurel, First Church	Nov. 2, 3
Laurel, Sixth Street	Nov. 2, 3
Laurel, Kingston	Nov. 2, 3
Decatur and Union, at Decatur	Wed. Nov. 6
Pachuta, at Adams' Chapel	Fri. Nov. 8
Rose Hill, at Hopewell	Nov. 9, 10
Shiloh, at Shiloh	Wed. Nov. 13
Morton and Pelahatchie, at Pelahatchie	Thurs. Nov. 14
Montrose, at Read's Chapel	Nov. 16, 17
Stallo, at McDonald	Fri. Nov. 22
Neshoba, at North Bend	Nov. 23, 24
Philadelphia	Nov. 24, 25
Chunkey, at Chunkey	Nov. 30, Dec. 1
Hickory, at Hickory	Dec. 1, 2
Forest	Wed. Dec. 4
Newton	Fri. Dec. 6
Lake, at Conehatta	Dec. 7, 8

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SOME WIRE FENCE ADVICE.

Farmers are said to buy economically; but is this always true? A man once bought some wire fence for his hog pasture. It wasn't the proper kind to bar hogs, but "sale" price was very low, and he thought the fence would do. On the whole, he considered it a shrewd deal. Now, in stretching this fence, it broke in several places, which he spliced together, of course, and finally got it up. But his hogs soon learned to spread the wires, and he had a lot of trouble chasing them back to pasture. Besides this, the wire soon rusted and snapped apart, which called for patching; and the upshot of his whole fence-deal was that it cost him much more in expense and bother than if he had bought a good fence of the right design in the first place.

The above is an illustration of poor economy. Fences are a very important item on a farm, and should not be skimmed. Learn all you can about them—how they are made, what kind of wire is used, and then buy wisely by choosing the fence of proper construction, right design and made of the heaviest wire you can afford. Heavy wire carries considerable more wire galvanizing in proportion to its size than light wire, and is the cheapest in the end, besides having greater strength.

And in this connection, because a fence shows rust it does not always mean that its effectiveness is impaired. This is particularly true of

fence made of Open Hearth Wire. The method of making this wire is much slower than the other methods, but it permits closer watching and better mixing and so the wire is of uniform texture clear through. Corrosion won't hurt this kind of wire for a long time, as the inside of it is just as good and strong as the outside. Other kinds of wire lack this feature, which is an important one to consider.

Write to the leading fence manufacturers for their descriptive literature, and read every bit they send you, you will gain much valuable information, and be better able to judge fence. When you go to buy it, first find out what kind of wire is in it, what kind of galvanizing protects the wire, see that the joints are immovable and have no projection wire ends which injure stock, that the spacings are right for your purpose, and then, when all these points are settled, choose a heavy gauge wire.

EXONERATED AT LAST.

About fifteen or twenty years ago the wonderful success of Coca-Cola, the national soft drink, had attracted the attention of the country at large, and when other manufacturers were hurriedly rushing into the market with imitations of various kinds, with similar names, some one started the false report that Coca-Cola was an alcoholic drink. At that time prohibition sentiment was growing by leaps and bounds, and was rapidly attracting to its support the best citizenship of the South. When it was first reported that Coca-Cola was an alcoholic drink, the manufacturers considered it such a self-evident falsehood that they did not even take the trouble to deny it. They relied upon the good judgment of the people to refute the report. They failed to take account, however, of the activities of those who had an interest in injuring the Coca-Cola trade, and so the falsehood was carried on and on and grew. Many good people who never drank Coca-Cola accepted the report as true and passed it on to their friends. At length it became necessary for The Coca-Cola Co. to prove the falsehood of the report. A simple statement of the facts would no longer be sufficient to convince the public, so the company decided to have their product analyzed by the leading chemists of the country and have these analyses printed in the public press. Professors of Chemistry in the leading universities and colleges, also State and city chemists were called upon to select samples of Coca-Cola from the open market and analyze them. These analyses were published in newspapers everywhere and printed in book form for free distribution. In the mean time the same class of people who were active in starting the false report about alcohol were active in starting the report that Coca-Cola contained injurious and habit forming drugs. At last the matter came to the attention of the Food and Drug Department of the United States Government, which brought a suit against the Coca-Cola Co. in the Federal Court at Chattanooga under the pure food and drug law. The decision of the court in favor of the Coca-Cola Co., on every count of the indictment was handed down in Chattanooga last April and that verdict is expected to kill the last vestige of the slander which had for years followed this popular drink.

(If the reader has any doubts regarding the wholesomeness of Coca-Cola, and will write us, we will be pleased to give more detailed information.—Jacobs & Co., Adm. Mgrs., Clinton, S. C.)

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HOME CO-OPERATION IN SUNDAY SCHOOL WORK NEEDED.

There is no field so freighted with possibilities as is the field of home co-operation. The officers and teachers of the Elementary Department cannot accomplish all they should unless the mothers co-operate with them. The mother may help the teacher to secure regular offerings from each pupil. Children often have no money of their own, and their offerings can only be such as are given them by their parents. Even should they have funds of their own, it is necessary for the mothers to instruct them in systematic giving. Few mothers would fail to see that each child has a regular offering, if they only knew that such was expected.

In the second place, the mother may aid in securing regular attendance. In the Beginners' and Primary Departments many children want to attend Sunday school, but are prevented because careless mothers do not get them ready. The indifferent Junior scholars may be persuaded to attend regularly by the mother when all other efforts have failed.

In the last place, teachers need the help of the mothers in the spiritual training of the children. The teacher has the child scarcely more than an hour each week. It is impossible to give all the spiritual food a child needs in so short a time. The mothers should, during the week, deepen the truths taught on Sunday. The mothers may study the lessons from the Sunday school books and thus know what to teach, and then help the child to apply these truths in every day life. Then the mothers may help to develop the children's spiritual natures by having them study their Sunday school lessons.

How can we get such co-operation from the mothers? By having "Mothers' Meetings." The Beginners, Primary and Junior teachers should have the mothers of the children in these departments meet with them at least once every quarter. During this meeting the various problems of mutual interest may be discussed, and the hour may be made one of more than ordinary interest by following the discussions with social intercourse and refreshments. If by having such a meeting the teachers should obtain the co-operation of the mothers, their power of doing good would be increased four fold.

MISS DAISY MAGEE.

THE BLUFF CREEK CAMP MEETING.

Upon a very cordial invitation from Rev. J. W. Faulk, the preacher in charge of the East Feliciana Circuit, the writer was privileged to attend part of the time the recent Bluff Creek Meeting, which closed on September 1. There were some eight hundred persons present, first and last, a good per cent of whom camped on the ground throughout the meeting.

The meeting is run conjointly by the East Feliciana, the St. Helena, and the Pine Grove Circuits, a committee of consecrated laymen having charge of the affairs. The officers are chosen by the "Association." The presiding elder and the three pastors look after the preaching. Rev. J. B. Fulton this year being detained by sickness in his family, and the Pine Grove Circuit having no pastor Rev. J. W. Faulk had increased responsibility and proved himself a splendid revival leader and chorister and Brother Miller exercised a wise pastoral oversight over all the preaching services.

The invited preachers were Rev. J. G. Snelling, and Rev. Elton Wilson; and Rev. T. D. Lipscomb and Rev. H. N. Brown, though among their home people and attendant upon the services, also did a share of the preaching. Mrs. Lipscomb gave an excellent address, some sweet solos, and led a number of children's

meetings. Rev. A. J. Gearheard made two addresses to the Epworth Leaguers, and the writer led two services in the interest of the Sunday school work and preached twice to the children. The Misses Haney, along with many others whom we did not know, were valuable helpers in the choir. The preaching was good, the praying was in the spirit, the people were reverent and attentive, and the music was fine. Quite a few were converted and some joined the Church.

In spite of the history of Methodism and all our camp meeting traditions, this was the first Methodist camp meeting, except the Sea Shore, that I ever attended, and while this was not like the palmy days when 1500 people gathered, still it was refreshing and made one feel that we ought still to have camp meetings. The personnel of the tenters and attendants was of such a high type that inquiry was made as to the source of such culture and refinement, and the credit was given to the Bluff Creek Camp Meeting and to Mrs. Munday's school at Clinton, both of these institutions having honorable records. A New Orleans drummer testified that he had sold 26 pianos through these camp meetings. Upon a strong appeal from the presiding elder on the last day of the meeting an offering of \$65 was taken for the pastors of our flooded district, and all the obligations of the meeting were cheerfully met by the tenters.

Rev. J. W. Faulk is proving himself to be one of our finest young preachers, and is loved by the people of East Feliciana circuit as but few are loved. His idea of bringing some institute features into our camp meetings is, we think, capital.

P. O. LOWREY.

FOR THE LOUISIANA FLOOD SUFFERERS.

The following additional amounts have been received for the relief of preachers in the flooded districts:

Previously acknowledged	\$642.72
R. B. Bonner, Eureka Springs Ark.	2.00
D. P. Slaughter, DeFuniak Springs, Fla.	6.80
J. F. Waltman, Pleasant Hill, La.	7.50
E. N. Sweeny, Wilson, La.	6.00
Mrs. E. L. Selby, Rienze, Miss.	1.00
J. W. Faulk, East Feliciana, La.	8.00
J. W. Faulk, Baker, La.	1.00
J. W. Faulk, Pine Grove, La.	8.00
J. W. Faulk, Bluff Creek Camp Meeting	25.55
R. V. Fulton, Denham Springs, La.	12.60
J. M. Wall, Treas., Lake Charles, La.	30.75
John G. Sloan, Haughton, La.	12.70
F. M. Freeman, Bunkie, La.	12.50
W. Green, Varnado, La.	12.75
	\$789.87

We would, indeed, be glad to have further contributions for this cause, and any amount, large or small, will be most gratefully accepted. Please send in your contributions as promptly as you can and greatly oblige

Treasurer, Board of Missions, Louisiana Annual Conference.
Yours truly, S. H. MEYER,
Board of Missions, Louisiana Annual Conference.
New Orleans, La., Sept. 17, 1912.

VALUE OF SYSTEMATIC INSTRUCTION.

"It is a fool's logic," says Prof. Cobbett in the Mansfield Female College catalogue, "that arrives at the conclusion that a child should acquire mental power and habits by regular, progressive, and systematic work, but his spiritual power and habits by indifferent, haphazard, and capricious methods." To which we fully agree. Since, then, it takes five days in the week under the best tutors to properly develop the mind, how is the higher spiritual life, which is even more capable of expansion, to reach

its perfection under one sermon a month of the type that many of us preach? The ancient Jews sent teachers from place to place to teach the people, and Jesus "began to teach and to preach," and the early Church sought bishops who were "apt to teach," and Martin Luther, John Wesley, and leaders in all permanent reforms have set in motion aggressive teaching agencies. And as Frauch Xavier, by establishing schools, in a measure hindered the forward march of Luther's reformation through the open Bible, just so will we hold what we have gained, to say nothing of a progressive forward move, by teaching our people—in the home, in the church, and in the school. How "fat" may a soul become on one spiritual meal a month? Spiritual babes must come to their perfection through systematic nurture, regular teaching, and definite training. If this scheme both the Sunday school and the Christian college have indispensable places.—Worker.

TO DRIVE OUT MALARIA AND BUILD UP THE SYSTEM.

Take the Old Standard GROVE TASTELESS CHILL TONIC. You know what you are taking. The formula is plainly printed on every bottle, showing it is simply Quinine and Iron in a tasteless form, and the most effective form. For grown people and children, 50c.

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The readers of the New Orleans Christian Advocate are offered free a sufficient sample of an honest cure for headaches, biliousness, constipation, malaria and indigestion which gives immediate relief, going directly to the seat of many ills—the liver. Easy to take, no nausea, no griping and no constipation follow. It does not force, but assists the liver to perform its functions naturally without any tear-to-pieces effects. Not like medicine—simple and gentle—gives a good feeling next morning. One pill before retiring is a dose. This cure sells for 25c at your druggist's, but to introduce and prove its worth to you the Bond Pharmacy Company, Little Rock, Ark., will mail a sample to any address upon request. Write today for sample, and cure your ailment in a common sense way.

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This Modern Farm Horse is a general purpose farm tractor. Not a single purpose machine, but an all around farm horse made of steel and with cheapest grades of kerosene. It works on the roads or in the fields; plowing, seeding, tilling, harvesting or threshing. Wherever a load needs to be hauled or a shaft to be turned, it is there with the needed power.

It is there, not only once but every time, and all the time. In it one man as control of the full strength of many horses. Or he may make it do the work of only one. Its power is constantly under his absolute and instantaneous control.

It never balks or kicks; never gets tired, tired or overcome by the heat. Never gets sore shoulders, or loses its endurance in times of idleness. It does not have to be fed or hurried when not in use.

With it one man can do the work that ordinarily requires several men and many horses or mules. Does that work better and cheaper than it can be done with horses and mules. And will do the work whenever the ground is in condition to be worked with anything.

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Here is a Christmas suggestion for the family that does not already possess a high grade piano. If your old piano is out of date or if your home has never known the delights of owning a sweet toned instrument, why not do away with the giving of useless perishable trinkets, just this once, and let every member of the family unite in presenting one big Christmas present to the entire family—a high grade piano that will last a life time and be a joy and a blessing to young and old alike. No home is right without music and the piano is the king of all musical instruments.

Don't wait until Christmas is upon you. Write to-day for your copy of the beautiful new catalogue of the New Orleans Christian Advocate Piano Club that makes piano buying so easy. Address Ludden & Bates, Advocate Piano Club Dept., Atlanta, Ga.

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Woman's Missionary Work

Edited by Mrs. R. F. Harrell, 1329 Josephine St., New Orleans
Conference Press Superintendents:

Louisiana Mrs. A. C. McKinney, Ruston, La.
Mississippi Mrs. H. L. McCleskey, Hazlehurst, Miss.
North Mississippi Mrs. A. C. Yeager, Water Valley, Miss.

All communications for this department should be sent to the Editor at the address given above.

CONFERENCE ON THE SITUATION IN CHINA.

This conference was held in New York, Feb. 29, 1912, under the auspices of the Committee of Reference and Counsel of the Foreign Missions Conference of North America, including the Boards in the United States and in Canada. Its purpose was to discuss the present conditions in China and the consequent duty of the home Churches. Nearly every phase of China's new life was thoroughly discussed by men of deep learning and world-wide reputation. The Conference stressed union in all forms of mission work, such as education, preparation and publication of literature, hospitals and philanthropic work.

The Message of the Conference was drawn up by Mr. Robt. E. Speer at the request of the Committee. Among other thoughts which it contained are the following:

"The whole world is agreed in recognizing in the transformation of China one of the greatest movements in human history. Whether we consider the immensity of the population affected, the character of the change that is taking place, the magnitude of the interests which are involved, the comparative peacefulness of the crisis, or the significance of the fact that a great and ancient race is undergoing in the period of a decade a radical, intellectual, and spiritual readjustment, it is evident that it is given to us to witness and have a part in a vast movement whose consequences will affect the whole world and be unending."

At present there are 11,661 leaders of the Chinese Christian Church, 278,628 members, and 4,299 missionaries from Western lands. With such a force, the opportunities for spreading the knowledge of the Lord Jesus are almost unbounded. We in the homeland are asked to share this great responsibility, and in order that we may not fail, we must pray earnestly and intelligently. Mr. Speer gives us the following comprehensive outline of a

Prayer for China.

"Pray: For the people of China, this great and virile nation which, awakened from the torpor of ages by the quickening forces of the modern world, is now called upon to deal with enormous legislative, economic, educational, and moral readjustments. For the Chinese Christians, who share in full measure the privations and problems that are the common lot of their countrymen.

For the missionaries and their work, the adequate expansion of Christian education and evangelization, and adaptation of mission methods to the needs of the present situation.

For full religious liberty in China. For perfect union among the Christians of every name.

For a spirit of true independence on the part of the Church in China, and of perfect co-operation with the missions of the Churches of the West.

For guidance of the new leaders of China, that they may be Christian men and may lead their land forward in wisdom and peace.

For the purity of the gospel in China, that it may not be misconceived, but that it may be known and experienced as the power of God unto salvation.

For a right attitude on the part of

all governments toward the government of China.

For the Manchus and the Chinese alike that they may find Christ."

TREASURER'S REPORT OF THE NORTH MISSISSIPPI CONFERENCE.

Home Department.

Adult dues	\$ 452.14
Junior dues	24.41
Baby Roll	4.50
Brevard	8.00
Total sent general treasurer	719.06
Orphans	46.25
Junior Memorial55
Mite Boxes	10.71
Brigade Dues	1.00
Ross Scholarship	50.00
Adult Mite Boxes	1.26
Baby Mite Boxes	9.99
McEachern Mite Boxes	15.05
Pledge	138.00
Relief Fund	1.45
Scarritt Endowment	2.00
Supplies	419.00
Given Locally	279.98
Given Needy	116.60
Expended on Parsonages	993.97
Expended on Churches	655.73
Conf. Expense Fund for Aux.	75.45
Flood Sufferers	2.00
Aberdeen Dist. Parsonage	1.20
Tri-State Hospital	12.90

Grand Total \$3322.19

MRS. W. W. WILBURN, Treas.

MISSISSIPPI CONFERENCE.

Joint Report of Secretaries and Treasurers.

	Home	Foreign
Dues	\$ 462.97	\$ 391.64
Pledge	103.36	482.12
Mite Boxes	21.48	
Relief Fund	6.15	5.65
Scarritt Fund	14.35	13.40
Conference Exp. Fund	69.61	50.43
Local Work	1746.00	
Miss Moulton		54.75
Adult Auxiliaries	98	67
Adult Members	1832	1556
Y. P. Auxiliaries	8	14
Y. P. Members	124	129
Juvenile Auxiliaries	16	35
Juvenile Members	250	367
Baby Divisions	33	31
Subscribers to "Voice"	732	
Reading Courses	273	
Missionaries	2	4

SOMETHING FOR YOU.

The beautiful new catalogue of the Advocate Piano Club is now ready for distribution. The advertising manager, through whose energy and business genius the club was organized, invites every subscriber of the paper to write for a free copy. In addition to its artistic beauty and elegant pictures of the pianos, it contains a volume of information that is indispensable to prospective piano purchasers.

The many economies and conveniences effected by the club are set forth in a manner which carries conviction. Five solid pages of the new catalogue are devoted to the printing of letters from old club members expressing their appreciation of the club and the superb Ludden & Bates Pianofortes. In writing for your copy of the new catalogue address Ludden & Bates, Advocate Piano Club Dept., Atlanta, Ga.



For Coughs and Colds Is safe for Children

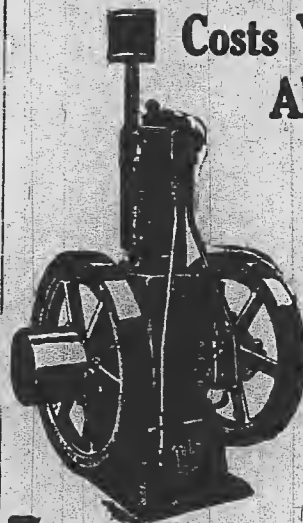
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Stop coughing! Coughing rasps and tears. Stop it! Coughing prepares the throat and lungs for more trouble. Stop it! There is nothing so bad for a cough as coughing. Stop it! Ayer's Cherry Pectoral is a medicine for coughs and colds, a regular doctor's medicine. Use it! Ask your doctor if this is not good advice.

J. C. Ayer Co., Lowell, Mass.



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AN IHC oil and gas engine is no expense to you when it stands idle. It does not eat while not working, nor draw wages when it has nothing to do. When it does work, it is the cheapest power you can use, and it has many advantages over steam or electricity; when not working it costs you nothing. It will work just as hard at the close of the day as at the start—will work overtime or all night just as readily. It is ready to work whenever you need it; always reliable and satisfactory. You can use an

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Swamp Chill and Fever Cure is a guaranteed remedy. Its results are so certain that any Druggist who sells you a bottle is authorized to return your money, if the Chills once broken by this remedy return to plague you. Buy a bottle now and cure yourself!

If Your Dealer Doesn't Handle Swamp Chill and Fever Cure, Send 50c to the Makers and they will see that you're supplied.

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The Sunday School.

MISSISSIPPI CONFERENCE NOTES.

By B. F. Lewis.

A Teacher Training Class has been organized on the Satartia charge.

The Sunday school at Laurel, Kingston, under the pastoral supervision of Brother M. M. Black, has outgrown its ability to handle itself, and until its readjustment, needs help. This is a fine showing. A Sunday School Institute was held in this church two years ago under the auspices of the Sunday School Board.

The Field Secretary reports a very pleasant and profitable visit to the Woodville charge, where Rev. W. W. Hopper is pastor. A Teacher Training Class of twelve and a Wesley Adult Bible class were organized, an organization in the Beginners and Primary Departments was begun, and a house-to-house canvass was made.

The Home Department of the Magnolia Church, a few days ago, issued invitations to a reception to be tendered Rev. H. R. Singleton. This is a departure in the right direction. Why should it not be followed? This department is under the supervision of Mrs. Eugene W. Reed, assisted by Mesdames Ford, Goza, McFadin, Robertson and Huff, as visitors.

LOUISIANA NOTES.

By Rev. P. O. Lowrey.

The Sunday school at Wisner, on the Gilbert charge, is soon to be re-organized and started with a more aggressive policy, according to the plans of the pastor, Rev. W. L. Hunter.

In a forward move at Gilbert, plans are made for a teacher training class to meet in conjunction with a workers' council on Tuesday night of each week. Heretofore the pastor has been teaching a Bible study class at this time and simply changes the form and varies the work to cover the first-year teacher training course. He has already done a good work, and some testify that they never knew so much about the Bible; and under the new plan better things are promised. A Home Department has also been organized, and a young men's, a young ladies' and a mixed adult class are being planned. This young ladies' class has been in existence for some time, with the pastor as teacher, but has not been organized.

In the death of Mrs. Sam Allen, of Monroe, on June 25, we lost one of the most efficient and best loved Sunday school workers of our Conference. She superintended the Beginners' Department of First Church and had a warm place in the hearts of her scholars. The children of her department and those who had been promoted to the Primary Department acted as honorary pall bearers at the funeral and marched in front of the corpse. During the service they were seated within the altar in their kindergarten chairs and sang as a special song, "Will there be any stars in my crown?" which had been a favorite with their teacher while she lived, and was most appropriate at her funeral, she having taught them to sing it most effectively. The scene of the sorrowing congregation and the singing of so well trained and so devoted a class of children for one so universally loved were sublimely pathetic. A life spent so unselfishly cannot die. Peace to her ashes, and may some one be found Christlike enough to carry forward her work in shepherding these lambs of the fold!

NEWS AND NOTES.

By Miss Elizabeth Kilpatrick.

Rev. J. R. James, of Ashland, writes of a fine Sunday school and a good hard year's work. You usually find a good Sunday school on Brother James' work.

The Sunday school must fulfill its mission as the great religious educative force of modern times, or some other organization will claim that heaven-sent prerogative.

Teacher of the Secondary Division, what are your boys and girls reading? In what amusement are they indulging? Do you seek to understand them and their vast potentialities?

When you are elected as a class or Sunday school officer this fall, don't grumble, shirk, or half attend to your task. Remember the Psalmist of old said, "I had rather be a door-keeper in the house of my God than to dwell in the tents of wickedness."

A boy's religion must be like a boy's whole nature, idealistic and hero-worshipping. Give the boy a right hero, set before him the right ideal, and you have done him an inestimable service. "The man who sets a good example preaches a sermon without words."

Along with several other mottoes, this fine sentence occupied a prominent place in the late D. L. Moody's Bible: "If each of us will at once set about some work for God, and will keep at it three hundred and sixty five days in the year, then a very great deal will be accomplished." This is just what it takes to achieve results.

Remember that Oct. 1 begins the Graded Lesson year, and it is earnestly desired that many schools commence this work, if only in the Primary Department. Ask your pastor to give one or several sermons on the subjects selected in this course; on the advisability of selecting teaching material adapted to the age of the pupil, and to give emphasis to the need of trained teachers.

Begin Rally Day preparations now, if you have not done so already. Your school and each particular class should have the privileges and benefits of such a day. Many schools and classes have their programs well in hand now, and success is best assured by a well-planned program. Rev. W. S. Lagrone, of Greenville, is already laying plans for just such a day, getting speakers, selecting effective invitations, and arranging good music. His Adult Class has been holding up well, considering the hot weather.

YOU ARE INVITED.

The advertising manager of the N. O. Christian Advocate cordially invites you to investigate the attractive offer of the Advocate Piano Club. The club has proven, to the entire satisfaction and delight of its members, every claim that was made for it. It was founded on the principle that "what is impossible for one is easy for one hundred." The tremendous purchasing power of an army of one hundred piano buyers solves perfectly the otherwise difficult problem of securing a piano of highest artistic standard at a price and on terms which put it within reach of practically every subscriber.

The new club booklet and catalogue, beautifully illustrated and fully describing the club plans and pianos are now ready for distribution. We have a copy for you. Won't you write for it to-day? Address Ludden & Bates, Advocate Piano Club Dept., Atlanta, Ga.



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Send for my Beautiful Free Piano or Organ Catalog. Select the style Piano or Organ that pleases you most. If you say so, I will ship any Epworth instrument direct from our factory, freight paid, for a genuine free trial in your own home. When you decide to buy you practically make your own easy terms. If you decide "No", return at our expense—both ways—and you're out nothing.

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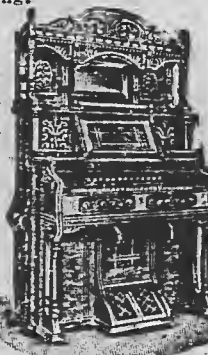
Now, I want to send you my Special Epworth Piano Offer and prove how easily you can own a Piano that you will be proud to show your most critical musical friends. I want to explain just how I can save you about \$100, and ship you direct from our factory without a penny in advance, a sweet toned "Epworth" for a free home test, with privilege of returning at our expense if it is not even better than I claim. Your name and address brings this offer free.

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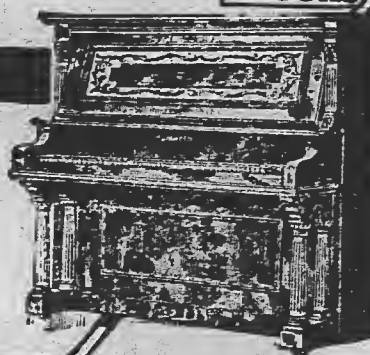
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Aids digestion. Gently stimulates the egg producing organs. 25c, 50c, \$1.

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The Paying Hen

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ESTABLISHED 1888
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Fits for college, scientific schools or business. Work endorsed by over 80 colleges and universities. Beautiful and healthful location. Athletic grounds; gymnasium. Terms \$250. No extras. For catalogue, address E. SUMTER SMITH, Principal, Bedford City, Va.

SOME GOOD MEETINGS.

My Board of Stewards gave me the month of August for a vacation, and since for personal reasons, I could not spend it as I had planned, I spent it in revival work. My first work was with Rev. Robert Randle, on the Cotton Valley Circuit, where I labored for two weeks at Cotton Valley and Pleasant Valley Churches. There were "many adversaries," but fairly good crowds attended, and the visible results were 3 conversions, 1 reclamation, 3 additions to the Church, a general improvement in the condition of the churches, three or four times as much given on the Conference collections as the whole circuit paid last year, and the raising of the salary of the pastor in full at one point. Brother Randle and his devoted daughter, Miss Pauline, did all that was possible for my comfort and made my stay a pleasure. Brother Randle is still physically vigorous, and mentally he is perhaps as acute as at any period of his life. He will make a good showing for Cotton Valley Circuit this year.

My next meeting was at Tallulah, from August 18 to 30. It was one of the most difficult fields in some respects that I had ever seen. We had unusually large congregations, according to the testimony of the people. There were nine additions to our Church, and one to the Presbyterian Church, and a pretty general cleaning up upon the part of the professing Christians. Rev. C. F. Staples, the pastor, has wrought well under very trying circumstances. The whole town and parish, with the exception of a very small portion, was under water for many weeks, the water receding too late to put anything like the usual acreage into cultivation. I was hospitably entertained in the homes of Mr. and Mrs. Hall Allen and Mr. and Mrs. Ziegler, and many courtesies were extended me by others, regardless of church affiliation. Tallulah is a delightful place, and I hope it may some day be taken for God.

THOMAS H. MORRIS.

Mansfield, La., Sept. 7, 1912.

THE STORY OF THE UNIVERSE.

A wonderful fairy-tale of science is contained in "The Story of Spirals" in the September Century, by Dr. Arthur Fath. "It seems as if the story of the spiral is the story of the universe," declares the author. "Many years, possibly centuries, will pass before the main part of the story can be written, but the opening chapters, so briefly sketched here, unfold before us a view of the physical universe of such wonderful grandeur and unity that we are tempted to believe that, at last, we have some inkling of its actual structure and development."

MEMORIAL RESOLUTIONS.

(Adopted by the Woman's Foreign Missionary Society of Coldwater, Miss.)

Whereas, on August 27, God in his wisdom saw fit to remove from our midst Mrs. F. D. Bush, one of our charter members, therefore be it resolved:

1. That we are thankful for her gentle, sweet, Christian life. She was loyal and faithful to every good work her hands found to do.
 2. That we extend to the bereaved ones our heart-felt sympathy.
 3. That these resolutions be spread on the minutes, and published in our County and Church papers.
- (Signed) Mrs. M. E. Veazey, Mrs. M. E. Featherston, and Mrs. A. Y. Gillespie.

RESOLUTIONS OF APPRECIATION.

(Adopted at a memorial service held at the Presbyterian Church in Aberdeen, Miss., on Sunday evening, Sept. 1. The other churches called in their appointments, and their pastors and many of their members attended.)

It having pleased God to call our beloved pastor and brother, Rev. J. T. Murrah, from his earthly labors to his heavenly rest, it is the wish of members of this church and others to give some expression to their sense of sorrow and bereavement, and to pay tribute to his memory.

Brother Murrah had been pastor of this church only a little over two years preceding his sudden death, but in that short time he had become greatly endeared to us all, and had won in an unusual degree the confidence and affectionate regard of the people of this city, of every condition in life. The unaffected simplicity and kindness of his nature speedily attracted the hearts of others to him, and he acquired an influence over the minds and hearts of men which he exercised with tactful and tender

regard for their highest interests, temporal and spiritual. He was social, genial and sympathetic, greatly enjoyed intercourse with his fellow-men, and went in and out amongst them, sure of responsive good will, and everywhere met a cordial reception and kindly greeting.

Whilst devoted to his own branch of the Christian Church, he was tolerant, free from all bigotry, and loved as brethren Christians of all other Churches, regardless of difference in creeds.

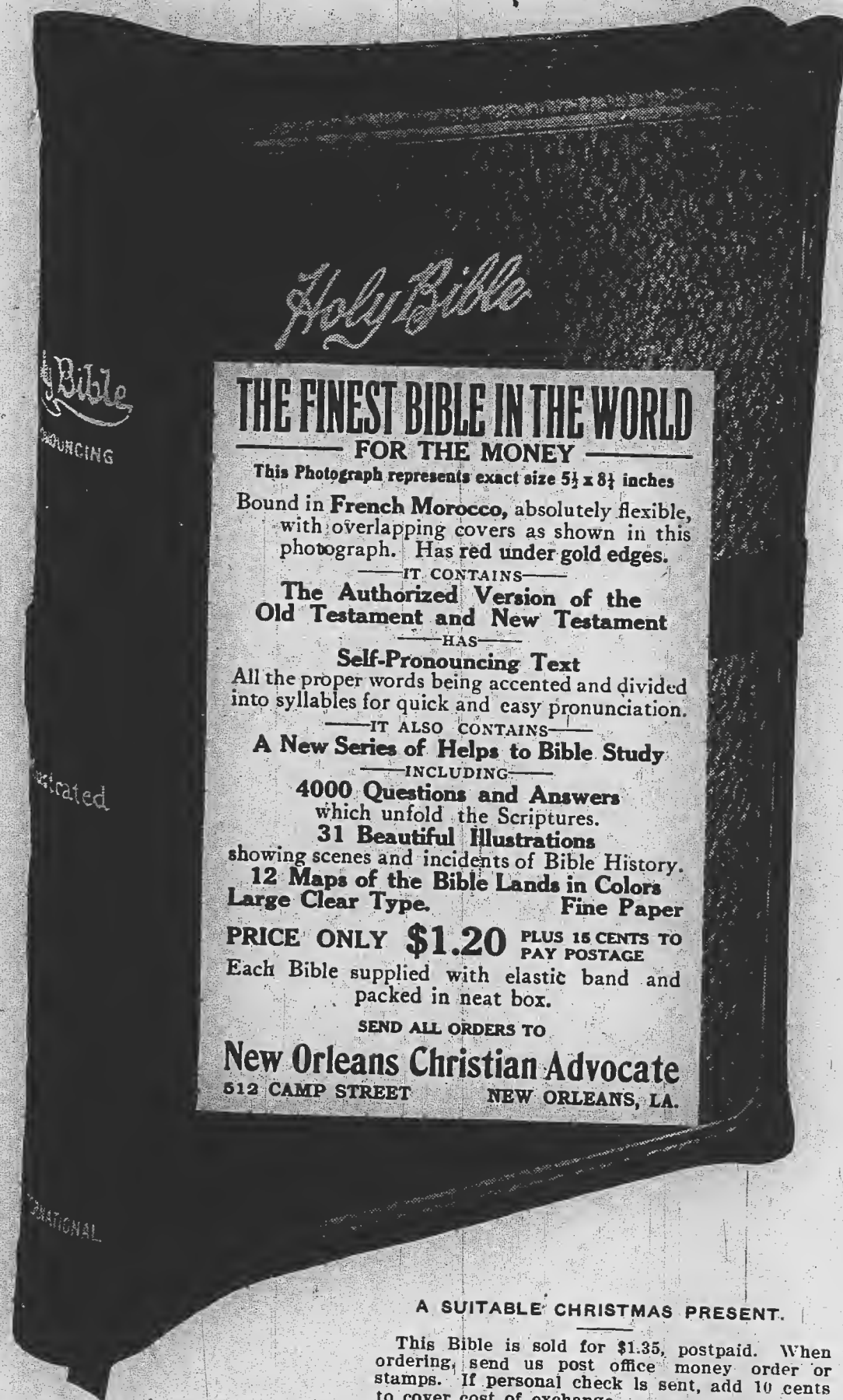
But it was in the pulpit that he was at his best. He preached the gospel and Christ crucified. This was the burden of all his sermons. He concerned himself but little with modern "Higher Criticism," so called, or with mere metaphysical speculation. Believing unwaveringly in the Bible as the word of God, he preached its truths with profound and convincing earnestness and effect, seeking to win souls to Christ. He carefully prepared his sermons and they uniformly possessed an attractive and finished literary form, unblemished by meretricious ornamentation, and were ever weighted, with

noble thoughts and sound Christian principles. He was scholarly, broadly cultured, deeply pious, had much common sense, and these molded and gave tone to his preaching and to his conduct.

He was the third of his family to preside over this charge; his father, long gone to rest, and his brother, our beloved Bishop, had both been pastors of this church; all three were great preachers, whose pious ministrations remain as precious heritages of this body.

Be it Resolved:

1. That in the death of our pastor, Rev. J. T. Murrah, this church has lost a much beloved, useful and wise pastor, the entire Church has been deprived of the life and services of a great preacher, and his large circle of friends have sustained a sad bereavement.
2. That we extend to his afflicted family our deepest sympathy.
3. That these memorial proceedings be put upon the proper records, that a copy be sent to his son, another to the New Orleans Christian Advocate, and one to each of the city papers.



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NEW ORLEANS CHRISTIAN ADVOCATE

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"Prove All Things: Hold Fast That Which Is Good."

WHOLE No. 2953.

ROBERT A. MEEK, Editor.

NEW ORLEANS, LA., THURSDAY, SEPT. 26, 1912.

CHAS. O. CHALMERS, Publisher.

Editorial

A THEOLOGICAL WANDERER RETURNED.

Perhaps the most noted heterodox theologian in the United States within recent years has been Dr. C. A. Briggs, Professor of Theological Encyclopaedia and Symbolics in the Union Theological Seminary of New York. His heresies have attracted national attention, and resulted in his suspension by the General Assembly of the Presbyterian Church. It is now announced that after his various wanderings in the fields of theological speculation he has again adopted the orthodox teaching of the Churches concerning Christ. Discussing the Doctor's late utterance to this effect, Zion's Herald says:

"Dr. Briggs' announcement is positive and unequivocal in every way. It is, in fact, a challenge. 'I challenge any man,' he asserts in the American Journal of Theology, 'to produce any valid results of modern philosophy or modern science that will in the slightest degree impair the Christ of the Church as represented by her creeds and institutions.' Here is something conclusive, written out of maturity of judgment, which should prove a help to those who, wandering as did once this famous theologian, are looking back for a mooring for their faith. Dr. Briggs affirms that modern objectors to the Christ of the Church simply stir up and revive ancient heresies—that and nothing more. And yet it is with the cry of progressiveness in theology upon their lips that many cause these theological mummies to live again!"

Dr. Briggs is not the first venturesome theologian who, after navigating the seas of doubt, has come back to the simple faith of the fathers for anchorage. None of the essential truths of Christianity are late discoveries. They were revealed in the beginning, and have been known to the disciples who were faithful ever since. And, as has been said above, there are few, if any, new heresies. Practically all the false faiths of today existed under other names in the past. Satan left nothing undone to pervert and destroy Christianity in its incipency. Modern research is not without its value—it may in some instances illuminate the Scriptures and correct our interpretations of them as to things that are non-essential, but the foundations will ever stand secure. The old paths are the true paths, the safe paths, the paths that lead to light, to a rich religious experience, and to the heavenly home.

AN INTERESTING HISTORICAL FACT.

In a late issue of the St. Louis Christian Advocate, Dr. J. E. Godbey brings forward a most interesting historical truth, one which has been very generally overlooked, at least within recent years. He shows that after Episcopal Methodism

was rent in twain in 1844, slavery continued to exist in the Northern, as well as the Southern, branch until it was abolished after the outbreak of the Civil War. We quote, in part, his statement:

"The Methodist Episcopal Church held slaves as long as we of the Methodist Episcopal Church, South, did. They held slaves as long as anybody in the United States held them—that is, until they were freed by Lincoln's proclamation and the subsequent acts of Congress. The Methodist Episcopal Church never enacted a law making slavery a test of membership. The effort to enact such a law at the General Conference, held in Buffalo, N. Y., in 1860, failed."

Dr. Godbey then quotes from the Journal of the General Conference of that year, which appears to sustain fully his contention. From this, it would seem that some who are disposed to condemn the Southern Methodist Church for allowing slaveholders to remain among its members would do well to brighten up on the history of their own denomination.

KIND WORDS FOR BISHOP HOSS.

The New York Christian Advocate probably stands first among Methodist journals of the world. It is not given to the bestowal of indiscriminate praise, its utterances usually being carefully weighed. Coming from such a source, the following reference to Bishop E. E. Hoss, appearing in the issue of Sept. 19, will be read with interest and appreciation by the Methodists of the South:

"Very disquieting rumors concerning the health of Bishop E. E. Hoss, of the Methodist Episcopal Church, South, have been rife for several weeks. He is so well known among Methodists everywhere in the world, and has such a host of friends in every part of the Church, that the intelligence of his physical improvement will be received with much gratification by all who read it. * * * The whole-heartedness, the intellectual brilliancy and the oratorical and literary power of Bishop Hoss have made him one of the most commanding figures in the modern religious world. We trust that he may be long spared to bless the Church by the use of his splendid gifts."

INTER-RACIAL MARRIAGES.

How the five great races came into existence, in view of the fact that they are all generally held to have sprung from one common source, is a question that has never been settled. God, in the exercise of his providence, seems to have brought about the distinctions which characterize them, and any attempt to ignore these appears usually to result disastrously. For instance, it is reported that five white women in California who married Japanese found their way into an insane asylum during the past year, and only a few days since the white wife of Jack Johnson, the negro prize fighter, committed suicide. A secu-

lar paper, in discussing this subject, says: "That the number of such tragedies is not greater can be due alone to the limited number of these unnatural marriages. That any of the women escape constitutes the one cause for surprise."

We do not think there is any doubt that every race should stand firmly for the maintenance of its racial integrity. Such seems to be the Divine Will as expressed in nature, and we have no doubt that the highest good of all will be conserved by acting in harmony therewith. Some of the States have enacted laws to prevent such matrimonial alliances, and they are wise in doing so. The history of the world does not show much to the credit of hybrid peoples.

THE MOST IMPORTANT THING.

Perhaps nothing counts for so much in making up the elements of success in the life of a minister as his private conduct. "It takes three things," said a prominent layman, "to make a well rounded preacher: religion, common sense and learning." The three are all valuable, but of the three it is the most important that a minister should have religion—the kind that permeates his whole life, that causes him to appreciate the lost condition of humanity, and that makes him have one supreme desire—that of converting "sinners from the error of their ways."

We heard recently of a minister conducting a revival meeting who spent his whole forenoon shooting birds and the afternoon playing games. He tried to preach after such a day's preparation. No wonder there were no results. No wonder that a leading layman said: "I never invite our pastor to have prayers with us, for he seems to be always on a frolic."

It is a tremendous responsibility which rests on the shoulders of the man who is a minister. The eternal destiny of souls depends upon his faithfulness. Scores never see the inside of a Bible, and the only way they will ever be attracted to the Cross of Christ is either by the words of the preacher or by his influence. His words should be freighted with Gospel truth, but even then they are apt to fall back dead unless supported by a life of true piety. The saddest words that can be spoken concerning a pastor by his members are, "We like his sermons, but we do not like his life."—A. J. G.

What should be one's guide in life? The consensus of public opinion, or one's own notions as to what is expedient? Nay, verily. A man's deepest convictions, carefully and intelligently formed, are the things that should govern and control him. Disloyalty to one's true conceptions of right is high treason to one's own personality. It debases the soul and takes from it its only safe regulative principle. Well may we beware of trampling under foot the dictates of an enlightened conscience. To do so is to undermine the foundation of all noble manhood. Do your duty, as you see it, even if you have to stand alone.

Our Monthly Sermon

GOD'S CALL AND ITS MEANING.

By Rev. George H. Thompson.

Text: Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain; that whatsoever ye shall ask of the Father in my name, he may give it you.—John xv:16.

Paganism makes deity a monstrosity. The idea reflected in their graven images gives him eyes that are a flame of fire, nostrils that emit fire and brimstone, and a mouth that is a veritable volcano, throwing anger, vengeance, and fury, on crouching, craving, crying creatures. He is the incarnation of all that the guilty fear, the despot of an arbitrary government. His great deeds are preserved in blood and his grandeur is revealed through his acts of fury. He is just such a being as the fear of man would create in his wildest delirium. Man was regarded as an insignificant atom, fit to be destroyed by the whims of his deity.

No other teacher has given to man the exalted position allowed him by Christ. In this matchless chapter he endeavors to tell men how close to God they are. He calls himself the vine, and tells them they are the branches; that they are in him, and that he is in them. He exhorts them to abide in him, and tells them that close union is essential to life. He calls them 'friends.' He reminds them that the highest test of friendship is to lay down your life for your friend—just what he had done for them. He had taken on him their nature, and was imparting his nature to them. He called them not servants, for the servant does not know the plans of the master. He is not taken into his secrets, but is to remain in silence and to obey orders. Christ had taken them into his plans, and told them all the things that he had heard of the Father. Christ is beginning his spiritual kingdom, and he calls to his assistance these men, who are to co-operate with him and work under his instructions.

1. "Ye have not chosen me." Some people very zealous in church work act as if the spiritual kingdom was inaugurated at some time in the misty past, and that during its history men have volunteered to assist in its work, and that by complying with certain conditions God can be induced to come to man's aid, and that in this way the Church has been kept going.

They esteem themselves fortunate when God will deign to help them. God seems so indifferent at times about the work of saving souls that they need to pray all night, or to fast much, or to do other kind of penance. With them, it is painful that God could be so indifferent concerning the souls which are so dear to them. To this kind Christ says: "Ye have not chosen me." Who loved these souls before you had your being? Who died that they might live, before you saw the light of day? Who built up the spiritual kingdom of which you are only an heir? When you were in your sins, the prisoner of Satan, when you were in your slavery, and rejoicing in your condition, in darkness, and proud of it, who freed you, and gave you light? When by your life you were cursing the souls which you now so much love, who reversed your vision and affections, and made you a new creature? Think you, that since your conversion God has lost interest in the souls of men? Or, do you think God has so exalted you that you are wholly commissioned to carry on this spiritual kingdom? Nay, nay, my brother. The hand which launched the old ship of Zion is still guiding her; the voice which called you from darkness is still calling the lost; the cross which saved you is still saving man.

Some one may want to know if I discourage fasting and prayer? By no means. I would have you fast much for your failures in life. Let them

haze you, and let your humiliation take from you your appetite. For such an unprofitable servant you have been. I would have you pray more, that you may have a clearer vision of yourself, that your pride and unbelief might be taken from you. I would have you lose your will in His will, and your faith strengthened in his willingness to lead, and your place in his kingdom clearly revealed. If you have thought more highly of yourself than you ought to think, I would have you know how needy you are.

II. "But I have chosen you." He called you into existence and fashioned you in his own image. He has stood by and kept in action your heart which has carried life to all parts of your being. He keeps your lungs at work as an inspirator, giving oxygen to supply the needs of your body. He has sent an angel to keep watch over you, and when you would put your foot into the pit of destruction, or strike it against a rock of ruin, he delivers you. Long before you came into the world he prepared a Bible, the chart of life, and laid it in your lap as soon as you embarked on the sea of time. He had prepared for you a Church which threw about you its motherly arms of protection, and which supplied you with spiritual food during the period of your spiritual orphanage. It may be, that like Samuel, the Holy Ghost called you from your mother's womb; and he witnessed to the consecration which you made, declared you a pardoned rebel, created within you a clean heart, and has been the comforter of your life in joy and sorrow.

Christ chose you in the remote past for pardon and redemption and adoption. He has chosen you to be a laborer with him. He has employed you to work under his direction. Do not get beside yourself and feel that the work is all yours. He who called you has not retired. He still directs and desires that you should follow out directions. When you pray, let it be to know God's will. When you labor, let it be with an assurance that you are following out that will.

He calls all for usefulness; that "ye should walk worthy of God, who hath called you unto his kingdom and glory." It is the dignity and glory of man, that he should be able to walk worthy of God—a worthy son of Jehovah—a son that is worthy of such honorable parentage! This is the son who reflects the life of the Father, and who co-operates in the Father's plans. Think of sinful man engaged with the Father; the Son; and the Holy Ghost in the redemption of the world! By his own call he has listed you with Moses, Abraham, Elijah, John, Matthew, Mark, Luke, Peter, Paul, Chrysostom, Augustine, Luther, Knox, Calvin, Wesley and the numerous host who have revealed God to man.

Do you suppose that you hold your position in the Church by the choice of man? What potentate is there that would allow another to fill his cabinet positions without his knowledge or consent? Do you think Christ has been more careless, and has allowed man to select the members of his cabinet? Unless Christ has withdrawn from the administration of his Church, he had something to do with your selection for the office which you now hold.

The call to the Christian life has for a purpose the same high end. Obedience to Christ's rules is all that he requires. The church work which disregards his plans and spirit is to him offensive in the extreme. By all means should this rule be applied to every department of worship.

III. "And ordained you." I have qualified you. Strange notions prevail concerning the phenomena of God's call to service. Some have looked for such a manifestation of God as he made of himself to Moses. Joseph Smith claims to have had such an interview. His followers, the Mormons, still have revelations of God, they think. The Negroes dream dreams and see visions. The ignorant look for some very unusual phenomena, such as the earthquake, the cyclone, or the face of God to appear in the angry cloud. God's method of calling men under the dispensation of the Spirit is by the still, small voice. God's call

means qualification. No wise ruler would call to a position a man unqualified for the duties to be assigned him. This is the time of specialists, and they have been introduced into the economy of the Church. If you have a good voice, God has appointed you to sing. If you are a financier and love God, he calls you to take care of the Church's finances. If you have a clear mind and powers to impart information, and see in the ministry the greatest possible field of usefulness, and the welfare of man comes to be a burden to you, very likely you are called to the ministry. This call should not be limited by countries and continents, but by the needs of humanity. The man who believes that God is more concerned about some of his children than others needs a new and broader vision of duty and privilege.

IV. "That ye should go and bring forth fruit." Christ bids all come, and commands all to go. The invitation is to come and receive life, and the command is to go and impart it. The one is not more imperative than the other. The going is the means of caring for and increasing the reward of coming. The idle man has no place in the kingdom of righteousness. Since God has commissioned us to work among men, it is a strange thought that the worker should shut himself in from men.

Fruit is to be the reward of man's calling. To bear fruit is to do what Christ would do. "In that ye did it unto the least of these, my brethren, ye did it unto me." No impatience should be exercised to get into other fields of labor. Let us meet the purpose of our own calling.

VI. "That whatsoever ye ask in my name of the Father he will give you." He has sent us to work, and he will furnish all needed supplies. You are an employe of the Lord, and what is needed for carrying out his will he will provide. His supply-house is unlimited, and when you need anything to help you as his servant, you have only to make proper requisition. As Paul said, "God is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work."

REVERENCE FOR SEX.

By Rev. N. H. Williams, formerly Editor of the Florida Christian Advocate.

The division of the human race into male and female follows the divine order with relation to all the higher organisms. "So God created man in his own image, in the image of God created he him; male and female created he them." The fact that he did not make a man a sexual, as he made some of the lower forms of life, argues that it is better to have man, his crowning work, in two departments, male and female; for God always does the best that can be done. A hint as to why he worked on this wise is given us in the development of the embryo. In a study of human embryology we find that the primary cell from which God intends to grow the future man or woman manifests its life in no other way except by its power of assimilating nutriment. As this cell multiplies itself it is then that we see developed the special organs, as the sexual organs, the alimentary canal, the nervous system, the brain, the liver, the kidneys, etc. The human body in its development is as the growth of a great business; while the business was small one man could manage it all, but as it grows its complexity demands the attention of a specialist for each department. Sex, itself, is one of the departments of human life. It is no accident that it exists, but it was incorporated in the divine plan for a divine purpose. Any disregard for the sphere of sex is a rebellion against God's law, and a sin against nature.

In the creation of the sexes God not only selected the best plan for propagating the species, but the only plan for development of a rounded and complete race. There are elements in masculine and feminine character that cannot be developed

except by specializing. There are zones of thought and spiritual experiences impossible without the two sexes. Morality itself is possible only because of this fact; it is the offspring of authority and love. It finds its genesis in the family, where the authority of the father is law and the love of the mother is gospel. Only by maintaining and developing this God-given distinction of sex can man or woman realize fully his life or her life, and contribute a moral heritage to their children. It takes the emphasis of an entire life to develop manliness or womanliness; one sex cannot exemplify the graces of both; any attempt at it results in a monstrosity with the unlovely elements of both sexes magnified. Any masculinity among women or effeminacy among men is a sin against sex. Each sex has his or her contribution to make, and the contribution is possible only by following the lines indicated by the respective constitutions of the two sexes. President King, in that suggestive book, with the double title, "The Moral and Religious Challenge of our Times, or The Guiding Principle in Human Development: Reverence for Personality," has this to say about reverence for personality which is as applicable to reverence for sex: "The writer has come to believe that the principle of reverence for personality is the ruling principle in ethics and religion; that it constitutes, therefore, the truest and highest test of either an individual or a civilization; that it has been, even unconsciously, the guiding and determining principle in all human progress; and that, in its religious interpretation, it is, indeed, the one faith that keeps meaning and value for life."

The demands of the "new woman" is a movement which seeks, whether wittingly or unwittingly, to destroy reverence for sex. The most efficient means possible for the accomplishment of this destruction is to eliminate all possible difference between the sexes. Equals never reverence each other; only an inferior reverences a superior. If we are to maintain reverence for sex, we must maintain and develop the God-established differences between the sexes, enhancing in every possible way the superiority of each sex in his or her sphere, and thus render each worthy of the reverence of the other, the man superior in his manliness, the woman superior in her womanliness.

God never intended that woman should lead in Church or State, as his word declares. St. Paul writes: "But I would have you know that the head of every man is Christ; and the head of every woman is the man; and the head of Christ is God." "Wives, be in submission to your own husbands, as unto the Lord." "For the husband is the head of the wife even as Christ is the head of the Church." God's plan is that woman shall make leadership possible and worth while. As the general stays in the rear and directs the army, so woman is to stay out of sight and direct the affairs of the world. To put her at the front would mean more than the destruction of a general; it would mean the destruction of the principle that made the organization of the army possible.

The women who are clamoring for the various "rights" are not the joyful mothers of children, but for the most part, are those who have not a proper reverence for sex. If debate and activity in the effort to secure those "rights" for which these women contend could be confined to the mothers, to those who love home, reverence their husbands, and are fulfilling their duties as wives and mothers, we would hear little of the "New Woman" with her raucous rant for "rights."

Women who have lost reverence for sex are a menace to the morals of a nation and a detriment to the cause of Christ. It is startling to read the facts laid bare before us by Mrs. Gross Alexander in the Methodist Quarterly Review for July. She shows plainly that it is this "smart" class that are going off after heathen gods. Practically every conspicuous abomination that curses our American society to-day, was, or is, mothered by a woman. Mme. H. P. Blavatsky introduced Theosophy and Mrs. Katherine Tins-

ley is its present head and high-priestess; Mrs. Sarah Farmer and Mrs. Annie Besant are responsible for Hinduism in the United States; Mrs. Ruth Hilton is responsible for the existence of Sun Worship among us; Mrs. Eddy founded Christian Science; and the apostles of the New Thought are women.

The lack of reverence for sex, with all the evil it entails, is not confined to Boston dreamers, nor to the cultivated heathen of some sections of the West. It threatens us here in the South, and can work only evil and that continually. Let the ministry be ever alert against its insidious approach as they are against all "erroneous and strange doctrines." That one here and there is short-sighted enough not to see the danger is but natural; but so long as the rank and file of true preachers of the Word stand in their lot to proclaim the God-ordained reverence for sex, as they proclaim any of the other teachings of the Book, and, so long as the ministers are supported by the home-loving, husband-reverencing, sex-reverencing God-fearing women, the "new woman" will only wear out her throat and the patience of the people who have the good of their country and the glory of God in their hearts. Let us continue to teach that "Aged women be likewise reverent in demeanor, not slanderers or enslaved to much wine, teachers of that which is good; that they may train the young women to love their husbands, to love their children, to be sober-minded, chaste, workers at home, kind, being in subjection to their own husbands, that the Word of God be not blasphemed."

Bishop Marvin was a seer as well as a saint. The following quotation from his "Doctrinal Integrity of Methodism" is a strong contribution to reverence for sex, and a warning against some tendencies of the "Woman's Movement" that ought to be heeded. I will use it as a close to this paper: "The Woman's movement assails, without any mincing or disguise—or at least many of its advocates do, and, logically, it comes to that—the Scriptural order as to domestic relations. A large portion of its champions are infidels. The system itself is logically infidel and disorganizing. It is fatal to the existence of the family, and the family is the corner stone of all organizations, both social and civil. Without the family the State goes to pieces, and anarchy takes possession of the world. Then civilization itself becomes impossible. Loosen woman from her heaven-appointed and most beautiful orbit, and everything goes to wreck. It is the charm of woman's modesty and purity that holds all society in its coherency. Analyze it and you will see that this is true. Woman's modesty and purity are the very heart of the social fabric. They form the center of gravitation, holding everything in its place. Yet there are not wanting popular preachers, and influential dignitaries of the Church, who are urging this mad theory, and lending the influence of their character to coarsen woman into a political hack, so that all the magnetism of her pure, high nature will be destroyed."

DR. PRETTYMAN AND THE WOMAN QUESTION.

By Rev. H. Walter Featherstun, D. D.

The Advocate of September 5 contains a paper, copied from the Baltimore Southern Methodist, and written by Dr. Prettyman, entitled, "Lalty Rights Again."

The Doctor deprecates the reopening of the discussion; and then, with striking inconsistency, proceeds to discuss the question most vigorously. He says:

"It can hardly be doubted that the present effort in the Church to force women out of their natural and Scriptural place is but an annex to the general political question of woman's suffrage. The recent history of this movement in this country and in England is of such a character as to lead every lover of the peace of the

Church, and of the dignity of womanhood, to hope that our Zion may be saved from the scandal of it."

The movement is characterized as "the present effort in the Church to force women out of their natural and Scriptural place." This may be rhetoric, but is as unjust as it is unkind. In defense of some of the best women of Methodism, I pronounce the statement unproved and unprovable. He tells us that, "It can be hardly doubted that it is but an annex to the general political question of woman's suffrage." What does he mean by the term "annex?" Does he mean to intimate that this movement in our Church is a political trick? If so, I not only declare that it can be doubted and is doubted by many of the wisest and best among us, who do not believe that such women as Miss Belle Bennett, Miss Head, Mrs. Johnson and their associates are at all capable of the things Dr. Prettyman's insinuations charge them with.

The next fierce and cruel thrust is to identify "this movement" with the militant suffragette movement in England. Again, I declare the statement as unproved, unprovable, and most unjust.

Listen to the volcanic Doctor again: "Every lover of the peace of the Church hopes that our Zion may be saved the scandal of it." Does Dr. Prettyman hope that such vitriolic discussion of this question is going to be passed over silently by people as true to the Church, and who are as verily lovers of peace as he is, but who differ from him on this question? Is this his way of preventing a reopening of this discussion?

Again, he recklessly declares, as an accepted truth, that which is not a fact at all: "This demand is not made on the assertion that our women are being prevented from entering any field of actual Christian service that is adapted to their gifts or graces." Where did he get this idea? Boards of Stewards in all the Conferences need them; Quarterly and District Conferences need them; their presence and personal participation in all of these "fields of actual Christian service adapted to their gifts and graces," are needed and asked for. The Doctor seems utterly ignorant of the motive and meaning of the movement.

At length the Doctor does attempt to argue a little—hear him: "So far as this is a Church question, the demand of the modern woman can not be allowed without first convicting our Lord of unpardonable injustice in not calling Mary of Bethany or of Magdalen to the apostolic office, or of at least giving a woman a commission among the seventy. It may be of little importance that the new woman of the modern world differs in opinion from the Apostle Paul, but it is rather serious to set up a doctrine at this late day in opposition to the fact of nature, the age-long precedent of human civilization and the practice of Jesus."

"What proves too much, proves nothing:" the Doctor proves too much—the same logic he uses would "convict our Lord of unpardonable injustice in not calling" Lazarus and Joseph of Arimathea and a lot more men of faith and fidelity among the one hundred and twenty who are in evidence between the Ascension and Pentecost, "to the apostolic office." Has not this learned Doctor learned long ago that there is no positive conclusions to be drawn from negative propositions? No woman is mentioned in the New Testament as ever having received the Lord's Supper—are they, therefore, barred from the Lord's table? No Roman was called to the Apostolic College. Was St. Augustine, therefore, out of place in the higher ranks of the Christian ministry? Our Lord had other reasons for leaving out the Marys than a supposed, but never proved, antipathy to women in the ministry.

He also appeals to the opinion of Paul. He presumes to know what Paul's opinion is. Let us see: Luke tells us that he and Paul found in "the home of Phyllis, the evangelist (one of the seven 'deacons' of Acts, vi), four young women, daughters of Phyllis, who preached"—yes, that is

the right word (if *prophetenousai* does not mean they preached, the Greek lexicons and writers generally are all at fault); they preached, "they instructed publicly," say Liddell and Scott, and they are accepted authorities. It is a fact that neither Luke nor Paul are reported as disapproving it. Philip evidently endorsed it. Was Paul as evidently opposed to this as some assert. In I. Cor., xi:5, he gives directions concerning the dress of women when preaching. Again the word *prophetenou* occurs. It is insisted that in xiv:34, he says: "Let the women keep silence in the churches." Yes, but what does he mean by keeping silent? Does he contradict his teaching in xi:5? Does he mean that women must not sing? Does he mean that they must not teach in the churches? In I. Tim., ii:12, he says: "I permit not a woman to teach, nor to have dominion over a man." The word *gunai* is often used in the sense of wife. Suppose I insist that Paul meant, "I permit not a wife to teach (dictate), nor to have dominion over a husband"—would I be far from his exact meaning? Read the context and see. Priscilla had a hand in teaching Apollos how to preach—neither Luke nor Paul are reported as disapproving it. Paul certainly speaks commendingly of her in Rom., xvi:3-5. Shall we forbid our women to sing or pray or teach in our Sunday schools or prayer meetings or Epworth Leagues or missionary assemblies or institutes? These things are as surely condemned by Paul as their preaching and taking part in our Conferences. If Paul's utterances can be alleged as proof that the latter are wrong, they can be as truly quoted against the former. What did Paul mean by keeping silent? Whatever he meant he surely did not intend to forbid our women to sing or pray in public in the Church, nor to teach a Sunday school class, nor preach a sermon (the last of which he endorses in I. Cor., xi:5), nor to lead missionary meetings, nor to address a League assembly. He evidently meant something else. The Corinthians understood what he meant and we may learn if we will study the conditions, customs and prejudices of that time and place.

The Doctor appeals to the laws of nature. A few centuries ago the laws of nature, as then interpreted, were far otherwise than as now interpreted; so the Doctor's interpretation of nature may be as far afield as was the interpretations of it by the men who condemned Galileo. There is absolutely no logic in this appeal.

The Doctor's charges about Miss Belle Bennett's "adroit move" and "little grace" are unworthy of him, and as far from fact as they are from kindness.

He is also much opposed to the discussion of the matter in the Annual Conferences. Why? Are not Annual Conferences in the habit of discussing questions about to be entertained by the General Conference? Such has ever been the custom in my Conference. Why should we be choked off of this question? Does the Doctor propose to do the choking? I suspect he will find it a Herculean task. Why not in the Conferences as well as in the Advocates? He has opened the discussion in the Advocates—he opened vigorously—why should he try to close the Conferences against it? How is he to keep it out of the Conferences anyway? Will he persuade some brother in each Conference who is also afraid to have the light let in on the subject, to be ready to jump up as soon as the matter is proposed and "move to lay it on the table?" Will the Conferences brook that method of choking it off? Hardly.

Let the matter be discussed in the Advocates—not as Dr. Prettiman discusses it—but calmly, dispassionately, earnestly, seeking the truth; and in like manner in the Conferences. Any effort to choke off debate, to forbid study of the question or legitimate expression of opinion will act as a boomerang to the side that resorts to such unfairness. The question will be discussed; and brother, if you cannot maintain your side of it, be sure the weakness of your contention will be

found out; and no "move to lay on the table" can shield you.

Be sure of one thing: Whether you appeal to the Old Testament or the New, to the policy and teaching of Wesley and early Methodism, or to the principles of Methodism, you are going to find some things that cannot be used against this movement. Be sober, thoughtful and kind and open to the truth, and the truth will be reached.

Church News

Dr. J. E. Boggs, pastor of the M. E. Church, South, at Brownwood, Texas, has received 68 members during the present year, about half of them on profession of faith.

Centenary Church, St. Louis, after undergoing extensive repairs, was reopened on September 8. The pulpit was occupied both in the morning and evening by Dr. W. F. McMurry, who preached two eloquent sermons and raised a collection of \$10,000.

Dr. E. V. Regester, pastor of the Mt. Vernon M. E. Church, South, of Washington City, recently declared in a sermon that the Methodists have more colleges than any other religious denomination in the world, not excepting the Roman Catholics.

A new Spanish hymn book is soon to be issued by the American Tract Society, and will contain four hundred hymns selected from a list of over three thousand. When printed, this book will serve all the evangelical denominations in countries where Spanish is spoken.—Midland Methodist.

Dr. John M. Moore attended the recent Presiding Elders' Conference at Dallas, Texas, and delivered a stirring address on Home Missions. He is now swinging the circle of the Annual Conferences in the interest of the great work committed to his hands. He is a most alert and resourceful leader, and we are fortunate in having him in his present position.

Rev. S. Baring-Gould, the noted English clergyman who wrote "Onward, Christian Soldiers," celebrated his seventy-eighth birthday some time since. What led him to write the hymn was the fact that his Sunday school children were to march from one village to another, and he could find no song for them to sing while in the procession that pleased him.

Rev. J. D. Pointer and his wife, of Iota, La., who were in the itinerancy of the M. E. Church, have been appointed to work as missionaries in the Dark Continent. Before her marriage, Mrs. Potter was Miss Marvin McNeil. She was a native of Gloster, Miss., and was graduated from the Meridian Woman's College. The field to which Mr. and Mrs. Pointer will go is Louanda, West Africa.

Mr. Ollie James, United States Senator from Kentucky, and one of the most noted Democratic politicians in the country, is said to be an ardent Methodist. A writer in a secular paper says of him: "At a prayer meeting he is supremely bappy, and I think he had rather participate in a lively protracted meeting than to engage in a political campaign, of which he is known to be very fond." His wife, who was Miss Ruth Thomas, is the daughter of a Methodist preacher.

Dr. Daniel Steele, of the Methodist Episcopal Church, suggests "pastors emeritus" as a designation for the retired preachers of that denomination, instead of calling them "worn-out preachers" or "superannuates." Dr. James A. Anderson, editor of the Western Methodist, approves of the proposal, and we presume that he would like to see it adopted also in the Church, South. We, too, are disposed to regard this suggestion as a meritorious and happy one.

It is announced that Dr. S. H. Wainright, who has been serving the University City Southern Methodist congregation, of St. Louis, will return to Japan, having been elected secretary of the Christian Literature Movement in that country, which is being fostered by all the Protestant denominations operating there. He will edit a monthly magazine and seek to furnish the Japanese with attractive reading matter that is wholesome and religious in sentiment. It is also expected that the best books in other languages will be translated and put into circulation among the Mikado's subjects.

All four of Bishop Hoss's Conferences have been assigned to others. Bishop Mouzon has already held the Denver and Missouri, and Bishop Denny has held the Southwest Missouri, and will also preside over the St. Louis, which meets on September 25. Bishop McCoy will relieve Bishop Denny of the Louisville Conference, which will meet on the same date as the St. Louis. It must not be inferred from the foregoing that Bishop Hoss is expected to be on the ineffective list for a long time. This action was made necessary by the fact that all his Conferences were arranged to meet before October 1, and that he could not take even a brief season of rest and attend them.

A charming letter from Mrs. W. B. Murrah, who, with the Bishop, is now in the Orient, appeared in the Jackson Daily News of the 16th inst. Referring to their delightful voyage across the Pacific on the Japanese ship, "Shinyo Marie," she says: "So far, Mr. Murrah has preached twice on board to very devout and attentive listeners. Although this ship is supposed to be run by heathen people, the captain says he never allows a Sunday to pass without some kind of recognition of the day. If there is no minister on board, he will read the service himself." It would seem that this is another attestation of the widening influence of Christianity among the pagan nations.

The injunction asked for by some of the dissatisfied members of the Board of Trust of Randolph-Macon College was not argued on September 7, as was expected. A modified form of the injunction was agreed upon, leaving the real points at issue to be taken up at a later date. Discussing the significance of this action, Dr. James Cannon, in the Baltimore-Richmond Christian Advocate, says: "This modification of the original injunction will allow the Annual Conferences to act upon the names of the persons set up by the Board of Trustees as suitable persons to fill vacancies existing in said Board, but will not allow the Board of Trustees to elect them until after the court has decided the question raised in the Bill of Complaint, namely, is the agreement made by the Trustees with the Conferences such a delegation of Trust as to be a violation of the charter provision, which requires the Trustees to fill all vacancies?"

The Montana Conference of the M. E. Church, South, reported at its recent session 1,246 church members, and a Sunday school enrollment of 1,223. Thirty-four infants and 38 adults were baptized; about a hundred members were received during the year, more than half of them on profession of faith. There was no net increase in numbers, the gains and losses about offsetting each other. A new church, costing \$10,000, was erected at Missoula, the seat of the State University. The figures of the East Columbia Conference showed a church membership of slightly more than 2,100, and a net gain of 226. The status of the work in this territory is of special interest in view of the fact that we are asked to change the name of our Church as a means of popularizing it in the West and Northwest. We have single presiding elder's districts in Louisiana and Mississippi that are more than twice as large as both of these Annual Conferences.

Secular News and Comment

By Rev. A. J. Gearheard.

The International Harvester Company claims that it paid out recently more than four million dollars in trying to produce a binder twine that would resist the attacks of grasshoppers and crickets.

The United Fruit Company has purchased a tract of land at a cost of \$25,000 in New Orleans, upon which it will soon begin the construction of the largest wireless telegraph station in the world.

There are said to be 12,473,000 telephones in use in the world, and that there are 29,566,000 miles of telephone wires, representing a total cost of \$1,729,000,000. Surely the people of this age have something to say, and are willing to pay for the opportunity of saying it.

New England is said to have paid in 1911, 2,722,000 for tomatoes shipped from other countries. There is no estimate of how much money was paid by the South for this same vegetable. The soil of the South is peculiarly adapted to tomato raising, and it should become a great industry in the future.

During the past season spinners consumed 14,515,000 bales of cotton, which is about 1,500,000 bales more than the previous highest record. It appears that if this immense demand for cotton exists, there should be no trouble in keeping up the price of this popular Southern product.

A 60-foot ocean-going craft is to be constructed in Delaware with a crystal-clear plate-glass bottom. The object of this novel bottom is to enable scientists better to inspect the bottom of the sea. The world has 127,000,000 square miles of ocean and sea surface, and very little is known about the bottom of any of either the oceans or seas.

In August Mississippi shipped to St. Louis, 6,559 head of fat cattle. This is 827 head more than during the same month of 1911. Stock raising is a promising industry in the South, but it seems a little expensive to have to pay freight on our cattle to St. Louis, in order to sell them, and then pay freight on the meat after it is butchered.

There will be a conference of the special representatives of the American Indians in Columbus, Ohio, some time during October. This convention expects to consider questions that concern the relations of the Indians to America. This meeting promises to be of some importance, considering the fact that there are 265,683 Indians in this country.

It is said that A. G. Vanderbilt is soon to become heir of enough money to give him rank among the richest men in America, among whom the following are the leaders: J. D. Rockefeller (said to be worth a billion dollars), Andrew Carnegie, J. P. Morgan, William Rockefeller, George F. Baker, James B. Duke, James Stillman, Henry C. Frick, and W. K. Vanderbilt.

The population of the United States from 1900 to 1910 increased 21 per cent. During the same time the number of cattle in the United States decreased from 67,709,000 to 61,804,000 head, and the number of hogs decreased 62,868,000 to 58,186,000 head. Is there any wonder, with such an increase in the number of consumers, and such a decrease in supply, that prices should go higher?

That this is the age of the foreigner in the United States is clearly attested by the figures recently given out by the United States

Census Bureau. They show more than 13,000,000 foreigners in the United States, of which number more than 77 per cent live north of the Ohio River and east of the Mississippi River. Only during the last ten years has any considerable number landed in the South, and the increase here is very small compared with the East. The South is yet the land of the American.

A recent news report says that the Illinois Central railroad will soon begin extensive improvements in New Orleans. Another announcement is to the effect that the Frisco System will spend \$2,500,000 in the Crescent City in improvements. These two announcements, together with the fact that the Texas and Pacific has already received permission to spend ten million dollars on terminals here, have a tendency to stimulate the country's confidence in the future of New Orleans.

It is claimed that Dr. Sun Yat Sen is to receive a salary of \$20,000 a month for managing the construction of 70,000 miles of railroads in China. He is also to finance the enterprise, securing loans from where he can. The plan by which the roads must be built grants the right of their use but forty years, after which time all railroad property will revert back to the Chinese Government. This appears to be a good scheme, and will doubtless mean great things for China in the future.

On October 1, the new postal law, compelling all newspapers, except religious, fraternal, temperance, and scientific journals, to publish the names of all stockholders, editors, business and advertising representatives, and to append the word "advertisement" to every editorial for which money is received, will go into effect. This law is said to mean great injury to many periodicals, but it will have a tendency to make the editorial matter of many papers somewhat more reliable.

GALLMAN, VIA WHITWORTH, AND HOME.

Dear Brother Meek: I spent last week with Rev. J. C. Ellis at Gallman in the third revival meeting that I have held for him during his very successful pastorate of four years. The meeting was satisfactory in many respects. The attendance was splendid and many people testified to having been blessed. Four men and women were added to the Church. The little Church at Gallman is in good condition, and during the pastorate of Brother Ellis has made splendid progress. The people on this work will greatly regret to see the quadrennium of Brother Ellis close. He was in favor with them from the beginning, and has more and more endeared himself to them as the years have gone by. No pastor that I know of does more substantial work than Brother Ellis. His family also are very popular. His oldest daughter, Miss May Neal, who made such a splendid record for scholarship at Whitworth, left during our meeting to take a good position in the High School at Hattiesburg. His next daughter is making good at Whitworth now. Brother Ellis is to be commended for his determination to give every one of his children a thorough education. I was glad to find that Sister Ellis' health was so much improved, and that their talk about transferring had almost ceased. Her short talks to the congregation during the meeting were, by all means, the best preaching done.

Speaking of preachers' children at school, reminds me to say that Brother Cottrell, at Bay St. Louis, probably holds the banner, as I met at Whitworth, as I returned, his three young lady daughters busy with their work in that splendid institution. He certainly has a large interest in this session of the college. May they all delight his heart by making fine records.

It seemed to me that Whitworth had a very fine opening. The "old girls," as they called them, had not finished coming in. Counting the

faculty and College families, there will be this week 180 persons boarding in the institution, which will make the enrollment fully 200 the first week. Close competition does not seem to hurt Whitworth. The beautiful new home of President Cooper is about finished, and is an ornament to the campus. This has been erected entirely at the expense of Brother Cooper. The sentiment expressed by a gentleman at Brookhaven the other day, "I am glad to see Dr. Cooper with such a nice home, for he deserves it," will be shared by everyone who knows him. Here at Jefferson Street things are moving along nicely, and we hope to go to Conference with the same good report that this Church has always sent up. We have had 60 accessions, 40 on profession of faith.

H. B. WATKINS, Pastor.

Natchez, Miss.

THE OPENING AT MILLSAPS COLLEGE.

The friends of Millsaps College will be gratified to know that the twenty-first session has opened with a most encouraging outlook, especially in view of the large number of new students both in the Freshman class and the preparatory school, most of whom give evidence at once of a manly and ambitious spirit. The new president, Dr. A. F. Watkins, has taken hold of the institution with a devoted earnestness and manifest fitness which should command the hearty co-operation of all concerned.

On Wednesday morning, the 18th, a large audience of students, citizens and visiting friends gathered in the college chapel to witness the opening exercises of the session. Appropriate addresses were made by the President, some of the visitors, and several of the faculty. Again on Friday evening the chapel was filled almost to the limit of its seating capacity on the occasion of "College Night" exercises and the Y. M. C. A. reception. At this time addresses were made by selected students on the various phases of college activity, all of which were well received. These were followed by a most appropriate, sympathetic and hopeful talk by Dr. Watkins. At the close of the speeches the audience repaired to the Y. M. C. A. Hall, where delightful refreshments were served, and an hour of social intercourse was greatly enjoyed by faculty, students, and visiting friends.

The new member of the teaching force, Prof. J. R. Lin, who takes the chair of History and Economics, comes to us with a splendid record and wide experience, and has already made a very favorable impression. The enrollment has already reached about two hundred and twenty-five, and students are still coming in. The faculty and students are in fine spirits. Various improvements will be effected during the year, and we confidently expect this to be the best session in the history of the college.

J. M. SULLIVAN.

Jackson, Miss., Sept. 21, 1912.

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THE PORT GIBSON DISTRICT CONFERENCE.

At nine o'clock on the morning of August 28, the Port Gibson District Conference was called to order, with the presiding elder, Dr. W. H. Huntley, in the chair. The evening before, Brother Ira B. Robertson had preached and those who heard him say the sermon bore marks of old-time power.

There was a considerable amount of business to be disposed of, but everything moved along with the harmony and precision of clock work. The reports generally were good and the preachers all very hopeful. From a financial standpoint, practically all the charges were in arrears, but the key-note of the Conference was, "Faith," and no doubt this obstacle will be removed. The Sam Jones Camp Ground question received, so it is hoped, final adjustment. It was given back into charge of the district trustees, and these were instructed to appoint a committee of five, three of whom must be members of the Glover Church. This committee is to have charge of the grounds, and see that an annual camp meeting is held.

Brother L. L. Stokes was licensed to preach. Brothers S. H. Frazier and A. H. Steele were recommended for admission into the Annual Conference, and Brother W. W. Hopper was recommended for readmission.

In considering the name of Brother Frazier, the Conference voted unanimously to recommend him for admission, and then raised by subscription money sufficient to send him for one session to Millsaps College. No better action, nor one more worthy of repetition, has been taken by a District Conference. We hope that this will become a perpetual fund, and that worthy young men for many years to come may be benefitted by this precedent.

Brothers J. N. Sessions, W. W. Ellis, J. M. Forman and H. H. Crisler were elected lay delegates to the Annual Conference; and J. G. East and R. Whittaker, alternates. The ad interim committee on licensing is composed of T. B. Holloman, J. E. Gray, J. E. Sampley, and H. B. Watkins.

Rev. H. J. Marshall, for the Orphan's Home; Dr. Robt. Selby, Secretary of Education, and Dr. A. F. Watkins, president of Millsaps College, were present and represented their various interests ably. Dr. Holloman at frequent intervals called the attention of the Conference to the fact that we have two Church papers and a history of Methodism, all of which need subscribers. Centerville was selected as the next meeting place of the Conference.

Altogether, this was a very good Conference, indeed. Our Presiding Elder was at his best; the attendance, when everything is taken into consideration, was unusually good. The sermons preached by Brothers Robertson, Holloman, Crisler, and Dr. A. F. Watkins, were edifying, as was also the address by Dr. Selby.

The Sunday school work was represented by Brother R. A. Maddox. He seems to thoroughly understand his job, and will, we are sure, do a good work as field secretary.

We are thankful for this session of the Port Gibson District Conference, and we hope that the inspiration received there will make our burdens lighter, and help us to carry better reports to the Annual Conference than we have ever before done.

ELMER C. GUNN,
Secretary.

Glover, Miss., Sept. 13, 1912.

MRS. SICILY NICHOLSON WILLIS: AN APPRECIATION.

Every life is a great life if lived according to the will of our Lord and Master. We cannot fail if we trust him and do our best. The world is badly in need of more lives like the life of our Savior, who went about doing good. Such a life was that of Mrs. Sicily Ann Willis (nee Nicholson). Born and reared in a home of culture and

piety, surrounded by the most elevating and uplifting influences, coupled with the shining example of the consistent lives of her devout parents, it is no wonder that she was the great Christian we knew her to be.

She was born and reared in Claiborne Parish, near Arizona, La. When but a child she became a happy and devoted Christian, and her love and loyalty for her Master grew more intense with the passing years. She was happily married to a useful and religious man, Mr. J. W. Willis, with whom she lived as a true helpmeet until his ascension, about twelve years ago. Their lives were so happily blended that they seemed specially created for each other.

Of this union there were born six children: two died in infancy, and four being with her in her last hours on earth. The sons are Mr. J. G. Willis of Doyline and Dr. J. Clinton Willis of Shreveport (one of the most skillful surgeons in the South); while the daughters are Mrs. Ella Nelson, Ruston, La., and Mrs. Ida Brown, Arcadia, La. Mrs. Willis leaves two brothers—Rev. W. W. Nicholson, Arizona, La., and Colonel J. W. Nicholson, professor of mathematics, Louisiana State University at Baton Rouge, La.; and one sister, Mrs. Sallie Dutcher, of Ruston.

Her life was a long and useful one. Although she was about seventy years old, no one ever thought of her as being old. She did not spend time day-dreaming of the lamented past, but she lived and loved in the glorious present and hoped for the golden future.

So gentle was she in temperament, so tactful and quiet was she in approaching others, that she had the good fortune to be one of the best loved persons in all the community. She knew the way to the human heart, and longed to win every soul for her Lord. Her religion was not of the kind that boasts in doing great things—it was the type that is kind, easy to be entreated, not puffed up, and which did not behave itself unseemly. She was an optimist both by nature and by grace. She always discovered the good in every heart. She had a simple and trustful faith in her Heavenly Father and unfailing confidence in man. She possessed the rare trait of feeling equally at ease in the presence of the rich and poor, the wise and the ignorant. All felt that they had a true friend in her. It was a blessing to be in her presence. Not long ago a person whose home she had recently visited remarked to me, "Things seem to go easier—and it is easier to be good, when she is in our home."

She is gone before but not lost. She is not dead but sleepeth. We know where to find her. Let us so live that we may enjoy her fellowship on the other shore as we did here.

A. INMAN TOWNSLEY.

LIBRARY MOVEMENT SUCCEEDING.

Dear Bro. Meek:

I am much obliged to you for calling attention, through the Advocate, to the proposed library for the white convicts on the Rankin State Farm. It is bearing fruit.

You will be pleased to learn that the enterprise is succeeding through the kindness of

many at home and abroad. Already, more than 3000 books and magazines have been sent to my address at Jackson, Miss., and still they come. Some of the books may not prove "par excellence," but many of them are "bonne et belle." Not a few are brand-new and nicely bound. When the library is finished it will be quite a miscellaneous collection. The prisoners appreciate the books, and will take care of them.

The American Bible Society has given more than 3,000 Bibles, Testaments and Gospels, to the value of \$200, at the wholesale cost of manufacture. This enables me to give every convict some portion of the Scriptures.

JNO. D. ELLIS.

THE METHODIST CHURCH AT ITTA BENA MISS., AND ITS PASTOR.

This handsome and commodious structure, which has recently been completed at a cost of approximately \$20,000, was begun under the pastorate of Rev. J. W. Dorman nearly two years ago. The walls were going up when Rev. S. L. Pope, the present pastor, took charge last December, and under his efficient management the enterprise has gone steadily forward to completion. In prosecuting the work he has been ably assisted by a resourceful building committee composed of the following gentlemen: J. W. Brad-



Rev. S. L. Pope.

ford, chairman, Lambert Reese, secretary and treasurer; J. F. Russell, G. B. Clower, J. L. Haley, Dr. C. B. Moore, and Dr. T. B. Holloman. This church is modern in design, has excellent Sunday school facilities, and is most attractive in appearance. Brother Pope and his worthy flock are to be congratulated upon its erection, which is a notable achievement in the history of our Mississippi Delta Methodism. Itta Bena at present has a population of about 1500, but is growing and has promise of a bright future. Methodism there is alert and vigorous, and the charge pays its pastor \$1500 and is considered one of the most desirable in the North Mississippi Conference.



M. E. Church, South, at Itta Bena, Miss.

The Home Circle

BACK TO SCHOOL.

I gotta go to school again
 An' learn a lot of stuff,
 An' after playin' like I been
 I think it's kinder tough;
 An' yet—in school there's lots of fun
 An' mischief, but I guess
 It ain't so bad that school's begun
 'Cause we kin play—recess.
 I'm playin' better pullaway
 Than I could used to do,
 An' if the fellers catch me—say,
 They got to hustle, too!
 An' when it comes to wrastlin', well,
 I throws Jim Blake each try;
 An' Jim he wrestles somethin' swell,
 For he's a husky guy.
 Then there's a girl acrost the aisle
 That I like pretty fine
 (Don't tell the kids—they'd laugh and smile);
 Her name is Caroline.
 An' maybe I will jump a grade.
 Oh, I'll be happy, then.
 School ain't the worst place ever made.
 I'm glad I'm back again.

—Jackson Daily News.

MARY'S OCCUPATION.

At the great exposition in Omaha some years ago it was the custom for the people to register or sign their names in the different State buildings. People who registered were asked to give their occupations, so that the book read like this, "John Smith, farmer"; "Thomas Brown, carpenter," and so on.

A little golden-haired girl asked that she might register. She was told to write her name and occupation, and this is what she wrote, "Mary Jones; I help mamma."

What a beautiful occupation Mary had! I think that we all ought to have this occupation. I am sure of this, that every child who tries to help mamma and to please Jesus will have the happiest possible life.—Northwestern Christian Advocate.

A PONY AND A SIX-MULE TEAM.

"My little boy must go to bed early to-night," said mamma, "for to-morrow he will want to be up with the sun to meet someone whom he will be, oh, so glad to see."

"Who will it be, mamma?" asked Glen.

"I will let you guess," said mamma.

"Grandpa," shouted Glen, dancing about the room. "Hip, hip, hurrah!"

"Yes, grandpa. Now fly away to your nest, Glen bird." Mamma caught his hand, and away they romped to his bed. Soon he was fast asleep.

It seemed almost no time before it was morning, and mamma was laying out a nice, clean suit for him. When he ran down stairs the first person he saw was grandpa, a tall, straight man with white hair and beard. Glen ran into his arms and said: "Grandpa, I'm glad you came. I almost thought you were Santa Claus. You look just like him."

Grandpa laughed and gave him a big hug. Then they walked about the garden enjoying the sunshine.

"So you think I look like Santa Clause, do you, Perhaps I am. I brought you the very nicest gift you ever had." And he led Glen back to the back lawn, and there was a little pony, with a glossy bay coat and long, wavy mane and tail. Glen's eyes danced when he saw him, and his feet danced, too.

"Oh, I'm so glad, I don't know what to do."

"His name is Star, because he has a white star in his forehead," said grandpa. "Up you go," and he put Glen on the pony's back and led him about the lawn. Soon he was not afraid to ride alone all about the town.

Glen took great delight caring for Star. At first he was kind and gentle with him. But Glen

had a quick temper, and always wanted his own way. Sometimes Star wanted his own way, too, and then there was trouble. One day Glen was riding him across the lawn, in a great hurry to visit a friend. Star, however, was in no hurry. He stopped every little way to nibble grass. Glen jerked the bridle and shouted, "Get up," and slapped him with his hat. But Star was hungry and would stop to eat. Then Glen became angry and shouted and scolded and kicked him.

Grandpa, who was sitting on the porch, called to him: "Let Star eat, and come here, please."

Glen came slowly and sat on the lowest step.

"I want to tell you something I saw in the war," Glen ran up the steps and stood by his side. He liked grandfather's war stories.

"Our army had just returned from Appomattox, where General Lee had given his sword to General Grant; that meant the war was over. But General Grant gave it back to him, and told Lee that his soldiers might keep their horses, too, because they would need them on their farms. Wasn't that kind of him? We were all feeling happy because the cruel war was over. Soon we would meet the dear folks at home. Our baggage was being removed from the landing at City Point to our old camp ground. There were big wagons, each with a six-mule team. The teamsters drove their teams with one line. They had to go up a steep hill. Each teamster when he came to the steepest point would lash his mules and swear and yell, growing more frantic till the top was reached; then the soldiers would shout and cheer. One after the other came up that way, except the very last load. That teamster made no ado. When he came to the foot of the hill he let his mules rest. He spoke kindly to them. 'Good boys,' he said, 'there is work for you, but you are good for it.' When he reached the steepest place he didn't shout or swear at his team. He just cracked his big snake whip, and the mules jumped into their collars as though it were fun to pull that heavy load, and up they went. The soldiers stood looking on, too surprised to cheer. I said: 'Boys, there's a teamster for you! Why don't you cheer him? He deserves it. The man who can handle mules like that has the making of a general in him.'"

"That's so," they said; "the chaplain is right."

And they gave him a rousing cheer.

"Now run along, my boy. Star is waiting for you at the gate. He thinks this is a fine day for a ride."—Michigan Christian Advocate.

EVENTS IN THE LIFE OF GENERAL BOOTH.

William Booth, born April 10, 1829, Nottingham, England.

Educated in a private school.

Studied theology under William Cooke.

Entered the Wesleyan Ministry 1850.

Became a street preacher.

Knowledge of life in East London made him an evangelist.

His revolutionary methods incurred the displeasure of the Church.

Resigned from the Methodist ministry, 1861.

Started his first organization as a Christian mission.

Organized the Salvation Army, 1878.

Established the War Cry, 1880.

Wrote "Darkest London," 1890.

Startled the world with his revelations.

Launched his propaganda of amelioration.

Death of Mrs. William Booth, 1890.

Eight children given to their union.

Mrs. Booth-Tucker, second daughter, killed in railway wreck.

Ballington Booth organizes "American Volunteers," 1896.

Evangeline Booth appointed commander United States.

Emigration and colonization schemes promulgated.

Makes his first tour of the world.

Receives the freedom of London, 1905.

Oxford University confers "Doctor of Civil Laws," 1907.

Salvation Army in many lands.

War Cry published in twenty languages.

One million, five hundred thousand copies of

War Cry sold annually.

Social relief institutions in all parts of the world, numbering one thousand.

Army colonies established.

Suicide bureaus established.

Army corps number 8972.

Army officers number 21,203.

Membership over one million in every land.

Conversions every year, 200,000.

International headquarters established in London, England.

General William Booth operated upon for cataract of the eye.

Died August 20, 1912.—Western Christian Advocate.

CHURCH EXTENSION DONATIONS BY TWO METHODISMS.

Reports from the meetings of the Joint Commission on Federation, the fraternal address of the Rev. F. M. Thomas, D. D., at Minneapolis in May, and other things have created no little interest in the minds of thoughtful ministers and laymen on both sides of the line, in the history and present status of the two great Methodisms. The following exhibit, showing Church Extension donations during the past ten years, will also, no doubt, be of much interest. The figures for the Methodist Episcopal Church are taken from the February issue of "The Christian Republic," the official organ of their Board of Home Missions and Church Extension, and those for the Methodist Episcopal Church, South, from the books in the office of our Board of Church Extension. It will be noted that these figures refer only to donations to churches and do not take into consideration the loans made.

Year	M. E. C. S.	M. E. C.
1902	79,794.89	102,100.96
1903	92,772.52	103,483.52
1904	101,327.26	115,746.15
1905	108,742.57	117,232.20
1906	127,379.28	179,387.72
1907	131,575.60	118,719.00
1908	156,225.97	133,777.77
1909	170,554.49	168,778.77
1910	188,246.25	196,127.00
1911	207,826.77	214,905.22

Totals .. \$1,364,445.60 \$1,450,308.31

W. F. McMURRY,

Corresponding Secretary.

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Christian Advocate.

ROBERT A. MEEK, Editor.

CHAS. O. CHALMERS, Publisher.

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North Mississippi Conference—Rev. J. T. Murrah, Rev. W. W. Woollard, Rev. H. S. Spraggins.

Editorial.

OUR POSITION ON THE WOMAN QUESTION.

We publish in this issue two articles on the question of laity rights for the women of our Church. We cannot say that we are surprised at the precipitation of this discussion, though it has opened several months sooner than we had hoped that it would. Our conviction of the unwisdom of this attempt to take woman out of what we conceive to be her divinely appointed sphere could scarcely be deeper and stronger. In our judgment, this movement is fraught with graver possibilities for evil to the Church and to society than any other which has been inaugurated in modern times, and we feel it to be our duty to resist it to the full extent of our ability. But in the fight which we shall make against it we shall endeavor to be fair, honorable and courteous. The Advocate is not our personal organ and we apprehend it to be our duty to give both sides an equal opportunity to be heard, though, of course, the amount of space devoted to this discussion will necessarily have to be kept within reasonable limits.

There is one thing, however, upon which we shall uniformly insist, and that is, that the discussion shall be kept upon a proper plane. We remember that when we most courteously opened the discussion of this question a few months before the last General Conference the first replies that came pitched the battle upon a low level to which we found it humiliating to descend, though we were forced to do so to defend ourselves from the unfair and discourteous attacks that were made upon us. Profiting by that experience, we will not allow this to occur again. Those wishing to debate this issue in our columns should consider the fact that the Advocate is a religious journal and write in a Christian and brotherly spirit. Otherwise, their copy will be returned or consigned to the wastebasket. An argument loses nothing by being set forth in decorous language. It was said of John Fletcher, the illustrious vicar of Madely, who as a controversialist vanquished all who dared to measure lances with him, that his strongest point was that his opponents could never cause him to lose his temper or to make an ungenerous thrust. He outmeasured them even more in the nobility of his spirit than in the force of his logic.

We desire to say again that we yield to none in our regard for the women of our Church and our admiration for the noble work which they have accomplished. In character and achievement they are unsurpassed, and the meed of highest praise is justly due them. In the splendid history of Methodism from its opening years up to the present, they have had an honorable part. Not a little of its imperishable glory has been due to their influence and inspiration. And this shining record they have made with never a mention of 'laity rights.' If the women of Southern Methodism to-day stand in the forefront of the nation's social workers, they reached that position under a regime wholly different from that which some are now seeking to establish. And if they have gained this distinction, outstripping all others, without the rights of the laity, why change a system that has demonstrated its superiority in the higher efficiency of the laborer that it has developed? When already in the lead, had we not better let uncertain experimentation alone?

We do not believe that a majority of the women of our Church favor this 'laity rights' movement. The Woman's Foreign Missionary Society, which is quite as large as the Woman's Home Mission Society, has never endorsed it, but, on the contrary, has more than once shown a lack of sympathy with it. Nor has it ever been demonstrat-

ed that the rank and file of the Home Mission Society approve of this agitation. So far as we have been able to judge, it has been instigated and kept up by a few insistent leaders. In fact, as Dr. Prettyman recently stated in his able article, the sentiment against it at the last Council Meeting was so strong that its advocacy in the joint Bulletin now issued in the interest of our woman's work, was forbidden.

One other point we wish to touch upon. It has been asserted that this question was hastily and superficially considered by the last General Conference. We do not think the facts at all bear out this claim. The sisters interested in the movement conducted a vigorous campaign in its behalf for several months. Literature was mailed in abundance to every delegate, a lively discussion was kept up in the church papers for many weeks, and just before the meeting in Asheville petitions endorsing it were largely circulated, the machinery of the Home Mission Society being used in the prosecution of the task. When the College of Bishops met they carefully considered the question and unanimously pronounced against it. When the General Conference was organized, the matter was referred to the Committee on Revisals, by which the champions of the movement were patiently and fully heard, with the result that the report was largely against them. The General Conference in open session considered the measure at unusual length, violating all precedents and according Miss Bennett the privileges of the floor to speak in its advocacy. When after the extended debate the vote was taken, it stood 188 to 74 against the petitioners.

In view of this history, how it can be said that this question was hastily considered by the last General Conference we do not see. In our opinion, it has already been so thoroughly gone over that the further discussion of it, which now seems to be inevitable, is likely to prove little else than a threshing over of old straw. We think it is most regrettable that there are those among us who are not willing to accept the voice of the Church concerning this matter, which was so emphatically and overwhelmingly expressed at Asheville. As we see it, its continued agitation is calculated to do much harm and no good. But so long as error seeks to en throne itself, there is no alternative for the champions of truth but faithfully to combat it. This issue is of the most fundamental importance, and no weak spirit of gallantry or sickly sentimentality should be allowed to becloud it. It should be settled upon its real merits, prayerfully and in the fear of God.

REV. GEORGE H. THOMPSON.

We give our readers this week a thought-provoking and helpful sermon by the Rev. George H. Thompson, of Hattiesburg. As a discourse is usually more appreciated if something is known of its author, we will recount briefly a few of the leading events of Brother Thompson's life. He was born in Smith County, Miss., but when he was an infant, his parents moved near the present village of Grange, in Lawrence County, where he was reared. His school advantages up to the nineteenth year of his age were meager; but after that he went to Centenary College for a year, attended for one session the Hattiesburg High School, when the brilliant Dr. W. R. Sims was principal, and later spent two years at Vanderbilt University. He was licensed to preach by the Quarterly Conference of the Mt. Carmel Circuit in September, 1887, and was admitted on trial into the Mississippi Conference in 1889. He was married on April 10, 1890, to Miss Clara Eloise Ingram, and of this union eight children were born, all of whom are living. Since his entrance into the itinerancy, Brother Thompson has served the following charges: Scranton, Madison, Rose Hill, Lauderdale, De Kalb, Benton, Flora, Lumberton, Brookhaven, and the Brookhaven District. He is at present finishing a quadrennium at Court Street Church, Hattiesburg, where he has done a great work and is held in high esteem. Striking in appearance, a forceful speaker, and a diligent pastor, he is regarded as one of the most resourceful and useful members of the Mississippi Conference. He is in the prime of his powers, and a large service for the Master is expected of him in the coming years.

THE DEATH OF EX-SENATOR MONEY.

In the death of ex-Senator Money, which occurred at his home, Fairhaven, on the coast between Biloxi and Gulfport, on September 18, Mississippi lost one of her best known citizens. Though he did not have the philosophic cast of mind and splendid eloquence of Senator Lamar, the keen analytical power and profound originality of Senator George, or the legal learning and military prestige of General Walthall, he was yet a remarkable man—remarkable in his superb courage, in the extent and versatility of his in-

formation, and in his unbroken series of successes as a politician. Mr. Money's education was very largely self-acquired. He was not a literary but a law graduate of the University of Mississippi. It was by dint of tireless toil that he so fully furnished his mind. As a speaker he was clear and convincing, and invariably enlightened and impressed his audiences. He served twenty-eight years in the two Houses of Congress, where he took high rank. Though he escaped defeat, Mr. Money at times was sharply criticized during his public career. Once or twice he seemed about to be overwhelmed by the waves of popular disapproval, but he managed triumphantly to surmount them, and his last days in the public service were free from bitterness and strife.

Mr. Money was reared under Methodist influences and always had great respect for his father's Church. His wife, however, was a member of the Church of the Disciples, and it is our impression that after his marriage he was affiliated with that denomination. We do not ascribe to him the highest order of greatness as a publicist or statesman, but he was undoubtedly possessed of uncommon gifts and will in the years to come occupy a prominent place in the history of his State. His remains were laid to rest at Carrollton, where he lived most of his life, and where Senator George, of whom he was a close and trusted friend, is also buried. How fast the generations follow one another to the tomb! Neither the conspicuous nor the humble are exempted from this unceasing march. It is the way that all must go.

DR. DU BOSE'S PAMPHLET.

We have in hand a copy of Dr. Du Bose's pamphlet, "Shall the Name Be Restored?" which has recently come from the press. It deals, of course, with the question as to whether our Church shall be given a new official designation. It is neatly printed and bound, and is written in the charming style for which the distinguished author has become noted. We have read it with interest, though we strongly dissent from some of the conclusions of the writer. It was said of Daniel Webster that he always made the best speech of any one on his side; so we think it may be said that Dr. Du Bose has brought out the full strength of the cause which he has espoused. The pamphlet may be had of Messrs. Smith and Lamar, and the price is ten cents. It contains much matter of historical interest, and should have a wide circulation.

PERSONAL AND OTHER NOTES.

Our latest news from Bishop Hoss is that he is improving rapidly at Tate Springs, Tenn.

Rev. H. M. Ellis, agent for the Memphis Tri-State Hospital, has lately assisted in a successful meeting at Stephenson, Tenn.

Rev. R. W. Vaughan was scheduled to spend last Sunday in New Iberia, La., being announced to preach both at 11 o'clock and at the evening hour.

Rev. C. H. Ellis, of Terry, Miss., who is "a workman that needeth not to be ashamed," reports progress in his present field of labor. Read his account of his meetings, which appears elsewhere in this issue of the Advocate.

We regret to be informed that Louis, the son of Rev. and Mrs. S. L. Pope, has been seriously ill for some time in their home at Itta Bena, Miss. He was thought to be improving when we last heard, and we trust that ere this he is well on the way toward a complete recovery.

We are indebted to Rev. W. F. McCrory, our pastor at Rocky Springs, Miss., for three subscriptions, sent in a few days ago. His work continues to prosper, and he is hopeful of rounding out the year in good shape. He has already held three of his meetings, with encouraging success.

Rev. R. I. Collins continues to keep busy on the Cockrum (Miss.) charge, and his labors have not been in vain. He has had 22 accessions to the Church during the year, and other signs of progress are not wanting. We are grateful to him for his watchfulness in looking after the interests of the Advocate in his field.

Get ready for Orphanage Work Day. In Louisiana it is Saturday, October 12, and in Mississippi, Saturday, October 19. Let the money earned on these days be gathered up on the succeeding Sabbaths. Let's break the record and give our Orphanages a big boost. The year has been financially a hard one, and they need it.

Rev. W. H. Saunders, of Vicksburg, recently spent several days at his old home settlement within the bounds of the Buena Vista charge, North Mississippi Conference. While there he assisted Rev. T. J. Durrett, the pastor, in a meeting. He says: "I found Brother Durrett a good man to be with and a good man to help. He is in favor with his people and is doing excellent work."

Rev. H. R. Singleton, of Parker Memorial Church, New Orleans, is assisting Rev. J. F. Foster in a meeting at De Ridder, La.

Rev. Martin Hebert is holding a tent meeting in Mermentau, La., in which he is being ably assisted by Rev. H. N. Harrison, of Lafayette.

Rev. C. C. Clark has given up his work as pastor of the South Mansfield Circuit, and will teach school in Vermilion Parish, La., during the coming year.

We are pleased to record lists of subscribers sent in during the past week by Rev. L. E. Alford, of Sumrall, Miss., and Rev. Thomas J. Martin, of the Wesley (La.) charge.

Rev. A. W. Turner, the Louisiana Conference Evangelist, announces that his future address will be 1703 Stephens Ave., Shreveport, La. All correspondents will please take notice.

Rev. J. G. Snelling, of Carrollton Avenue Church, New Orleans, spent last week out of the city on business. His pulpit was filled on last Sunday morning by Rev. A. J. Gearheard, and in the evening by Rev. A. G. Shankle.

Rev. J. M. Morse, pastor of the Capitol Street Methodist Church, of Jackson, Miss., has announced that he will begin a series of revival services on Sunday, September 29. He will have with him Rev. John B. Andrews, the noted Arkansas evangelist.

Rev. J. H. Hoffpauir is closing his third year on the Vermilion (La.) charge, and it is stated that his people are asking for his return. The Vermilion Circuit is Brother Hoffpauir's first appointment, and it has made commendable progress during his pastorate.

We are told that Rev. J. M. Alford, our pastor at Rayville, La., has recently climbed his family tree and found more than thirty living preachers. He is one of the Mississippi Alfords, whose reputation for numbers in the ministry competes with that of the Hoffpauirs in Louisiana.

Rev. W. J. Newsom, our pastor at Glenmora, La., remembered the Advocate last week with a nice list of subscribers. He is now engaged in a revival meeting at the Old Fellowship Church, one of his appointments, in which he is being assisted by Rev. S. S. Holladay, of Pelican.

Rev. T. J. Norworthy, pastor at Monroe, La., recently spent a week in Southwest Missouri, where he wrought before coming to Louisiana last spring. While absent from Monroe, his pulpit was ably filled by Rev. Wm. Schuhle, presiding elder of the Monroe District.

Rev. E. B. Troy is being assisted in a revival meeting at West Monroe, La., by Rev. J. M. Alford, of Rayville, who is doing the preaching, and Prof. Lifsey, of Shreveport, who is leading the singing. Reports from West Monroe are that the crowds are large and that the interest is deepening.

Miss Ruth Coles, of Estherwood, La., is the treasurer of the Lafayette District Epworth League, and has proved herself an effective money raiser. She has met with unusual success in collecting the full amount of the League's pledge for the French Mission work in the Lafayette District.

The press dispatches report that Bishop A. W. Wilson has returned from a trip abroad, and that his physical condition is good. We felt honored to have him serve as our fraternal messenger to the Methodists of Great Britain, but we are happy to know that he is again at home. There is no more majestic figure in world-wide Methodism than our beloved Senior Bishop.

The Cuipepper revival at Columbia, Miss., was fruitful in results, though we cannot give figures as to the conversions and accessions. It was announced in the secular papers that Brother Cuipepper would proceed to Poplarville and conduct a series of services, but later the press dispatches stated that he was quite ill. We have no late news, either as to his condition or his plans.

The fact that the two articles on the woman question appear together in this issue of the Advocate is not a thing of design. We should have preferred to print one at a time, but they had both been in type for two or three weeks, and we did not, in justice to the writers, wish to withhold them longer. Each of them is a vigorous discussion, and will, no doubt, find sympathetic readers.

After a pleasant stay of several weeks at Petoskey, Michigan, and other northern points, Mr. J. B. Streater has returned to his home at Black Hawk, Miss., making the trip from Memphis in an automobile, together with Mr. and Mrs. H. C. Williamson, who reside in the Bluff City. Mr. and Mrs. Williamson tarried in Black Hawk for three or four days, visiting Brother Streater and other relatives.

Rev. H. B. Vandenburg is closing his third year on the Church Point (La.) charge, where he has done a good work in a difficult field. He was recently assisted by Rev. D. M. Boddie, a student in Centenary College, in a meeting at Church

Point. There were six accessions to the Church, which speaks well for the success of the meeting, for Church Point is one of the most thoroughly Romanized towns in South Louisiana.

We received the following interesting news on a postal card from Rev. M. L. White, of Prentiss, Miss., last week: "On the second Sunday night at my regular appointment at Santee, I received four bright young men into the Church. From Santee I went to help Rev. J. H. Moore of the Walnut Grove charge in a meeting at Pine Grove. We had a good meeting, in which eleven were added to the Church. Brother Moore is well liked by his people."

Rev. J. W. Ramsey, of Utica, Miss., writes that as he was leaving Pelahatchie, where he recently assisted in a revival, the pastor, Rev. W. J. Dawson, told him that there had been 52 accessions to the Church, and that 22 infants had been baptized. Whether the results have since increased we are not informed, but certainly this was a fine meeting. To lead souls to Christ and into his Church for spiritual nurture and service, is the supreme work of the ministry.

Rev. F. B. Ormond, of Hickory, Miss., under date of the 23d inst., writes: "I am just up from an attack of chills and fever lasting several weeks. I have not been able to preach for over a month, but I trust that I am now on the road to a complete recovery." We regret to hear of Brother Ormond's illness, but are pleased to know that he is now much better. We note that he is to begin a meeting at Hickory the latter part of this week, in which he will have the assistance of Rev. D. E. Kelley.

In last week's Advocate, misled by a secular weekly, we stated that Rev. J. A. Moore, of Magnolia, had assisted Rev. J. G. Galloway in a meeting at Crystal Springs. This was an error. Brother Moore filled the pulpit at Crystal Springs on the first Sunday in September, in the absence of Brother Galloway, and that evening joined Rev. R. H. Barr at North Wesson, where protracted services were conducted. We strive to be careful in gathering the news in our territory, and we sincerely regret that we blundered in this instance.

In a personal note to the Editor, Rev. T. J. O'Neill, the capable presiding elder of the Newton District, says: "In the revival meetings in which I have assisted this summer there have been added exactly one hundred to the Church. The indications now are that we will report the greatest number of accessions to the Church in this district this year that we have reported during any year of my incumbency as presiding elder. For this and many other blessings, I give thanks to almighty God." We like the ring of this message. Brother O'Neill has a right to be happy over such a showing.

We regret to know that President J. R. Countiss, of Grenada College, has been somewhat indisposed since the opening of that institution, but we are pleased to state that he is about well again. Brother Countiss in a personal note makes the following reference to the service which our pastor, Rev. J. A. Hall, is rendering in Grenada: "Brother Hall is moving on well with his work. He has large congregations and his prayer meetings are the largest I have ever attended anywhere. He has lately visited his parents in Indiana. Taking him Sunday after Sunday, I have enjoyed no man's preaching more."

We received Monday morning the following pathetic note from Rev. C. C. Evans, our pastor at Decatur, Miss.: "My poor soul is sad beyond expression. My wife died at the Touro Infirmary, in New Orleans, Sunday morning, after 1 o'clock a.m. She underwent an operation on September 13, and since that time her condition had been very serious. Her faith was something glorious. We are parted, but not forever." Our heart bleeds for our suffering brother. God alone can comfort him in such an hour. He will have the sympathy and prayers of a host of friends in this trying ordeal. How unspeakably precious are the sweet assurances of the Gospel when our loved ones thus go from us! Indeed, but for them we would be utterly and hopelessly crushed. What most solaces us is the priceless truth, that they are only "lost awhile."

Miss Belle Roberts, who is canvassing for the Advocate along the line of the Illinois Central Railroad in Mississippi, writes: "Many who do not take the paper are glad to get a copy. They tell me the next time I see them, that they did not retire until they had read everything in it, and that they do not see how they have gone so long without it; and they give me their subscription." That many of our people are ignorant of the value of the Advocate, we not in the least doubt. Sometimes, when we reflect upon the many complimentary things that are said about the paper by leading men of the connection and the meager support that is given it by the patronizing Conferences, we are disposed to think that a Church paper, like a prophet, "is not without honor save in its own country." If you ap-

preciate the Advocate, talk it up. If all who take it would lend a helping hand, its circulation could be largely increased. And that would mean much to the Methodism of Mississippi and Louisiana.

Under date of the 18th inst., Rev. R. A. Tucker, presiding elder of the Holly Springs District, sends us the following optimistic news note: "My fourth round began with a good quarterly conference on the Taylor Circuit last Saturday (the 15th). The pastor, Rev. A. S. Raper, reported 31 additions to the Church this year. Two of the churches have paid more than their assessments for the pastor's salary, and the others are in good shape to pay out. The pastor has all of the assessments for Conference collections cash in hand. This is very creditable both to the preacher and people when it is remembered that this is a country circuit, and that no cotton has been picked as yet. We are expecting other charges to do as well. All over the district the signs are encouraging." We heartily congratulate Brothers Tucker, Raper, and the good people of the Taylor charge upon this happy situation. Brother Tucker is wearing the elder's harness for the first year, and from the gait he is going, he is likely to wear it for many more.

GRENADA COLLEGE OPENING.

Dear Dr. Meek: Grenada College reports a fine opening. The number of boarding pupils for the first week is about the same as that for the entire session last year. The town patronage is larger than for many years, and the appreciation of the college among the home people is most gratifying. Knowing teachers, pupils, and management as they do, their endorsement is most valuable. We have an especially strong faculty in music and the number of pupils enrolled in that department is already in excess of last year, and it was then unusually large for the size of the student body.

We are proud of our curriculum and our faculty, but our especial pride is in the character of our students. No school can show a finer body of cultured, Christian young women. Their deportment is complimented by all who see them. I am delighted to have my own daughter grow up with such companions, for association means more, oftentimes, than textbooks and technical training.

We had with us at the opening Trustees Mitchell, Jacob, and DuBard, who made appropriate talks, besides Brothers Bachman and Freeman, Wroten and Ray, and the pastors of the Baptist and Presbyterian Churches, who gave us words of cheer and encouragement.

The extensive improvements in grounds, buildings, and furnishings elicited warmest words of praise from students and visitors. The healthy growth of the college is the best forecast of its future.

J. R. COUNTISS.

IMPORTANT NOTICE TO PASTORS AND PEOPLE.

This is the time of the year when many young people are leaving their present places of residence to take up temporary or permanent abode in New Orleans, in many cases for the purpose of school attendance. This is a crisis in life when many drift away from the Church, and is the very time when Christian influence is most needed. The Baraca-Philathea Class of the First Methodist Church, New Orleans, with an average attendance during the last winter months of from 35 to 40, desires to co-operate at this point to prevent such defections. If the name, New Orleans address, probable date of arrival (together with other information that might be of value) of young people, of either sex, coming to the city, are sent to one of the persons below named, we will put ourselves and members of our class into prompt touch with them. If some other Methodist Church is more convenient, it will be our pleasure to notify the pastor of that church of their arrival.

It is our aim so to study the Bible as to get from it the most practical good, never compromising with any theory which would tend to the dethronement of the "good old-time religion," but in a manner without offense to any person of any creed or denomination we aim, too, to surround our class with a wholesome, helpful social atmosphere. We bespeak your interest in our work.

Signed by L. M. Jeffers, President, 218 Metropolitan Bldg.; C. F. Niebergall, Leader, 1172 Calhoun Street; Dr. J. W. Moore and Rev. W. W. Hoimes, pastors, 1108 St. Charles Street.

THE ADVOCATE PIANO CLUB.

A few extracts from letters of club members will give the reader some idea of the many attractive features of the club and explain why it is so popular. Here are a few samples taken from the correspondence at random:

"The piano is just grand! The club plan is equally as good as the piano."

"I am perfectly delighted with my Ludden & Bates Piano and fully satisfied."

"I am delighted with it."

"To say that we are pleased would but mildly express our feeling."

"I have studied the plan very carefully and consider it very liberal."

"We are perfectly delighted with it."

"It is quite in keeping with the 'Sterling' quality, which an acquaintance of twenty years leads me to expect always from your house."

"I do not believe any one can get up a better plan."

Almost every letter received contains similar expressions of appreciation. The advertising manager of the New Orleans Christian Advocate cordially invites you to write for your copy of the club booklet and catalogue which describes the plan and instruments fully. Address Ludden & Bates, Advocate Piano Club Dept., Atlanta, Ga.

Fine Table Meal

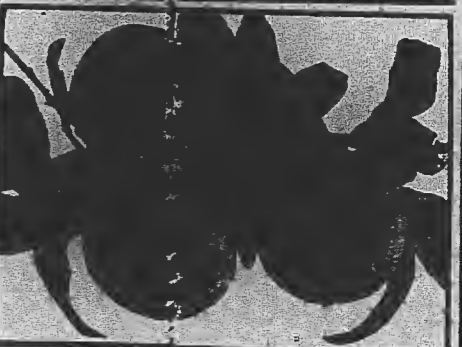
Pure, wholesome, nourishing table meal cannot be ground with cheap mills—mills that are made merely to sell.

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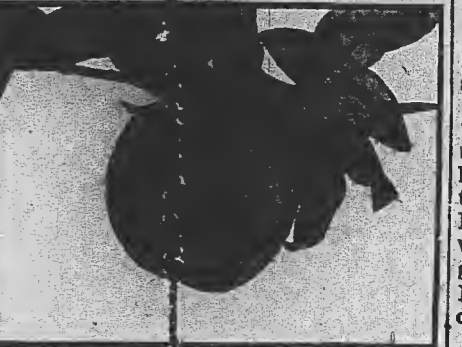


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Obituaries.

On the morning of September 5, in Quitman, Miss., just as the mid-night hour was merging into the light and joy of a new day, the precious soul of little R. L. CRISCOE, Jr., sought the glory of the everlasting hills, where no sun ever sets and no clouds ever obscure the beatific vision of the bright little jewels in Heaven. The tiny little rosebud had only blessed the home of its fond young parents nine short weeks. After a few days of illness the weakened little body could no longer hold the bright young spirit, and it left its earthly habitation with lingering memories of hope and love clustering about it. Sorrowful, indeed, is that home with its broken circle and vacant place. The sympathy of scores of friends would gladly seek to alleviate the woe of the bleeding hearts about the shadowed hearthstone, but can only commend them to the Source of all strength and grace, which has ever proven sufficient in the sore trial and bereavement of others.

HATTIE DAUGHDRILL.

ANNA EAVES CROSS was born in Middleborough, England, April 21, 1864, and came to America three years later. In early childhood she united with the Methodist Episcopal Church in Portsmouth, Ohio, at which place she was married to Robert A. Cross on December 31, 1890. For a number of years she was a member of Parker Memorial Methodist Church of New Orleans, and a most consecrated and exemplary member. She was one of the most successful and beloved teachers in the Sunday school, and was interested in every department of Church activity. After a lingering, painful illness of seven months, she fell asleep on July 6, 1912. The end was peace and triumph. The long days of pain were borne with Christian fortitude that often rose into heroic rejoicing, and all who came into that sick room felt it to be the very threshold of Heaven. Her blessings, as she laid her hands upon her husband and upon her children—Leah, Agnes and Robert—and then upon her pastor, were as whisperings from the other world; and when she was gone we felt that she had gone to be "forever with the Lord."

HER PASTOR.

REV. JOHN WESLEY HARRIS departed this life at his home in Hardy, Miss., July 3, 1912. He was born in Harrisburg, N. C., May 30, 1837; was converted when but a youth, and joined the Methodist Church and lived a consistent member till his death. He came to Mississippi in 1859; and from there joined the Confederate Army and made a faithful soldier. At the close of the war he settled at Hardy, where he has many friends among all classes, who honored and loved him. His life told of the spirit of his Lord and Master that abode within him. His memory is precious and will long abide for good. He was a devout believer in the doctrine of entire sanctification. He sought and obtained the experience in 1896, and walked in this blessed life till he was called to his final reward. He was licensed to preach in 1897, and loved the work. This precious man bore the marks of a deep spirituality. He impressed me with his devout spirit as but few men have done. He loved the fellowship of his brethren; would go for miles to be in a revival meeting, and rejoiced in seeing souls led to his Lord. Brother Harris was twice married, but had no children. His last companion, a devout Christian woman, still lives and mourns her great loss in his death. May our Father comfort her. "Blessed are the dead who die in the Lord."

J. S. SANDERS.

HOW SHALL THE FUND BE RAISED?

Dear Brother Meek: I have noted with pleasure some kind remarks about the action of the Port Gibson District Conference with reference to providing for the education for the ministry of a young man at Millsaps College. I also noted what Brother Terry said in the last issue of the Advocate about other districts doing the same thing. There have been in your paper other articles commending the education of our young men for the ministry. Dr. Watkins struck the key-note, it seems to me, when he said, "Let's give the young men the money—not lend it to them, so that they will come out of school and start in the itinerancy without a load of debt."

The plan of taking collections for this worthy object seems to be all right, but this method has its drawbacks. As matters stand now, it appears to me that many of our country charges would be asked for a collection every preaching day in the year, if all of the claims were taken in that way. Indeed, if such claims were taken separately, the proceedings would soon become so monotonous that every time a layman saw a preacher start towards him, he would think that the preacher was after money. Yet a religion that does not reach a man's pocket-book, is not, in my humble opinion, very securely founded.

Yet it seems to me that there is a better way. Why not talk up an endowment plan? Why could we not get some of our substantial laymen to contribute towards such a noble purpose? The plan of taking up collections is all right as long as it lasts, and that may be as long as the sentiment in such and such a case lasts; but the endowment plan carries along with it the idea of perpetuity.

Public or private collections may be the best plan for present emergencies; but has it the wearing and staying qualities of the endowment plan? I am not in a position with either facts or experience to discuss the subject beyond merely the suggestions I have made. I leave the discussion of methods to some abler pen than mine, and hope to see some one take up and handle the subject with such force that something definite will be done in this direction.

L. E. WIGHT.

Washington, Miss.

KEATCHIE, LA.

We have just closed our revival campaign on the Keatchie charge for this season, and it has been a very, very gracious season, indeed. I believe more than a hundred have been reclaimed or converted during these meetings on this historic old charge. We held meetings at Logansport, Belle Bower, Longstreet and Keatchie, Bro. W. R. Harvill assisted us at the first two places named; Brother George D. Anders at the third, and our presiding elder, Rev. P. M. Brown, at the fourth and last. All of these meetings were good, but especially was our Lord exalted at Belle Bower and Longstreet. Many were led to God in these two meetings, and differences between church members of years' standing were settled. These are indeed great people on the Keatchie charge, and the Lord is a great Lord with many of them. I rejoice to read of the fruitful meetings that have been held in our Conference, and, in fact, throughout all of our connection this year, I believe we are beginning to have the great revival for which we Methodists have been praying.

HENRY T. YOUNG, P. C.

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Tidings From the Field

Ida Charge, Louisiana Conference.

I will give you my first report for the Ida charge. I was appointed to the work the first of April to take the place of Brother Waltman. I have held all my meetings, being assisted at Ida by Rev. W. W. Perry, of the Texas Avenue Charge, of Shreveport, and at Gilliam by Brother Sloane. The preaching by these two brethren was of a high order. I held three other meetings by myself, organizing at one place with 11 members; at another place I had 22 accessions, and three at the last place, making 31 additions since April. We will have one church to dedicate before Conference. I am now living in Shreveport (on Preachers' Avenue), and will enter Centenary College when it opens to-morrow.

F. J. MCCOY.

September 17, 1912.

Mooreville, Miss.

We have closed our protracted meetings on the Mooreville charge. The Lord has blessed us in our efforts by giving to us an outpouring of his Spirit. The Church has been spiritually revived, and some that had grown cold renewed their faith in God, and made known their intentions to walk closer to God and to be more faithful in the discharge of Christian duty. Brother J. W. Raper, and one of my local preachers, rendered valuable services, preaching some good revival sermons. We had Rev. G. W. McLain with us at Mooreville. The result was one of the old-time Methodist revivals. For a time it seemed that the services would be void of any spiritual manifestation. Then we quietly stole away in the twilight shadows to the grove—the brethren to one grove and the sisters to another. The second evening young men asked for prayer, and some professed to have put on Christ. The ladies returned at the same time, shouting the praise of God. We had no sermon that night. Neither did we need one—but we worked, prayed and shouted. The altar was soon filled with penitents, and souls were born into the kingdom. Brother McLain gets close to God and delivers the message with a burning zeal that starts the fires on the altars of the hearts of the hearers, and the result is religious joy and souls born into the kingdom.

W. W. HARTSFIELD, Pastor.

Vardaman, Miss.

Dear Brother Meek: Our Third Quarterly Conference is now a matter of history. Rev. J. E. Cunningham, our very active presiding elder, preached four times for us to the satisfaction and profit of all. His sermon on "Love One Another," was presented in such a manner that the large congregation was drawn closer together in the bonds of love and Christian fellowship, and were made to feel that they were in the presence of the God of love. The financial report of the stewards was by far the best of the year. Brother Cunningham preached the third Sunday night in August at Ellzey, where we were beginning our protracted meeting. Rev. S. E. Galloway, who has been in school at Nashville for the past two years, assisted during the meeting and did some splendid preaching. The large church could not accommodate the crowds at night. We received nine into the Church. Could we have continued the meeting another week, we, no doubt, would have had a sweeping revival. We have had good meetings at every church on the charge this year. Brother Galloway will continue in school for three years yet. He is a

young man of great promise and the Church will hear from him in days to come, if he will but continue true to her doctrines; for God has always honored the preaching of "the whosoever-will" doctrine, and will continue to do so, if it is delivered in the spirit of the Master.

D. M. GEAN, P. C.

Bucatunna, Miss.

We had a glorious revival at Lewis Chapel. To say that Rev. B. W. Lewis did the preaching is to say it was done well. Considering the ability of the members, there had been great preparations made. The roads were put in good condition, and every thing about the church looked clean and inviting. Besides preparation in material things, a prayer circle was formed among the members. Souls were hungering and thirsting for the Gospel truth. They had in a general way prepared the way of the Lord. The Lord came and graciously blessed every service. The old-time power was manifested. Many souls were blessed; a number were converted, and nine were added to the Church.

S. N. YOUNG, P. C.

Ringgold, La.

I will now report the four revival meetings that have been held on the Ringgold charge this year. We began at Rocky Mound the third Sunday in July and continued until the following Saturday. By the help of God and my membership I held this meeting, which resulted in four accessions to the Church, some reclamations, and in a number being blessed.

We began at Grand Bayou on Saturday night before the fourth Sunday and continued until after the first Sunday in August. Rev. P. O. Lowrey encouraged us with some helpful talks on Sunday school work. Rev. F. R. Power, our pastor at Mooringsport, did the preaching, and in spite of hindrances, we had a splendid meeting. The membership was encouraged and 13 were added to the Church.

Brother Power did some of the preaching in our next meeting which continued from Thursday morning before the second Sunday in August until the following Thursday night. I preached for the first four days. Although the rain came down upon us, we were also blessed with showers from the presence of the Lord, and, in spite of little hindrances, God gave us a good meeting and six new members, besides a number of reclamations. We closed our last meeting last night, the third Sunday in September, with our presiding elder, Rev. R. W. Tucker, in charge for the last week. All who know Brother Tucker and have heard him preach know that those who heard him in this meeting were blessed. We had one addition to the Church. Ringgold is dominated by the Baptist Church, and our great work is to edify our own little flock and enlighten all other believers. The congregation remembered Brother Tucker with a nice little purse, as the people of Grand Bayou also did Brother Power. At the suggestion of Brother Power the Grand Bayou flock surprised their pastor with a nice suit of clothes as a present. For these good meetings, the kind courtesies which have been extended to us, and all other blessings, we are thankful, and take new courage to fight on for the Master.

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QUARTERLY CONFERENCES.

NORTH MISSISSIPPI CONFERENCE

Corinth District—Fourth Round.

Booneville	Sept. 21, 22
New Albany Ct., at	Sept. 28.
Ingomar	Sept. 29, 30
New Albany	Oct. 4.
Hickory Flat, at Palestine	Oct. 5, 6
Myrtle, at Friendship	Oct. 12, 13
Dumas, at Dumas	Oct. 13, 14
Ripley and Blue Mountain,	Oct. 19.
at Ripley	Oct. 13, 14
Mantachie, at Mantachie	Oct. 19.
Guntown and Baldwin, at	Oct. 20, 21
Guntown	Oct. 25
Kirkville, at Ozark	Oct. 26
Wheeler, at Asbury	Oct. 27, 28
Booneville Ct., at Oak	Nov. 1.
Grove	Nov. 2, 3
Natchez Mission, at Crumbs,	Nov. 3, 4
Chalybeate, at Camp Ground,	Nov. 9.
Ripley Mission, at Brown-	Nov. 10, 11
field	Nov. 15.
Moorsville, at Asbury	Nov. 16, 17
Sherman, at Belden	Nov. 20.
Rienza, at Bethel	Nov. 21.
Kossuth, at Kossuth	Nov. 23, 24
Belmont, at Dennis	Nov. 24, 25
Tishomingo, at Paradise	Nov. 30.
Corinth, Ct., at Mt. Carmel,	
Corinth, South Side	
Iuka Circuit	

J. H. MITCHELL, P. E.

Durant District—Fourth Round.

Chester, at Pisgah	Sept. 28, 29
Kosciusko, Ct., at Salem	Oct. 5, 6
McCool, at McCool	Oct. 6, 7
Bethel, at Bethel	Oct. 12, 13
Kosciusko, at Kosciusko	Oct. 13, 14
Ebenezer, at Salem	Oct. 19, 20
Sidon, at Sidon	Oct. 27, 28

N. G. AUGUSTUS, P. E.

Sardis District—Fourth Round.

Oakland, at Tillatoba	Sept. 21, 22
Pleasant Hill	Sept. 27.
Olive Branch, at Miller	Sept. 28, 29
Cockrum, at Greenleaf	Oct. 5, 6
Longtown, at Sea's Chapel,	Oct. 12, 13
Crenshaw	Oct. 19, 20
Eudora	Oct. 26, 27
Arkabutla, at Brooks Chapel,	Nov. 2, 3
Senatobia	Nov. 3, 4
Sardis Circuit	Nov. 9, 10
Eureka, at	Nov. 17, 18
Batesville	Nov. 18, 19
Tyro, at	Nov. 22,
Wall Hill, at	Nov. 23, 24
Sardis	Nov. 26,
Courtland	Nov. 30, Dec. 1

J. W. DORMAN, P. C.

Columbus District—Fourth Round.

Starkville	Sept. 22, 23
Columbus, First Church	Sept. 29, Oct. 1
Columbus, Second Church	Sept. 29, Oct. 2
Shuqualak	Oct. 6, 7
Macon	Oct. 6, 7
Brookville	Oct. 13, 14
Cedar Bluff	Oct. 19, 20
Mayhew	Oct. 26, 27
West Point	Oct. 27, 28
Cochrane, at Hebron	Nov. 2, 3
Mashulaville, at New Hope	Nov. 9, 10
Columbus Ct., at Flint Hill	Nov. 16, 17
Crawford, at Schaffers	Nov. 23, 24

J. E. THOMAS, P. E.

Aberdeen District—Third Round.

Smithville, at Paine Mem.	Sept. 21, 22
Tremont, at New Bethel	Sept. 27
Fulton, at Friendship	Sept. 28, 29
Greenwood Springs, at Friend-	Oct. 5, 6
ship	Oct. 7
Aberdeen	Oct. 11
Buena Vista, at Ebenezer	Oct. 12, 13
Prairie, at Muldon	Oct. 12, 13

Special attention is called to Question 18.
J. E. CUNNINGHAM, P. E.

Winona District—Fourth Round.

Greenwood Flat, at Greenwood	Sept. 22, 23
Itta Bena Sta., at Itta Bena	Sept. 29, 30

Indianola Sta., at Indianola Oct. 5, 6

Moorhead Ct., at Moorhead

Belzoni Ct., at Belzoni

Inverness Ct., at Isola

Lambert Ct., at Vance

Tutwiler Ct., at Marks

Ruleville Ct., at Ruleville

North Carrollton Ct., at

Longview

Carrollton Ct., at Carrollton

Bellefontaine Ct.

Eupora and Maben

Winona Ct., at Bethlehem

Kilmichael Ct., at Stewart

Webb Ct., at Webb

Minter City Sta., at Minter

City

Mars Hill Ct.

Slate Springs Ct., at Beth-

lehem

Schlater Ct., at Schlater

BEN P. JACO, P. E.

Greenville Dist. Fourth Round.

Boyle	Sept. 29, 30
Fairview	Oct. 6, 7
Rich, a. m.	Oct. 12, 13
Coahoma, p. m.	Oct. 13, 14
Clarksdale	Oct. 19, 20
Friars Point, a. m.	Oct. 26, 27
Tunica, p. m.	Oct. 27, 28
Belen	Nov. 2, 3
Hollandale	Nov. 7.
Shelby	Nov. 10, 11
Glen Allan	Nov. 13.
Dockery	Nov. 16, 17
Shaw	Nov. 23, 24

W. W. WOOLLARD, P. E.

Holly Springs District—Fourth Round.

Byhalia, at Byhalia	Oct. 5, 6
Red Banks, at Wesley	Oct. 7.
Potts Camp, at Macedonia	Oct. 12, 13
Holly Springs	Oct. 14.
Duck Hill, at Duck Hill	Oct. 19, 20
Grenada	Oct. 20, 21
Paris, at Pleasant Ridge	Oct. 26, 27
Grenada Circuit, at Sparta	Nov. 2, 3
Abbeville, at Mt. Zion	Nov. 8.
Pine Valley, at Bruner's	Nov. 9.
Chapel	Nov. 10, 11
Coffeeville, at Coffeeville	Nov. 14.
Randolph, at Hunter's	Nov. 15.
Chapel	Nov. 16, 17
Lafayette, at Liberty	Nov. 19.
Toccapola, at Toccapola	Nov. 19.
Ashland, at Liberty	Nov. 19.
Holly Springs Circuit, at	Nov. 22.
Harris Chapel	Nov. 23, 24
Waterford, at Lebanon	Nov. 23, 24

R. A. TUCKER, P. E.

LOUISIANA CONFERENCE.

Monroe District—Fourth Round.

Marion	Sun. Oct. 6
Bastrop	Wed. Oct. 9
Waterproof	Sun. Oct. 13
Bonita	Sun. Oct. 20
Mer Rouge	Tues. Oct. 22
Lake Providence	Sun. Oct. 27
Tallulah	Sun. Nov. 3
Oak Ridge	Wed. Nov. 6
Frantown Chapel	Sat. Nov. 9
Eros, p. m.	Sun. Nov. 10
Gilbert, a. m.	Sun. Nov. 17
Winnsboro, p. m.	Sun. Nov. 17
Vidalla, a. m.	Sun. Nov. 24
Mangham, p. m.	Sun. Nov. 24
Calhoun	Wed. Nov. 27
Oak Grove	Sun. Dec. 1
Monroe	Sun. Dec. 8
West Monroe, p. m.	Sun. Dec. 8

WM. SCHUHLE, P. E.

Lafayette District—Fourth Round.

Crowley	Wed. Oct. 9
Franklin	Sun. Oct. 13
Houma	Sun. Oct. 20
Morgan City	Wed. Oct. 23
Lydia, a. m.	Sun. Oct. 27
New Iberia, p. m.	Sun. Oct. 27
Patterson	Sun. Nov. 3
Cameron	Wed. Nov. 6
Henry	Sun. Nov. 10
Sulphur	Wed. Nov. 13
Indian Bayou, a. m.	Sun. Nov. 17
Rayne, p. m.	Sun. Nov. 17
West Lake	Sun. Nov. 24
Lake Charles, p. m.	Sun. Nov. 24
Long Point	Tues. Nov. 26

Lake Arthur	Sun. Dec. 1
Jeannerette	Mon. Dec. 2
Lafayette	Wed. Dec. 4
Gueydan	Thurs. Dec. 5
Iota	Fri. Dec. 6
Jennings, a. m.	Sun. Dec. 8

R. H. WYNN, P. E.

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TERRY, MISS.

I am greatly rejoiced in that I can report some real progress in the work of the Lord on the Terry charge.

Since July 27, we have held three special revival meetings. At Spring Ridge, Rev. J. R. Jones, P. E., gave us two helpful sermons at the beginning of the meeting, which continued nine days. The attendance was good, and many testified to great spiritual help as a result of the services.

At Forest Hill, August 11, at 11 a. m., a good beginning was made. Owing to rains and other hindrances, the meeting was continued only five days. Some few professed saving faith in Christ, while many others claimed to have been greatly helped in their spiritual life, and family altars were pledged.

From September 1 to September 10, at Byram, daily services were held of unusual interest from first to last. With few exceptions, the large audiences gave evidence of deep interest and many pledged a new life of service to God.

As we estimate results, we are confident that the better basis of work, the deepened spiritual life, prayer meetings, family altars, etc., will mean much for the future of these churches. Nine were received on profession of faith and three by certificate. At Forest Hill and Bynum, Rev. R. W. Thurman, now of Terry Miss., rendered valuable assistance. He has evangelistic gifts and grace, and ought to render large service to the Church and the cause of Christ. I take pleasure in commending him to brethren needing help in revival, or evangelistic meetings.

In concluding this imperfect notice of the dealings of God with us, may I ask the faithful who may chance to read it, to pray in our behalf that God may yet do even greater things for us.

We have a noble people, capable, under God, of accomplishing great things in his service. Yours in Christ. C. H. ELLIS.

PLEASANT GROVE CHARGE, MISS. CONFERENCE.

Dear Dr. Meek: If you will allow me a little space in the Advocate, I'll tell the readers something of what we are doing. This is a new charge, formed at the last Conference. There are four churches, viz.: Tillton, Mallieu, Pearlhaven and Pleasant Grove. During the year we have built a new parsonage at Pleasant Grove. It lacks some of being completed, and we owe about \$50 on it. The boll weevil, together with a lack of liberality, causes the finances to be badly in arrears. Early in the year we held a meeting at Pearlhaven, with the assistance of Rev. J. D. Decell, of Osyka, Miss. The preaching was well done. I know of no man. I'd rather have in a meeting than Lloyd Decell. He is a strong, logical, forceful, consecrated preacher of the gospel. His hearers are fully convinced that his heart is in the work, and his message is from God. There was great good done—several were saved, and one young man joined the Church. The Church has been doing better ever since the meeting.

The meetings at Pleasant Grove, Mallieu and Tillton were held by the pastor. All were good. At Mallieu sickness, etc., hindered us. Also the men were all on the road and worked until 6:30 and 7 o'clock. We had some good spiritual services.

At Pleasant Grove we had three services a day. There were several conversions and reclamations, and eight accessions to the Church. Also there were sixteen infants baptized during the meeting. At Tillton we had Pentecostal showers. Two days during the meeting the morning services were not closed until 2:30 in the afternoon. Sinners, under deep and pungent conviction, kept coming, kneeling, weeping and saying, "pray for us." The visible results were between 66 and 75 conversions and reclamations, about twelve new family

altars pledged, nineteen infants baptized, and 37 accessions to the Church—one of these by certificate. The Lord was present in great power. The fact that so many of the old Church members were saved during the meeting makes it great. Lord, give us a revival in the Church that the members of the Church may be saved! We held special children's services. Most of the accessions at Tillton were from the Sunday school.

We all hate to part with our "beloved," but according to the law of the Church, we will bid him adieu at the fourth quarterly Conference. A great preacher, a great presiding elder, and a great man he is. He has the interests of the Church and kingdom of our Lord at heart. One always finds him to be the same firm, spiritual, prayerful, consecrated leader of the hosts of God. May the Lord bless him. We young preachers, who need a great deal of sympathy, encouragement and advice, have certainly found all of these in our leader. Pray for us.

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Monticello, Miss., R. No. 1.

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FROM OSYKA, MISS.

Dear Dr. Meek: Osyka has been wonderfully blessed for the past two weeks. On Sunday, Sept. 8, Rev. H. A. Gatlin began our revival meeting here. God was with us in the pulpit and pew from the beginning. Great crowds hung upon the words of the fearless and earnest preacher. "Overflows" necessitated our going to the Baptist Church for four services. Brother Gatlin is a tactful and forceful dispenser of the Word. His themes were wisely chosen and affectionately presented. "The two great epochs of every man's life, and how to meet them," "The new birth," "Evidences of the new birth," and "Profit and Loss," are sermons which will long be remembered in our town. Four accessions to the Church, and a general uplift to the church and town are some of the results. God be praised, his Son adored, and his Holy Spirit glorified! Amen.

Our meeting having closed on Friday night, the 13th inst, Brother P. S. Rogers, pastor of the Baptist Church, began his meeting Sunday, Sept. 15, with Rev. Wm. A. Borum, of Jackson, Miss., doing the preaching. A broad-minded, sweet-spirited Christian gentleman is he. His sermons have had a wonderful effect on the churches of the town. His position against the popular evils of the day, such as card playing, dancing, gambling in cotton futures, etc., is clear, firm and positive.

A high standard of conscious Christian experience and an unselfish service are the high notes of his gospel. He believes the same Bible that teaches a heaven, teaches also there is a hell, and 4000 students assembled at Washington, D. C., cannot change his mind.

These two meetings have been an epoch in the history of Osyka. J. LOYD DECELL.

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Woman's Missionary Work

Edited by Mrs. R. F. Harrell, 1329 Josephine St., New Orleans
Conference Press Superintendents:

Louisiana Mrs. A. C. McKinney, Ruston, La.
Mississippi Mrs. H. L. McCleskey, Hazlehurst, Miss.
North Mississippi Mrs. A. C. Yeager, Water Valley, Miss.

All communications for this department should be sent to the Editor at the address given above.

TRAINED MISSIONARIES.

The Foreign Missions Conference of North America, which met in New York in January, dealt with all the great problems underlying missionary enterprise. One of the important matters receiving their consideration was the study and preparation of men and women for the Foreign fields. Dr. Mott, in one of his addresses on this subject, said: "I need not dwell upon the fact of which every missionary leader is becoming increasingly aware, and to which many are extremely sensitive, that the future conduct of the missionary enterprise depends largely upon the quality and training of those sent out.... Missionary societies are becoming increasingly aware that there is one thing that must be done, and that is to send out men and women who are intellectually and temperamentally equipped for the task. The supremacy of the task grows upon us.... and the feeling also grows on us that it depends on the quality of men and women who now go in, not merely to represent Christianity as private citizens, but as leaders and teachers. The standard of missionary preparation has risen on the field. We need leaders of leaders."

Our Part in the Training. The Woman's Missionary Society of the M. E. Church, South, cordially endorses the words uttered by Dr. Mott. We realize the fact that the unusual demands of the times in all nations require women fully equipped to meet these demands. In order that our women may be fitted to meet these critical tasks, we are putting the best we have in teachers and directors in our Training Schools. We cannot accomplish this great purpose without adequate financial support. This leads to that all-important question:

Have You Paid Your \$2.00?

The Council has asked every Auxiliary to contribute \$2 per annum to the endowment fund of our Scarritt Bible and Training School. Has your Auxiliary sent in this amount? There has been a failure to comply somewhere, as the following figures will show: We have 6,245 adult auxiliaries (counting both departments) in our Woman's Missionary Society, and last year we paid in to the Treasury \$33,354.44 for this endowment fund, only a third of what should have been paid. In our three Conferences 515 auxiliaries paid \$353.35. Why wasn't the other two-thirds paid? Can we expect our school to do effective work, or rank with other great organizations, thus handicapped?

HOME MISSION WORK.

Nov. 17-24, 1912.

The Week of Prayer for the Home Department this year will be observed during the great national Home Mission Week celebration. This Home Mission Week should be the great inspiration to the Home Department that the Jubilee was to the Foreign Department. There are 4345 auxiliaries in the Home Department, and each one is urged to take some part in the observance of this week. Do you need facts to convince you of its importance? They are here, staring you in the face. We are compelled to make improvements in our schools, or else greatly retard and hamper our work. The buildings were put up, but could we foresee a shortage in our collections? This is what has happened to us, however, and

we are \$16,570 in debt, as follows:
Vashti Home and School,
Thomasville, Ga. \$1320
Sue Bennett School, London, Ky. 4500
Ruth Hargrove Institute, Key
West, Fla. 2750
Brevard Institute, Brevard, N. C. 3000
Virginia Johnson Home &
School, Dallas, Tex. 5000

\$16570

The raising of this money is not all that the Week of Prayer or Home Mission Week means. There is a deeper and more far-reaching purpose in view. It is to impress upon us "the supreme importance of saving America for the Kingdom of God through the established agencies of the Church."

MISS GODAT GOES TO SCARRITT.

Miss Cora Godat, only daughter of Mr. and Mrs. A. F. Godat, of New Orleans, left Tuesday, September 10 for a two-years' training at Scarritt. At the League Assembly, Seashore Camp Grounds, two years ago, this young Christian woman offered herself for missionary service in the Master's Kingdom. A year ago, at the same place, she felt called to make the foreign field her special work, and so gave herself for that great cause. The fruition of her hopes and plans began when she left her home on the 10th for Scarritt, the long wished-for goal. May her two years' training bring her to the culmination of her most cherished ambition! This earnest, consecrated young woman belongs not only to us in New Orleans, but to every Methodist in Louisiana. She is our representative, and, in time, will be our very own missionary. What an added interest this gives us in Scarritt! Let us follow Miss Godat every step of the way, and may she have the assurance that our petitions, in her behalf, are constantly ascending to the throne of grace. May this assurance comfort her, and give her strength to overcome the trials of her new life. While praying for her, let us not forget the precious mother, who, instead of grieving over the separation, is rejoicing in the fact that she has a gift which is so acceptable to the Father.

CHRIST AS A MISSIONARY.

"Christ was a Home Missionary in the house of Lazarus.

"Christ was a Foreign Missionary when the Greek came to him.

"Christ was a City Missionary when he taught in Samaria.

"Christ was a Sunday school Missionary when he opened up the Scriptures and set men to studying the Word of God.

"Christ was a Children's Missionary when he took them in his arms and blessed them.

"Christ was a Missionary to the poor when he opened the eyes of the blind beggar.

"Christ was a Missionary to the rich when he opened the spiritual eyes of Zaccheus."

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SOMETHING FOR YOU.

The beautiful new catalogue of the Advocate Piano Club is now ready for distribution. The advertising manager, through whose energy and business genius the club was organized, invites every subscriber of the paper to write for a free copy. In addition to its artistic beauty and elegant pictures of the pianos, it contains a volume of information that is indispensable to prospective piano purchasers.

The many economies and conveniences effected by the club are set forth in a manner which carries conviction. Five solid pages of the new catalogue are devoted to the printing of letters from old club members expressing their appreciation of the club and the superb Ludden & Bates Pianofortes. In writing for your copy of the new catalogue address Ludden & Bates, Advocate Piano Club Dept., Atlanta, Ga.

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The Sunday School.

LOUISIANA NOTES.

By Rev. P. O. Lowrey.

A Rayville a Home Department has been organized, with Mrs. J. C. Calhoun, superintendent, and a Missionary Department, with Mrs. C. C. Carter, superintendent.

Miss Birken, teacher of the Beginners' class at Winnsboro, supplied her room with kindergarten chairs by asking the parents to give a chair for each of their children, with the result that she got more than she needed.

One pastor, at least, in a tactful and prayerful way, has requested any of his teachers who would not make an honest effort to put away worldly ways and to know the Lord in a spiritual experience, to resign their places. The pastor, along with the superintendent, is responsible for the characters of the teachers of his children in the church, and it is a cowardly thing for him not to make an effort to correct a bad situation, and he ought to do it with spiritual tact.

Miss Pauline Randle, a teacher in Grant Parish and the daughter of Rev. Robt. Randle, our pastor at Cotton Valley, worked up a Cradle Roll of 42 members, and an Adult Bible class of 17 young ladies, while taking her vacation in a town of less than 400 people. The class's name is "Barbara Heck." Miss Randle is an alumna of our Mansfield Female College. For the most part our Methodist college graduates, make good, and this is one of the many examples that may be cited.

On Friday night, August 2, Mrs. Hunter and Mrs. Welch entertained their classes together on the parsonage lawn at Gilbert in a delightful social for the children. One of the numbers of the program was a contest in putting together pictures that had been arranged in pieces to test the child's judgment and skill in reconstruction. In this exercise Dora Turner received the first prize. The pictures were made on envelopes, and the children were quite proud of their art. Miss Irma Gilbert, a student of elocution in our Mansfield College, recited on the occasion.

Mrs. Susie Nabors Logan, Elementary superintendent of the Mansfield Sunday school, always gives her pupils birthday cakes on the Sunday nearest their birthdays, decorating them with as many burning candles as the child is years old. To sit in the birthday chair while the teacher and children sing the birthday song, and then to go home with a sure enough cake, makes a bright spot in a child's life never to be forgotten. A birthday jar may be had free from Dr. W. F. McMurry, Louisville, Ky., provided the birthday offering, one cent for every year the child is old, is taken, the offerings to go to the fund being raised by the Church Extension Society for aiding in building Sunday school additions to our churches.

The three cardinal virtues of the preacher are preaching ability, pastoral tact, and spirituality. Though he "speak with the tongue of men or angels" and have not love, Christ-likeness, character, the unction peculiar to the messenger of the gospel, "it profiteth nothing." No matter about his pastoral tact, it is the man behind the counsel and the sympathy that counts. And so with our teachers. They teach more by act than by word, and the best lesson is the one that is lived Saturday before it is taught Sunday. Even children know when a lesson sounds "brassy," and when it is connected up with God by a living faith. It might be a good idea to turn some of our teacher training classes into Salvation Army "Knee Drills." It is God that "gives the increase."

NEWS AND NOTES.

By Miss Elizabeth Kilpatrick.

The canvass of 300 ordinary American homes revealed the appalling fact that 143 of them were without Bibles. Now, if every Sunday school teacher would see that every pupil in each special class has, and knows how to use, his own Bible, we might make "charity and missions begin at home."

A certain group of young girls have perfected a fine and beautifully feminine organization, the general laws of which are: Seek beauty; give service; pursue knowledge; be trustworthy; hold on to health; glorify work; and be happy. They have certain simple requirements with which every girl should be able to comply, and nearly every such requirement now is lacking in the average modern girl who does as she pleases.

Rev. K. P. Foust is doing a great Sunday school work in his charge. He has a fine Wesley class at Blue Springs and well organized schools at Sherman, Belden and Liberty. The work at each place is developing the young people and interesting and helping the older people. Mr. Foust is putting himself into the work and can confidently expect even greater results from his labors. No work so enlivens and enlarges church membership as a well organized Sunday school.

In seeking to win men and women to Sunday school work it should be remembered that patience and persistence are needed, for "more men are ever won by siege than by attack." It may be well to allow your friend to think you have given up, in order not to annoy him, when in reality you are only waiting for the truly opportune time. Never give up, and remember that five minutes personal work is worth an hour's preaching every Sunday in the month. This is not to discount the great influence of our pastors at the preaching hour. The above thoughts come largely from Henry Ward Beecher and his wide experience.

The Adult Class that fails to entertain the elderly people in the church at some time during the year misses a great blessing. One men's class in this Conference is preparing for such an afternoon. Rocking-chairs, cushions, foot-stools and well-regulated electric fans will give comfort; flowers everywhere will give beauty, and a judiciously selected program on a fine Victrola will furnish the amusement. Suitable refreshments will give opportunity for these dear older folk, who can get out but rarely, to see and talk one with the other. Automobiles will be sent for every one and the class will act as a background of love and interest and helpfulness. Of course, they will receive a rich blessing.

Prof. Walter S. Athearn, whose utterances on Sunday school matters are ever full of interest, says, "It is the business of the Sunday school, not only to teach, but also to tie the lesson taught to the skies. This is done by an appeal to the emotional life, through worship, at the time the lesson is taught. This means that every lesson taught should close with prayer, and that no items in the Sunday school program should be allowed to interfere with the mission of the hour, which is to lead a child or any pupil to Christ through a lesson reverently and prayerfully taught." To witness the hilarity and general disorder attending the opening and closing of some few classes, is to realize the necessity of every teacher writing the above in his note book, and taking the spirit of quietness and intense desire for winning souls into the presence of each class and on every Sunday.



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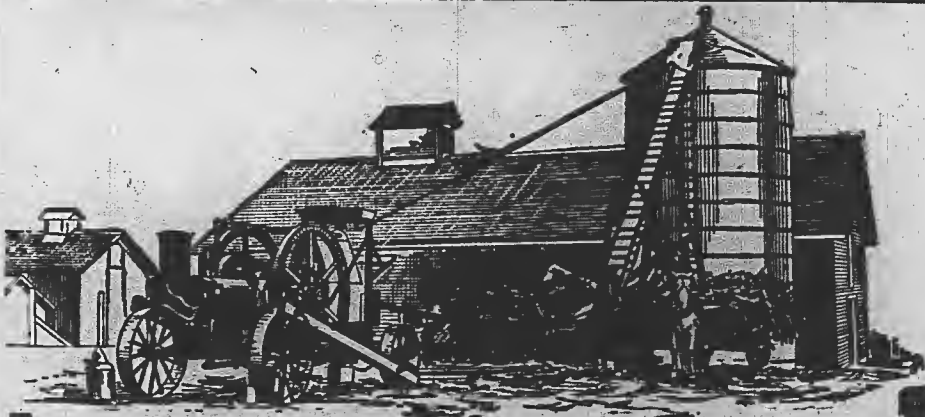
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THE MONTROSE TRAINING SCHOOL.

Dear Doctor Meek: As I have not seen anything in the Advocate from Montrose since the opening of our school, except what was written by our worthy pastor and the president, Rev. G. H. Galloway, I feel that it is time some one should let the members of the Mississippi Conference and the Church at large know how everything is progressing here. There is a spirit among both the old and the young here to improve themselves intellectually, and if the presiding elders of the Mississippi Conference and the Church at large will rally to the support of this school it bids fair to become the equal of any in the State when it comes to doing real good among the people. Numbers of young men and women have gone out from here to other colleges, and some are teaching and doing well.

Dr. Meek, all Brother Galloway needs is the support of the Conference and of the Church at large. Let every presiding elder in the Mississippi Conference pledge to send one young preacher from his District to this school and divide the cost among the churches of his District and see if it pays. If we pray for the results, we shall see the Church showing such interest that some of our brethren that have the means will join the brethren that Brother Galloway mentioned in his article not long since, and pay the board and tuition of a young man. My prayer is that we may all be faithful in this good work.

L. J. JONES.

ST. TAMMANY (LA.) CIRCUIT.

We have been having some good meetings on my charge. I have had Rev. E. L. Whiddon to help me in three meetings—Mandeville, Waldheim, and Talisheek. Notwithstanding the fact that Mandeville is a Roman Catholic town, we had a great meeting—no doubt the greatest Protestant meeting ever held in Mandeville. There were something like 25 conversions, and 12 united with our Church, and several with the Baptist Church. Our church at Mandeville has taken on new life as a result of this meeting, and those who were indifferent to church work are now enthused and willing to do anything the pastor asks of them.

Our meeting at Waldheim, or the Old Talisheek Camp Ground, as some know it, was, to say the least, a great meeting. We had 23 conversions and 19 united with our Church. This meeting had the old time ring, and it did every body good to attend such gracious services.

At Talisheek the outward signs were not so good as at the other places, yet we feel that a great deal of good was done in this new saw-mill town.

I should feel that I had not given a report of these meetings, unless I were to say something of Brother E. L. Whiddon. He is known to many of the Mississippi preachers, but to the Louisiana preachers he is no doubt a stranger. He came to me from Humble, Texas, and is the district evangelist for the Houston District. As a preacher of the fundamental doctrines of our Church, there is no better in the South. He certainly is careful along this line to leave nothing unsaid that should be said, and he is well versed in the doctrines of our Church. He is a forcible speaker and keeps the attention of his audiences. His sermon on repentance is a great piece of literature, as well as a great sermon. He has a unique way of presenting his thoughts, which is original, and draws large crowds to hear him at every service. He is a great mixer and organizes a circulating library everywhere he goes. This in itself is a great work. I believe he has a great future, and will do good anywhere he may go. I feel that he will make one of our leading evangelists in the course of time as he is yet

very young. My prayer is that God may spare his life to the Church and the cause he so dearly loves for many years. Our work is progressing all along the line, Doctor, and notwithstanding the wet spring and summer, which resulted in poor crops, we expect to go to Conference with the best report that ever came up from the St. Tammany charge.

T. V. PETERS.

NOTICE.

Will the Presiding Elders of the Mississippi Conference please send to me the names of all the young men coming up for admission at the Annual Conference to meet at Hazlehurst on December 11? This will help the Committee in preparing for the examination.

W. H. SAUNDERS.

Vicksburg, Miss.

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NEW ORLEANS CHRISTIAN ADVOCATE

VOL. 59—No. 40.

"Prove All Things: Hold Fast That Which is Good."

WHOLE No. 2954.

ROBERT A. MEEK, Editor.

NEW ORLEANS, LA., THURSDAY, OCT. 3, 1912

CHAS. O. CHALMERS, Publisher.

Editorial

AGAINST THE ARMY CANTEEN.

The question as to whether the Army canteen, at which intoxicating beverages may be had by our soldiers, should be allowed, has long been engaging public attention. As a rule, prohibitionists have heartily favored its suppression, while those who are in sympathy with the licensed sale of intoxicants have stood for its maintenance. Since 1901, our various Army posts have been without the canteen, not even the sale of beer being allowed. An effort is now being made in Congress to pass a measure which would again make permissible the sale of beer. Its advocates argue that to permit this would tend to keep the men in the Army from going into towns and securing stronger and more injurious kinds of intoxicants, and furthermore, that beer is a preventive of certain diseases which soldiers are peculiarly liable to contract.

We scarcely need to say that in our opinion there is no merit in either of these contentions, and we are pleased to see that, through Senator Gallinger, of New Hampshire, a memorial has been presented to Congress from many of the most eminent physicians and scientists in the nation in which they are vigorously combated. This paper affirms that there have been fewer cases of alcoholism in the Army since the suppression of the canteen, and that a study of comparative statistics shows that beer as a safeguard from the diseases referred to is a failure. The interesting document concludes as follows:

"It is not only in the state of drunkenness that men step into danger of incurring venereal diseases, but in the state of exhilaration and weakened self-control, which follows the use of comparatively small amounts of alcoholic liquors. Modern scientific investigation has shown clearly that one of the earliest effects of the use of alcoholic liquors is impaired self-control. This impairment of self-control not only follows the use of the stronger alcoholic liquors, but may also follow the use of beer.

"Army tests, conducted by generals and Army medical officers, have repeatedly shown the disadvantage not only of the spirits drinker, but of even the beer drinker, in health, endurance, morale, and marksmanship—the qualities which are especially necessary for the efficiency of the soldier.

"In view of the foregoing facts, we respectfully submit that science and experience indicate that the sale of beer in the Army is not only not required to diminish venereal diseases, but that its reinstatement would conflict with the best interests of the soldier himself, physically and morally, both in the Army and when he returns to civil life, and that it would be in direct opposition to the highest efficiency of the Army as a means of national defense."

This is a matter of great importance, and

should have the attention of patriotic citizens everywhere. Our representatives in Congress should be made to feel that the enlightened moral sentiment of the country demands the defeat of the measure pending before that body. If we need men who are thoroughly sober anywhere, it is in the Army and Navy, where at times a single act of indiscretion might involve us in serious international complications, or perhaps plunge the nation into a long and bloody war. The restoration of the Army canteen in any form would be a calamity.

CONSERVING THE RESULTS.

Though we have had no way of tabulating the figures, from the reports that have reached our office we are under the impression that this has been a revival year in our patronizing territory, and that there have been an unusually large number of conversions and accessions to the Church. This is, indeed, most gratifying. It is a great thing to win souls to Christ and start them on the upward way that leads to high character and the heavenly home. When this work is being successfully accomplished we may well be happy; for it means that Zion is faithfully fulfilling her lofty mission, "There is joy in the presence of the angels of God over one sinner that repenteth."

But the bringing of new converts into a church imposes upon it a great responsibility. Babies in Christ must be fed and nurtured if they are to grow and develop into strong Christian men and women. The older members of the household of faith should energetically strive to shield, encourage and help them. And the pastor, whose work never ends, needs to be especially vigilant, active, and tactful during the days immediately following a season of spiritual refreshing and ingathering.

Perhaps the reason why a revival often seems to count for so little is that when it is over so many cease to work and the results are not properly conserved. There is such a thing as losing the fruits of a victory after it has been won. We should strive to see that those who have lately been born into the kingdom continue to attend the services of the sanctuary; that they read their Bibles, and that they are duly impressed with the importance of secret prayer. They should also be wisely and discreetly enlisted in the active service of the Master. These four things—church attendance, the reading of the Bible, prayer, and work—will do much toward keeping them from going astray. But much else is needed. The shepherding of our Lord's precious lambs is a task that might well fill an angel's heart and hands. No man is sufficient for it. He must have the assistance of the Holy Spirit, and even then his inadequacy for this duty must painfully oppress him. But it should ever be remembered that this is not the pastor's work alone, but that of the whole saved congregation.

The guarding of an immortal soul from spiritual dwarfhood and apostasy is an achievement scarcely less noble than that of first delivering it from Satan's thralldom. And every under-shepherd, clerical or lay, who is faithful in this service shall receive a crown of glory that fadeth not away when the Chief Shepherd shall appear.

THE LOW OR THE HIGH—WHICH?

Dr. Forhes Ross, a London physician, affirms that the British people are gradually degenerating, and describes the typical Englishman of the far future as follows: "the face of a typical criminal, with prognathous jaws, receding forehead, broad, flat nose, well marked canine teeth, small eyes, short neck, head set well back between the shoulders, and a depraved gorilla expression." This claim that the offspring of the world's foremost people are destined in the course of centuries to become veritable apes, seems to us to be quite scientific. Some of the greatest scientists of modern times have insistently taught that man sprang from the monkey; add to this the law, generally accepted among them, of a "reversion to type," and it will be seen that Dr. Ross's contention is not without a good scientific basis. The truth is, the general tendency of skeptical science from its beginning has been to depreciate and degrade man. Christianity, on the contrary, honors and exalts him. The one begins with him as a brute and leaves him laid low in the dust, with no future beyond the tomb: the other begins with him as creation's masterpiece, made in the image of God, and leaves him a majestic citizen of the skies, immortal, and still wearing the likeness of his reigning Lord. Which shall we accept—the low or high estimate of humanity's origin, present value, and future? Shall we subscribe to the speculations of the scientists, or believe in the sublime teachings of the Holy Scriptures?

NECESSARY TO MAKE A GOOD METHODIST.

The true natal hour of Methodism was when in the Aldergate-Street "Society" meeting John Wesley felt his heart "strangely warmed." It had its birth in a conscious religious experience, and from the beginning has stood uncompromisingly for this as the need and privilege of every man. No person is a good Methodist in the highest and truest sense who does not "know his sins forgiven." More than any other Church ours emphasizes the Scriptural doctrine of the witness of the Spirit, which alone can bring the fullest joy and the largest usefulness in the Christian life. To this teaching, no doubt, is to be attributed the deep piety and great fervor that have characterized the followers of Wesley in all lands. Never should we allow it to be lost sight of, or given a smaller place in our theology.

THE NEGLECT OF A GREAT METHODIST DOCTRINE.

In a recent issue of the Nashville Christian Advocate, Dr. R. G. Smith discusses the great need of preaching on the power and work of the Holy Spirit.

He introduces his subject by reference to Dr. W. T. Davidson's recent work on "The Holy Spirit," in which he makes the statement that the "witness of the Spirit" is obsolescent. Dr. Smith then shows that when the Wesleyan movement began, the preaching of the doctrine of the "witness of the Spirit" was greatly needed; after which he discusses the problem of the Holy Spirit under four heads:

"1. The preaching of it persistently and powerfully would do much toward the destruction of the religious parasites produced by much of the professional evangelism of the present time.

"2. The preaching of this great doctrine is especially needed at this time because of the large number of people who, though members of the Church, have no real personal religious experience.

"3. The preaching of this doctrine would do more than anything else could do to bring our people into their Christian inheritance of joy.

"4. There are no difficulties of a serious nature to be overcome in the preaching of this doctrine."

It is not the purpose of this scribe to enlarge on the point discussed by Dr. Smith. What the Doctor has said is both timely and to the point. However, I take this means of commending to all God's children, who may read this article, the consideration of the truths which it so forcibly presents.

If I have read my Bible aright, all men and churches are powerless to advance God's Kingdom (which is spiritual) if they be without the "witness of the Spirit." Through well-organized and disciplined churches, Sunday schools, Epworth Leagues, etc., we may do much good to the bodies of men. We may maintain charities where such are greatly needed. We may, by the power of suggestion and kindly help, uplift the fallen and do much, on a mere human basis, to dispel the gloom of this old world and introduce physical and temporal happiness among men. But when it comes to the business of regenerating a soul and putting men on a right basis with God, there is no power to accomplish that end save that of the Holy Spirit.

We each can do as we may choose relative to allowing God, through the power of the Holy Spirit, to have the right of way in our lives. If we yield to this holy influence, God can then speak and work through us to the salvation of souls. If we refuse submission to the Holy Spirit, we may still maintain a moral life and preach nothing save truth, but we will be as salt that has lost its savor, so far as spirituality is concerned. The powers of darkness cringe not at sight of a mere moral or good man. Heathenism can boast of both moral and good men. The chief glory of Christianity lies in the fact that it teaches the truth that man can have conscious fellowship with God here and now. That fellowship is had through the Holy Spirit. The fruit of that fellowship is a holy life, together with a persevering effort, under God, to advance the Kingdom of Christ. "He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing." No man can "abide in Christ," save by the power of the Holy Spirit.

J. TILLERY LEWIS.

Clarksdale, Miss., Sept. 14,

A LETTER FROM NEW YORK.

Dear Friends: Dr. J. W. Miller says, "To every one of us God gives something that he wants us to say to others," and it is in my heart this morning to send a message of love and greeting to the friends in Louisiana.

The summer has been delightful in every way,

and these words of our Lord come to me as I write: "Freely ye have received, freely give." These bright, beautiful autumn days are reminders that the home-coming time is near at hand, as is also the time to take up again the broken threads of work. We cannot take all and give nothing in return.

These words recall a sermon I heard recently by Dr. Beatty, the pastor here, on "Putting something into the world." To me, it seems there has never been a time when the spirit of social service was more actively manifest than at present. It is one of the great movements of the life of to-day. Better home conditions, cleaner jails, better sanitary surroundings, industrial education, and moral and physical training, are some of the problems that are being worked out by the men and women who are "putting something into the world," something to make it a little better and happier because they have lived in it, and wrought and suffered.

Looking over a list of social settlements, charities and church activities in the great city of New York, I was much impressed by the number and variety of these institutions and by the fact that while so many among the idle rich are squandering precious time, a vast number are giving all that is in them of work, character, and love to the service of humanity. Love for Christ is a great transforming power, and the blessing comes only through the giving up of self.

From this dense forest of good works, I can select only a few choice flowers: On the lower east side of Manhattan a club for young people is filling a great need in that crowded section. Trained and cultured leaders are selected to place before these children and young people high ideals, and lead them into more wholesome ways of living, by substituting for the dance hall, concerts, debates, and other amusements and opportunities for recreation.

Through the Seamen's Institute, near the Battery the Church reaches at least 150,000 seamen of the 400,000 annually visiting that port.

Our City Mission Society meets the immigrants at Ellis Island and represents to these people all they know of the love of Christ and his great compassion.

All of these are wonderful factors in the promotion of social progress and the formation of character. But, to me, one of the most important and far-reaching influences for good in New York City is the Bible Teachers' Training School in Lexington and Forty-ninth street. The late Justice Brewer once said: "Anybody who is interested in helping people to explain and illustrate the Bible is a patriot." This school is interdenominational in character and was founded twelve years ago by Dr. W. W. White, at one time a Bible teacher in India. He says the school is a miracle, founded on faith and prayer and supported entirely by voluntary gifts. Through its influence, more than 1500 trained workers have gone into the foreign field, and others into the waste places of our own country. The student body numbers between two and three hundred students, each one of whom is required to do some practical religious work weekly; thus they become a great evangelizing force in the city of New York. A young friend and neighbor, Miss Katherine Emerson, daughter of Dr. Emerson of Mount Vernon, is a graduate from this school and is soon to take up her life work as Bible teacher in a distant city. Who can estimate the influence of this one young life, given wholly to God's service?

I shall close by saying we are looking for great things in Louisiana along missionary lines this fall. Your secretaries write, "The great Home Mission Campaign has begun. Let us labor with our might to make our country God's country."

In view of all that has been accomplished in the past by the women of our Church and other Churches in Louisiana, let us take courage and move forward in His name, remembering that our God is omnipotent. Let each one of us say

with Phillips Brooks: "If I can only place one little brick in the pavement of the Lord's pathway, I will place it there, that coming generations may walk thereon to the heavenly city."

MRS. E. R. KENNEDY.

Mount Vernon, N. Y.

"OLD HUNDRED" AT CORINTH.

(From Kansas City Star.)

"The discussion of the old-time hymns by J. M. Lowe in the Star was of unusual interest to me, because of a Southern incident in the fall of 1862," said James Thomas, known as 'Chevalier Thomas.' "I was lugging a gun along with Pap Price's musketeers in Mississippi. We were trying to join Van Dorn so as to attack Rosecrans at Corinth. All over the country troops were being rushed to the scene of the impending difficulty. We were on the march to Iuka, a place just south of Corinth.

"One day a queer-looking man rode slowly by the camp. He was on a mule, and his stirrups were so high that his knees seemed to come to his breast. He wore an immense Tuscan hat, bent down in front to shade the eyes, and tilted up behind. The rest of the rider's apparel was in harmony with that outlaw hat.

"All sorts of sarcastic allusions were hurled at the rider as he slowly passed down the long line. But he neither turned to the right nor to left; never quickened his pace, but looked stolidly ahead.

"A couple of days later we camped in Iuka and our commander said that Bishop Kavanaugh was in town, and would talk to those who cared to hear him. Fully five thousand soldiers assembled at the meeting place. When the 'scare-crow' of the road was introduced to us as Bishop Kavanaugh, a man noted it through the South for his devotion, you can imagine how some of us felt, and as we faced him we knew he knew.

"Bishop Kavanaugh began by lining the first verse of Old Hundred:

Before Jehovah's awful throne,
Ye nations, bow with sacred joy;
Know that the Lord is God alone,
He can create, and He destroy!"

"What power the old hymn had in the earnest tones of that man. How it resounded through the forest like a declaration from the Almighty himself! I have heard eminent pulpit orators, but never have I been so thrilled as I was then. "A Missouri soldier led, and 3,000 lusty voices joined in:

His sovereign power, without our aid,
Made us of clay and formed us men,
And when like wandering sheep we strayed,
He brought us to His fold again!"

"I have forgotten many things since then—the charge, the hand-to-hand fights with clubbed muskets over the breastworks—but never will I forget that song.

"And then the Bishop talked to us. He told us to be good soldiers; to do our duty to our God and our country, and to let Him cast up the result.

"I bring to you to-day a battle hymn," he said; "the battle hymn of Christ. It is great enough to fight for; it is grand enough to die for. Take it with you on the march; sleep with it in the camp; let it swell aloft on the red field of battle! It is a beckoning hand to the striving, a radiant halo for the victor, a garland for the dying! God bless you, my men! May he keep you true to the hymn, and whate'er the adventure of the conflict!"

"Boom! Boom!"

"May he bring you safe into His beautiful home at last!"

"Boom! Boom!"

"Rosecrans' cannons were thundering in the distance, and our guns were rushing to the front, but not a man of the soldier congregation stirred until the final word: 'Amen.'"

"Fall in, company!"

"Officers galloped about, delivering commands to their companies; the battle line was formed; the artillery barked savagely, and the beautiful autumn day went down in a canopy of smoke and flame—

"Wide as the world is Thy command,
Vast as eternity Thy love.

Firm as a rock thy truth must stand
When rolling years shall cease to move."

"Far into the night you could hear the soldiers singing the hymn as they worked with the dead and wounded. Under the trees, over the meadows, across plain and valley, tenderly, lovingly, as a hope for the living and a benediction for the dead, the solemn cadence filled earth and sky, rising to the very stars."

STRAY THOUGHTS.

Dear Doctor Meek: I have been thinking some about something that Hosea said a long time ago. You remember one time he said, "My people are destroyed for lack of knowledge." I do not know exactly what he was bothered about, but it seems that he thought that the people did not know enough about God and that they were not doing as they ought to do about some things. There are some people who are always trying to find some easier way to worship and serve God. There are some of them that are getting to be very wise about this and about finding something better than the religion that many of us believe in and accept. They are finding out all sorts of cults and "isms." But this is nothing strange nor new under the sun. You remember what a time the old prophets from Elijah to Malachi used to have with the people, trying to keep them straight and to keep them from getting off after things that they ought not to believe in and that they ought not to do. There was always somebody that had something better than the way that God had told the people about. They were all the time having their groves and their baals and different sorts of things. This made the people ignorant of the real truths of God and the things that they really ought to have known about, and the prophets were all the time having trouble trying to make the people understand that they ought not to believe in all these other things.

Then when the Christian Church was getting a start there were a lot of people who thought that they were too wise to believe like the apostles and the great leaders in the Church tried to teach them that they ought to believe. They knew a powerful lot about Neo-Platonism, Nestorianism and Gnosticism. For the life of me, I never could see any sense in some of those things and how sensible people could believe in them. But there were just a lot of people that did believe in these things; and they thought that the people who did not believe in them did not have any sense and that they were to be pitied. Well, there always have been people like that and the Church has had an awful time with people of that sort.

It seems to me that there is a lot of that sort of thing in our country now. There are a lot of people who think that they are so smart that they can't believe in plain, ordinary Christianity. They seem to think that it is too simple for them. But they haven't any more sense than to let a lot of fakirs come along and fool them out of their money slicker than a man with a confidence scheme. It is strange to me how some people can pretend to be so wise and then let some Buddhist, or Hindu fakir, or some of Mrs. Eddy's people, or some of old man Russel's crowd come along and get their money out of them and then leave some kind of foolishness and trash.

One of the slickest fellows I know anything about is old man Russel. He is just raking in the coin and is getting it from all sorts of people. He is getting a good deal of it from people who do not know anything about him and who are not trying to be extra wise about such things.

There are just lots of good Christian people on whom he is unloading his stuff, and they are reading it and thinking that it is all right. He has mixed up enough truth with his teachings to hide the error, so that people do not know exactly what he is driving at until he gets them started his way. Then it is too late for them to break away from him.

Not long ago a good lady gave me three of Russel's books. Now, that lady has been a member of the Methodist Church for many years, and her husband is a superintendent of a Methodist Sunday school and a steward in the Methodist Church. She told me that she thought I would be glad to get the books. Well, I was glad to get them, because they will help make a fire when it gets to be a little cooler, and then it gave me an opportunity to tell her what they are. A woman came to the home of this lady and sold her the books and said that they were such fine books and that her sons would never believe in religion until they had read them. Now, those sons are willing to read the Bible, etc. Hell has been done away with for that family and now they are reading the Bible to try to get satisfied about that. Well, that woman sold those books all over the town to Methodists, Baptists and people of all Christian denominations. Then she went to the Methodist preacher in the town and tried to sell them to him. She got as mad as a hornet because the preacher would not buy the books and told her what he thought of them. There are some of the people who bought those books, Baptist deacons, Methodist stewards, etc., who have been reading them and they think that they are all right. May the good Lord help us somehow! I say this reverently. How are the people going to be saved from all this sort of stuff and trash? I believe that the preachers ought to "cry aloud and spare not." Methodist preachers have promised to banish all "strange and erroneous doctrines" from our midst. Let them do it. "My people are destroyed for lack of knowledge."

People are so glad to get something that will ease their consciences and that will give them an easier way. Can't you tell us something more about Pastor Russel and the International Bible Student's Association, so that we won't be so likely to be taken in by such things? People will read anything in the world, it looks like, except their Bibles and their church papers. I hope some way can be found to get rid of some of the ignorance about such things.

With best wishes, I am your ever faithful friend,

WILLIAM.

"WHATSOEVER YE ASK IN MY NAME."

By Bishop E. R. Hendrix, D.D., LL.D.

When Jesus prayed, he poured out himself before the Father, recounting the Father's love, the works and words of the Father, and the fact that no prayer of his Son had ever failed of an answer. But he was in a world of need, and his petitions were often as definite and specific as when he prayed for his tempted disciples whom Satan would have that he might sift them as wheat. Who can question that it was the former attitude of fellowship with the Father that made certain the petitions of Jesus? In what spirit we pray determines the reach and efficiency of our prayers. "For through him we both (Jews and Gentiles) have our access in one Spirit unto the Father" (Eph. ii, 18). Our confidence in Christ's intercession for us is due to the fact that his is an uninterrupted communion with the Father; for now, as in his pre-existence, the Word is with God, ever toward God. Desire is the soul of prayer; for whatsoever things we desire when we pray, it is those things that take hold of us and help to make our prayer importunate and effectual. The effectual prayer is that which works first in us, and so becomes effectual in its working in the heart of God and in the lives of men. Our Lord's were no feeble desires that show themselves in feeble prayers, for

"in the days of his flesh he offered up prayers and supplications with strong crying and tears." We are borne in his passionate longings and his mighty intercessions who is in the bosom of the Father. What a vantage ground for prayer—in the bosom of the Father!—The October Epworth Era.

GIPSY SMITH AND W. T. STEAD.

Gipsy Smith tells a beautiful story about W. T. Stead. It is a side glimpse at his character which is very touching. He tells how on one occasion Mr. Stead went down to the Rhondda Valley to spend a Sunday with him during a mission he was holding at Pontypridd. At the close of the evening service Mr. Stead entered the inquiry room, where the missionary was engaged with from 200 to 300 men and women; and as he sat there a young collier went up and spoke to him. "Mr. Stead," he said, "I represent six of my chums—young colliers—who are all at work now down in the pit. They have sent me to bring you a message. We made up our minds to be infidels, and we thought we were. But we worshiped you, Mr. Stead; you have been our hero. We read everything we could get hold of written by you. A few months ago, however, we read one of your articles which knocked the infidelity out of us and made us all give our hearts to God. My companions asked me to come and thank you for that article," added the young collier. Mr. Stead could make no reply. He gripped the young fellow's hand and sobbed with joy. When he was alone with Gipsy Smith, Mr. Stead told him that he had shaken hands with many of the crowned heads of Europe, but nothing had given him such supreme joy as he experienced when he gripped the hand of the young collier. "I feel," he said, "as if I want to leave the editorial chair and become an evangelist."—New York Advocate.

(Mr. Stead, as perhaps most of our readers know, was the brilliant editor of the English Review of Reviews. He was one of the distinguished men who went down on the ill-fated Titanic.—Editor New Orleans Advocate.)

MISSISSIPPI ORPHANAGE WORK DAY.

Saturday, October 19, 1912.

We call upon all the pastors and Sunday school superintendents of the Mississippi and North Mississippi Conferences, and all the people, to observe Work Day, October 19th. Read "Our Home," study all that is in it about Work Day, and prepare your programs for Rally Day. Tell every one about Work Day and how to observe it. Get as many business men as you can to agree to give 10 per cent. of that day's sales. If the pastors and superintendents will push this work, the Home will realize at least \$10,000. But of course, there will be about one-half who will not observe Work Day, or say anything at all about it. So, by the neglect or forgetfulness of these, we will probably get only about \$6,000 when we should get \$10,000. Brother Pastor and Brother Superintendent, I want you to remember when you fail to observe Work Day that you are among the one hundred and fifty pastors in the State, through whose negligence the Home will lose the \$4,000. That would pay all we owe, and we would have enough left to get all our children a Christmas present.

We appreciate the co-operation of our pastors and superintendents and people in the past; they have made it possible for the Home to achieve great things. I am sure their efforts will be even greater this year, and the result gratifying and encouraging.

Let every friend of the Home pray that the Holy Spirit may work in us, and with us, and through us, to the accomplishment of God's will. Then let all work to this same end. God and man working together, can bring things to pass.

W. M. WILLIAMS, Superintendent.

Church News

Three hundred and sixty-five new members received within a year, is the record of the Methodist Episcopal Church of Fostoria, Ohio.

Dr. B. M. Messick, one of the most widely known members of the Louisville (Ky.) Conference has for some time been seriously ill at his home in Louisville.

San Francisco is said to have the only Japanese Young Woman's Christian Association in the United States. It was lately organized, and has a membership of 150.

The Christian Observer (Presbyterian), of Louisville, Ky., has recently entered upon the one hundredth year of its existence. Its career has been a useful and highly creditable one.

Dr. J. Wilbur Chapman, the noted evangelist, who was so critically ill in Australia several weeks ago, is reported to have completely recovered. He is still prosecuting his evangelistic labors in that far-away country.

Mr. John Wanamaker has given \$60,000 for a Y. M. C. A. building in Peking, China. Of the eight Chinese directors of the Association in that city, seven were educated in other lands. The Secretary was formerly a student at Princeton University.

Dr. George P. Eckman, the editor of the New York Christian Advocate, has a brilliant lecture on "Bargains in Brains, or What to Do With One's Head." Dr. Eckman is proving himself to be a worthy successor of the renowned Dr. Buckley on the tripod.

Dr. George R. Crose, pastor of Grace Methodist Episcopal Church, of Baltimore, Md., has been elected to the presidency of Depauw University, to succeed Dr. McConnell, who was chosen to the Bishopric last May. Whether Dr. Crose will accept, is not known at this writing.

The American Bible Society has issued during the year 1912, at home and abroad, 430,098 Bibles, 670,728 Testaments, and 2,590,375 portions of the Word, making in all 3,691,201 volumes; which is an increase over all previous records. The total issues of the Society in the ninety-six years of its history amount to 94,219,105 volumes.

Bishop Joseph F. Berry, of the M. E. Church, had a fall some time since, but notwithstanding kept steadily on with his work. It now develops that one of his ribs was broken, and he is resting at his summer home at Bemus Point, on Lake Chataqua, N. Y. A zeal that tolls on in spite of a fractured rib is of an unusual order.

Though they yet have many unsupplied charges, the Presbyterians are making gratifying gains in the matter of ministerial supply. In the Northern Church in 1902 the number of candidates for the ministry was 572; in 1912 the number is 1,205. During the same years the number in the Southern Church has increased from 291 to 465.

Ex Vice-President C. W. Fairbanks, who is a member of the Methodist Episcopal Church, is a regular reader of the church paper which serves the territory in which he resides. He recently sent Dr. Gilbert, the editor of the Western Christian Advocate, the following encouraging message: "I want to congratulate you upon the excellence of the Western. I read it every week with the utmost pleasure."

The Central Christian Advocate, of Kansas City, states that the work of supervision will cost the Methodist Episcopal Church this year the sum of \$1,160,000, and at least \$5,000,000 for the next quadrennium. The Central thinks that, though the expense of this service is large, the money is

well invested. This is scarcely a debatable question. There is no great institution or business concern that hesitates to pay well for competent oversight and leadership.

A District Conference of the Methodist Episcopal Church in Kentucky is said to have refused to issue or renew a local preacher's license unless the applicant is a subscriber to his church paper. This action was somewhat extreme, and yet we are not prepared to say that there was no wisdom in it. A man who is not enough interested in the affairs of the Church to want to know of the progress that the work is making, is not apt to contribute much to its upbuilding. Nor is it to the local preacher alone that this truth applies. It fits equally well stewards and all other church officials.

The Commercial-Appeal states that the Methodist pastors of Memphis registered a strong protest against keeping the Tri-State Fair, which recently met in that city, open on Sunday. This action was most timely. It is also reported that at their meeting on October 21 these pastors will have submitted for their discussion papers on the several candidates for the presidency. We are not sure that these brethren are wise in venturing out into the political field. The average pastor is rather too prone to mix up in politics even when left to himself, and we do not think any additional stimulus in this direction is needed.

General Booth, the founder of the Salvation Army, left behind property valued at \$2,400, which he bequeathed to the organization of which he was the official head. Besides this, he had about \$25,000 which was settled upon him several years ago for his private use, in order that the Army might not be taxed with the expense of supporting him. John Wesley and General Booth, though handling a large amount of money, used it for the good of humanity and died poor. Mrs. Eddle left an estate of more than a million; Dr. Dowle was quite a rich man when he passed away, and some of the living leaders of new cults are skillful money gatherers. It is needless to ask which of these—the givers or the accumulators—most resemble Him "who had not where to lay his head."

Secular News and Comment

By Rev. A. J. Gearheard.

Fourteen railroads have joined together for the purpose of erecting new freight and passenger terminals in Chicago. The estimated cost of the new terminals is \$200,000,000.

Jackson, Miss., on Tuesday, Sept. 24, voted to abandon the aldermanic for the commission form of government, thus rescinding its action of some time since, when the same proposition was voted down.

Between thirty and forty thousand children enrolled in the public schools of New Orleans last week. Many others will start to school later. The public schools of the Crescent City are said to be among the best in the South.

A French scientist claims to have discovered valuable deposits of radium-bearing ore in Colorado. It may be so, but at the present price of radium it is not likely that this announcement will create much excitement among the common people.

It is claimed that large deposits of potash have been found in Jasper and Smith Counties, Miss., and that a company has been organized with a capital of \$3,000,000 for the purpose of developing the mines and manufacturing a commercial fertilizer.

It has been figured out that only one man in

ten thousand is self-supporting at the age of 70 years. This being true, it would seem that young men who are healthy and have some earning ability would pay more attention to where their money goes. The saving habit is a most valuable one.

In a great demonstration held in Philadelphia last Wednesday, \$135,000 was subscribed to aid Ireland in her fight for home rule. At the same time, a demonstration in another eastern city pledged funds to fight the cause. It seems that the Irish in America had just as well pair, keep their money, and stay out of the Irish-English home-rule muddle.

A press dispatch claims that 2000 Jews were discharged from their places of employment in Boston because they wilfully observed Saturday, September 21, as a holiday, that being the Jewish day of Atonement. If such action was taken by the Boston employers, it is needless to say that the sympathy of the whole country will be with the injured Jews.

Dr. Harvey W. Wiley is reported as declaring that oysters on the half shell suffer untold agony while being eaten. This is a case where the source of information would be of greater interest than the information itself. Like so many others who achieve distinction, Dr. Wiley seems disposed to talk rather too freely in what a contemporary calls "these parlous times."

Alabama will hold a State Fair during October. Among the other exhibits will be what is called an educational exhibit. The people of Alabama will be given an opportunity to see the equipment of every kind of a schoolroom, from the one-roomed country school to the best fitted room of their best colleges. We are glad to note that some of the States are as much interested in the raising and training of their children, as they are in stock-raising and vegetable culture.

There is some talk of attempting to induce Congress to assume the task of improving all the wagon roads in the United States at the expense of the Government. Such a task would mean the expenditure of twenty-five billion dollars as an initial cost, and \$2,500,000 per year for upkeep. There are 2,500,000 miles of wagon road in this country. There is little likelihood of the good roads enthusiasts ever accomplishing this undertaking.

Dr. Edgar E. Brandon, who recently returned from South America, where he has been studying the educational conditions in Latin America, reports that in one respect the great universities there are superior to our own schools. He says that most of the professors are men engaged in the practice of their professions. Doctors with large practices, lawyers with many clients, editors of great papers, and engineers with constant demands on their time are persuaded to give four and five hours each week to class work, thus bringing into the school-room practical as well as experimental knowledge.

The fifteenth International Congress on Hygiene and Demography was in session during last week in Washington, D. C. This is the first time the great body of physicians and scientists composing that congress ever met in the United States. Its primary object is to improve the health of the whole world. Experts working under its guidance have been engaged for some time in studying the causes and cures of many of the most malignant diseases. Among the many conclusions reached in Washington last week, possibly the most far-reaching were those concerning flies and marriage. The Congress would make it necessary for every man to present a perfect health certificate before he is eligible to marriage. It further declared the house fly most dangerous of all pests to the health of humanity.

REV. W. G. BACKUS.

William Gurley Bacus was born in Selma, Ala., September 6, 1844. His father, Henry Backus, was a prominent physician, and was for years a leading practitioner in that section. He was not a member of the Church. His mother, Ann Gurley Backus, was a member of the Methodist Episcopal Church, South; but, having a large family, she was not a regular attendant upon its services; yet, doubtless she exerted a good influence upon the tender heart of her young son. He spent his boyhood days in Selma, and received his education there, attending a private school and completing the course of study it offered, which must have been good, for the young man was very well equipped in mind for the battles of life when he left the schoolroom. He came from a cultured home, and he was a good student and diligent reader.

Brother Backus early in life turned his face toward the sanctuary of the Lord, and could heartily join with David in saying, "I was glad when they said unto me, Let us go into the house of the Lord;" and it was yet while young that he said, "Our feet shall stand within thy gates, O Jerusalem." He was but a boy when he joined the Presbyterian Church. He was a member of that Church for a number of years, and was a very faithful and consistent member, taking part in all the religious services. He loved to attend preaching; his delight was to engage in the worship of God. While the influences thrown around his young life were not ideal, he showed the moral stamina he possessed and chose none but the best Christian people as his companions; his moral character was excellent, and his was a consistent Christian's life from his boyhood.

At the age of 18 he joined the Confederate Army, serving as a private till the close of the war, being a member of the Twenty-ninth Alabama regiment under the leadership of General Bragg. Here he proved to be a brave and true soldier. There was death and destruction all around him, but he came out unscarred. But he was about to enter into a warfare in which he should receive many scars. He laid down the musket and put on the armor of God; he sheathed his sword, having fought the battle of the Lost Cause, but he grasped the sword of the Spirit and went forth into another battle under the leadership of King Emmanuel, the Captain of our salvation—went forth in a victorious fight in which he came out more than conqueror.

After some six or eight years of fellowship with the Church of his first choice, and after the close of the Civil War, he joined the Methodist Episcopal Church, South, and remained a devoted member till his death. Returning to Monte Vallo, Ala., after the duties on the battlefield were over, he taught school there; afterwards he moved to Birmingham and taught at Pratt City; he also taught for a short while in Texas. He was licensed to preach in Birmingham under Doctor McCoy, the father of Bishop J. H. McCoy, and he was a local preacher till 1882, when he joined the Mississippi Conference.

He was married in 1882 to Miss Maggie Gray, in Jackson County, Miss., not long before he joined the Conference. It was largely under the influence and through the desire of his wife that he came into the Conference. They both felt that his life's work was in the itinerancy; that from there would come the most satisfaction to his life and to hers; that there his life would count for most, and she was anxious that he begin at once. There were born to them seven children. Henry, the oldest, dying in infancy. Six are yet living: Mrs. Daisy Bynum, Mrs. Nellie Morris, Mrs. Lucile Goodwin and Misses Mary, Ethel and Gurley.

Beginning with his appointment which he received at the Conference of 1882, at the hands of Bishop Wilson, he served the following charges: Coalville, Covington, La., Americus, DeKalb, Heidelberg, Estabuchie, Summit, Bogue Chitto, Caseyville, Rocky Springs, Binnsville. He was on

the superannuated list during the year 1901, but was effective again during 1902; and at the Conference of 1902 at Nachez, he was again put on the honor roll of his Conference, there to remain till he should answer the final roll call above.

As a pastor and worker Brother Backus was faithful and active. He never had cause to feel ashamed of his report at Conference, for he was conscious that it represented the best efforts he could put forth. It could truthfully be said of him that he had done the best he could. His reports usually showed a considerable increase in the membership of the Church, sometimes near a hundred, with the larger proportion of them on profession of faith, and his finances were well up. His old parishioners from various charges delight to tell of his good work as a pastor, in visiting his people, laboring, preaching, and, like his Lord, going about doing good. It is no disparagement to other faithful men to say that from some portions of his fields of labor, especially the DeKalb Charge, where he served four years, comes the report that his was the most successful pastorate, and he the best loved pastor they ever had. That man is yet living, and for whom the last word cannot yet be said, who owes his conversion to the services of Brother Backus. We refer to the Rev. Louis Fayard, a faithful and useful servant of the Lord. To have been the agent of God in his conversion is worth the labors of a dozen pastorates. But he has many shining monuments to his life and labors; his aim in life was to do good, and many will rise up that day and call him blessed. He was never well—and strong physically, and hence he was of a wandering temperament and somewhat restless as a worker. His brethren of the ministry and the laymen alike speak well of him. One of his brethren writes, "I found him very religious. I knew of him as an emotional man, very zealous and earnest, constantly doing his best."

Brother Backus was a good preacher. His mind was keen and analytical and well supplied, though in later years his poor health prevented his applying himself to his studies in such a way as to make him thoroughly furnished unto every good word and work. In prayer he was able. His religion was a joyful one; his disposition was sunny. He preached the gospel in great confidence; he believed in its power. No wonder he did. He had no doubt of his own acceptance with God; his heart had been thoroughly cleansed, his iniquity had been purged, and he always had the consciousness of the presence of his divine Lord and the witness of the Spirit to his sonship and heirship. If his head was ever wrong, his heart was not; if his acts were questioned, his motives were not. He preached a pure gospel, the acceptance of which leads to a pure life. The commandments of God were to him yea and amen. He took no part in the theory that they were made to break and not to keep. He believed not only in the possibility, but the actuality of a holy life. Nothing less is Methodistic, and he was thoroughly that. Trained in the faith of the Presbyterians, he believed in the final perseverance of the saints; but only as the result of a pure heart and a holy life. His faith in God was strong. Nothing short of that would have equipped him for the many hard battles he had to fight, and the issues of life he had to meet.

No one claims that he was a faultless man. To err is human. One writes, "He was a good man, of simple faith and devoted life, and was, I doubt not, a worthy member of the great brotherhood of itinerant Methodist preachers." When the final roll is called and his record in its completeness shall be made plain, he will have many sheaves to lay down at the feet of his Lord, and he will bear many trophies as the result of his contest with Satan and with sin. Many an unknown deed of kindness and of love will bring forth its fruit, and there shall come to its full fruition a life spent here in toil and labor and pain and suffering; indeed, he who has sown in tears shall reap in joy.

As a father, he was kind and gentle, devoted to his children and they to him. As a husband,

he was tender and loving. If he had faults, they were not apparent to his family. His devotion to them was beautiful; their love for him was great. To him his wife was a queen; to her he was a prince. Who would have it otherwise?

From the time of his superannuation in 1902 his lot was not an easy one. The meager allowance the Church was able to provide for him was by no means sufficient to meet his needs. This had to be supplemented; but God was with him, and he was the recipient of many favors and blessings. He moved to the Gulf coast and lived at Mississippi City, Gulfport and Biloxi. He never ceased to preach and never grew tired of it. At times he had charge of churches such as could not be easily supplied; he went out into the byways and hedges. But age and infirmity crept upon him, and it was apparent that his shadow was falling far towards the East. He moved, after spending several years on the coast, to Meridian, Miss., there, as he hoped, to spend his last days in peace and in rest from his labors. But the sun continued to sink in the West. He thought that if he could visit the coast once more, his strength would be renewed and life prolonged. He and family returned to Mississippi City. The sun now was getting low. He was carried to a sanitarium at Biloxi, and there was done for him all that medical skill and tender hands could do. It was plain that the end was not far away. It was the privilege of the writer and other brethren to visit him frequently. We found him confident, trusting yet in the Christ he so long preached to others, looking to the Lamb of God to whom he had pointed so many. He had no pain of body or soul; his malady did not sting him, his conscience did not rebuke him. We asked him if he was ready to go. He replied, "Yes, if the Lord wants me to go." He said, "The joy of the Lord abounds, no doubt about that. I'm leaning heavily on the everlasting arm."

On a bright Monday morning, the 10th day of June, 1912, one hour before noon his sun went down; it went down to rise no more on the beautiful little City of Biloxi, but on the morrow to rise upon that Celestial City, not made with hands, eternal in the heavens. He departed in peace without a struggle; he fell asleep to awake in heaven. He was buried from the Main Street Church, Biloxi, Tuesday, June 11. The funeral service was conducted by the writer, assisted by Rev. W. T. Griffin, Rev. R. F. Witt and Rev. H. W. VanHook. The pastor of the Church was out of the city, much to his regret. At the cemetery the Masons took part.

He was laid to rest in the city cemetery on the beach where the gentle breezes of the Gulf play across his peaceful tomb. The storms may rage there, but they do not disturb him now. His storms are over, and he is at rest with God.

W. B. JONES.

Gulfport, September 20, 1912.

AN URGENT CALL

To the Preachers of the Mississippi Conference:

Dear Brethren: We have not been able to pay the claimants upon our Joint Board of Finance the amounts due them in July, and now the October payments are due. These deserving parties are sorely in need of this money. Won't you help us?

S. A. TOMLINSON,
Treasurer of the Board.

Gulfport, Miss.

MODES OF THE HEAVENLY LIFE.

By Rev. W. G. HARBIN.

Bound in Cloth and Gold. Price 50c, postpaid.

The book deals with a subject of vital importance to every Christian and reveals an insight into the movements of God's Spirit upon the hearts of men, which should make it of much spiritual benefit to all who read and study it. The simplicity of treatment, the beauty of diction, and the wealth of apt illustrations give to the book a charm which holds the reader's attention from beginning to end. The author has rendered a distinct service to his fellow Christians.—Rev. D. C. Hull, M.A., President of Millsaps College.

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C. O. CHALMERS, Publisher,
512 Camp Street, NEW ORLEANS, LA.

A PRAYER OF RESIGNATION.

(By Miss Ellie Carver Jamieson.)

How long, my Father, Oh, how long
Must I before Thee wait?
Oh! make my feeble spirit strong,
Increase my little faith.

Before Thy sacred altar, place
I made the solemn vow.
In love supply sufficient grace;
Oh! help me keep it now.

Each selfish plan I now resign,
I give my life to Thee.
Just take my will and make it Thine.
And do Thy work through me.

Oh! send Thy Holy Spirit, Lord,
In power and grace divine;
And fill me with that wondrous love—
That perfect love like Thine.

When I'm oppressed on every side
And doubts arise within,
Oh! let me in Thy Word confide
And to Thy promise cling.

Lord, since it is Thy sacred will
For Thee I gladly wait.
But bid my restless soul lie still
In such a sacred place.

And when Thy voice shall bid me go,
Lord, help me to obey;
And if the path I do not know,
Let Jesus lead the way.

New Orleans, La.

METHODISM VS. CATHOLICISM.

By Bishop E. E. Hoss.

I do not often answer anonymous letters. As a rule, they do not deserve an answer. The following one, however, which has reached me within recent days, gives an occasion for saying some things that ought to be said. That it represents the body of intelligent Catholics, many of whom are my warm personal friends, I do not believe, but that it expresses the mind of an uninformed element in that Church is unquestionably true. For their sake, as much as for other reasons, I am writing this article. But here is the letter:

"Rev. Bishop: Why this 'baiting' of Catholics by Methodists? Why can't Methodists attend to their own business, as Catholics do, and let Catholics alone? This 'baiting' by Methodists of the pope and Catholicism is bringing Methodism into disrepute, making Methodists the laughing stock of the world. It is a disgrace to Methodists. Anything to insult the pope and Catholics is the stock in trade of some Methodists. Those Methodists in Rome should be recalled. They do no good for Methodism in Rome. They consort with socialists, anarchists, infidels, Freemasons, and such riffraff of hell. They think if they can insult the pope and proselyte a few they are doing something; but, in fact, they do nothing but disgrace Methodism.—Layman."

My reply is a broad and sweeping denial of the statement that the Methodists are engaged in "baiting" the Catholics. The allegation is so utterly without foundation in fact that it passes my ability to conceive how anybody could make it. If there is a company of Christian people in the world who are animated by a truly liberal spirit, it is the Methodists. They live and let live. Claiming the right to cherish and to propagate their own convictions, they are entirely willing to concede the same rights to others. Not for one moment do they wish to force anybody to accept their teachings or to enlist under their banner. The mere thought of persecution for religion's sake is utterly abhorrent to their minds.

Here in the United States there is an open field for all the Churches, and no Church that is entitled to be called Christian can wish to narrow or limit it. When Protestants become Roman Catholics, as is sometimes the case, there are not a few of us who regret the fact; but we

never dream of trying to interfere with their liberty of choice. The gentleman who puts this interrogation to me asserts that Catholics "attend to their own business." Why, yes, of course they do; and a large part of that business is to proselyte Protestants. What is the chief end of the Paulist mission? Are they ever held in any community without some one day or night being set aside for the express benefit of Protestants and the fact being advertised in all the local newspapers?

But why should not Methodists be in Rome if they wish to go there? If religion is free, is there any more reason for its being free in the United States than in Italy? Is tolerance a matter of geography or of the lines of latitude and longitude? Does Rome belong to the pope in such a sense that he has the right to keep everyone out of it that disagrees with him? To preach any such doctrine as that is not to commend Romanism to the modern world. The only temporal sovereign in Italy is the Italian king. The pope may be supreme over a voluntary society like his Church, but he has no civil functions that the nations of the world recognize. To insist that he has is to raise a laugh among men of intelligence. Do we not know the story of the forged decretals?

What my inquirer says about the Methodists at Rome is mere assertion. A large part of it is untrue. Bishop Burt, who has long represented the Methodist Episcopal Church there, is my personal friend. I know him to be a man of probity, piety and honor. If he "consorts with socialists, anarchists, infidels, Freemasons, and such riffraff of hell," it is no doubt to do them good. One of the complaints brought against Jesus Christ was that "He ate with publicans and sinners." Must such sinners be given over to the tender mercies of the devil? Is it not the business of the Church to follow the example of her Lord, and to call sinners to repentance?

But are Freemasons to be classed with the "riffraff of hell?" I have known thousands of them in my time. Man for man, they are equal to the best citizens of the United States. A large per cent. of them are devout Christians. In some States, such as Tennessee, they set themselves squarely against all forms of immorality. No man that runs a whiskey saloon or is in any way connected with that business can get into a Masonic lodge. The sin of profane swearing they have put under the ban. It does seem that anybody who starts out with a plea for magnanimity should be slow to bring a railing accusation against so large a company of respectable men. I must admit, however, that in the unrestrained use of the language of abuse and vilification he is simply following the example of such eminent prelates as Archbishop Ireland and others who denounce the Methodists of Rome in words that Col. Roosevelt himself might well have borrowed for use at the recent Chicago convention. (!)

Perhaps I ought to add a paragraph here. In all that I have said I have had in view the Methodists as a whole. That there are some narrow and fanatical folks among them is a thing I am ready to admit. No organization escapes them. That the Roman Catholic Church has not escaped them is evident from the letter to which I have made this reply. If there are Methodists who would be glad to persecute the Catholics—though I know of none such—there are also Catholics who would willingly revive the horrors of the inquisition!

JAMES THADDEUS MURRAH.

Dear Advocate: On Tuesday, August 20, the distressing announcement was whispered over the wires that the soul of our beloved brother, J. T. Murrah, the pastor at Aberdeen, Miss., had been recalled. A shadow was cast over the town. Our homes were sad. The whole Conference was shocked. The next day we buried his body beside that of the "wife of his youth," in the beautiful cemetery at Columbus, Mississippi.

In the midst of more than ordinary men, in many respects James Thaddeus Murrah was an

exception. Born of noble blood, reared a gentleman, classically educated, full of vigor and laudable ambition, wedded to his calling—patient, indefatigable, he was an example of high accomplishments and well-merited honors.

The son of one of the noblest men of Southern Methodism, a brother of our distinguished Bishop, he himself was an honor to the family and a credit to the Church. A capital preacher he was—original, logical, convincing, and eloquent, oftentimes in a splendid degree. He was a faithful, energetic pastor, than whom no man has been more popular in the different charges he served. Few among us have been quite so successful.

The most delicate situations and the most trying conditions, he handled with a master's hand. In all the relations of life, his demeanor was that of kindness, gentleness, patience. Whether in the pulpit, home, or social circle, his presence was ever pleasing and inspiring. His cultured bearing and his sympathetic nature made him comfortable in any crowd. His genial disposition would enliven a social occasion, while his warm, big heart invited the confidence of those who were sad and made him a blessing.

There was no manlier man than he—no knightlier spirit. As a father and husband, he was kind, thoughtful and gentle. As a friend, minister and citizen, he filled the sphere of a noble soul.

In common with others, he made mistakes—all men make them. He had his weaknesses—all men have them. But he sincerely tried to correct his mistakes, and he labored assiduously to overcome his weaknesses. As a result, no man in North Mississippi Methodism was in greater demand for our leading charges.

In the midst of a successful pastorate at Aberdeen, disease attacked him a few weeks ago. He sought relief at noted watering places, and at the hands of the best physicians. Finally, his physician here carried him to Memphis for special treatment. Without any warning the summons came, as he was sleeping quietly in his room at the hotel. Thus, having "served his own generation by the will of God, he fell on sleep," and was gathered unto his fathers—it's a beautiful thought! There is nothing great in man but soul. There is nothing great in soul but loyalty to truth and duty. Nothing need be said—nothing could be said that could add to the record that is already closed. We live our lives and leave our influences. "They are known and read of men."

"Jim" Murrah was my friend. Our families have been associated for four generations. His father was the pastor of my father's family; so also was his elder brother. Few men were quite as welcome in my home as he—my children loved no man more.

My personal association with him was always of the most pleasant and helpful character. I am a better man for it, and I thank God that I knew him and loved him. It was a blessed privilege to know him, to share his confidence. Any man was honored whom he called friend.

I am sad to-day that he is gone; but I live in hope that I will see him again, glorified in the likeness of the ascended Christ.

J. E. CUNNINGHAM.

Aberdeen, Miss., September 1, 1912.

FOR SALE.

One five-room cottage, with porch and hall, adjoining campus of Centenary College. Terms reasonable.
S. J. DAVIES,
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THE BIRTHDAY.

Anna Burnham Bryant.

Bring the birth-day marker!
That's the way to show
How much I've been growing
Since a year ago.

All my last year's dresses
Are too short for me;
This one—with the tucks out—
Only to my knee!

Grandpa rubs his glasses,
Whispers: "Yes, indeed!
How that child is growing—
Growing like a weed!"

Mother's word is sweetest:
"Yes, in sun and shower
She's been growing, growing,
Growing like a flower!"

—Congregationalist.

TIMELY RIDDLES.

Where could a square house be located, so
that all its windows would face south?
At the north pole.

What is that which has a mouth, but never
speaks, and a bed, but never lies in it?
A river.

"How much are nine and nine?" asked the
teacher of the juvenile class.

"Ninety-nine," promptly answered the boy at
the foot.

If an ice wagon weighs two tons, a block of ice
200 pounds, the team 3,000 pounds and the man
on the front of the wagon 160 pounds, what does
the man on the back of the wagon weigh?
The ice.

What letter of the alphabet is necessary to
make a shoe?
The last.

Why is "O" the most charitable letter in the
alphabet?

Because it is found oftener than any other in
doing good.—New York Christian Advocate.

ON THE OTHER SIDE OF THE FENCE.

"Now count 'em," said Archie, rolling out the
pretty, rosy apples on the grass. "What beauties!"

Rob, sitting on the lowest limb of the apple
tree where it crossed the fence, looked down on
the boys below. "I'll see how many I have, too,
and then we'll divide even," he told them. Isn't
it good that it's such a great full branch that
comes over our side of the fence? I asked Mr.
Gray if we could have all the apples that fell on
our lot, and he just laughed and said we didn't
have to wait till they fell; all that grew on our
side were ours. Look out, now! I'm going to
jump."

Rob had his hat full of the yellow and rosy
balls, and he poured them out with the others.
"Just eight for each of us," he said, and the boys
began gathering them up. Just then they heard
a little cough that sounded as if some one wanted
to be noticed, but didn't quite like to speak, and
down at the other corner of the fence they saw
a pair of brown eyes looking through at them.

"It's Trudie Jennings," said Archie in a low
voice. "No apples fall on their grass." Then
he called aloud, "Hello, Trudie!"

"Hello!" answered Trudie, glad to be seen.
"You've got some nice—nice day." Trudie sud-
denly decided that it might sound as if she were
hinting to say something about the apples, but
her eager little face told what she was thinking.

"We don't have to give her any," whispered
Lyle. "And there are just enough for three of
us."

"No, we don't have to give her any, but they'd
make even for four folks, too," said Bob, slowly.

"And if we lived on that other side of the
fence," began Archie.

Then Lyle called: "Wait a minute, Trudie;
we're coming over to give you some of our ap-
ples. We'll have just six apiece."

So in a minute or two Trudie's little apron held
a share of the rosy treasures, and Trudie's face
was shining.

"Now, I'm going into the house," she said, "to
divide mine with mother and the baby. Things
always taste sweeter when you divide them."

The boys looked at each other and smiled.
They thought as Trudie did.—The Sunbeam.

A MORE PERTINENT QUESTION.

The daughters of the household, ardent su-
fragists, were talking politics.

"Taft will sweep the country," declared Mabel.

"Wilson will sweep the country," asserted
Maud.

"Roosevelt will sweep the country," averred
Margaret.

At this point father took a hand.

"Never mind about who's going to sweep the
country," said he. "Who's going to sweep this
here kitchen? That's the question now."—Louis-
ville Courier-Journal.

HYMNS WE LOVE.

"Rock of Ages, cleft for me,
Let me hide myself in thee."

To write a hymn that is so popular and so use-
ful as is "Rock of Ages," is a privilege an angel
might covet. It is a universal favorite. The
British Premier, Hon. W. E. Gladstone, made a
version of it in Latin and another in Greek;
Prince Albert, of England, repeated it constantly
on his deathbed. "For," said he, "if in this hour
I had only my worldly honors and dignities to de-
pend upon, I should be poor indeed."

In the year 1756 a young man of sixteen, while
visiting with his mother in Ireland, attended an
evangelistic meeting held in a barn at the village
of Cadymain. At this meeting the young man was
converted. He was none other than Augustus
Montague Toplady, who afterwards wrote this
famous hymn. Of his conversion, Toplady says:
"Strange that I, who had so long sat under the
means of grace in England, should be brought
right unto God in an obscure part of Ireland,
midst a handful of people together in a barn, and
by the ministry of one who could hardly spell his
own name. Surely it was the Lord's doing, and
is marvelous."

At the age of twenty-one Toplady received or-
ders in the Church of England. He was a strong
Calvinist. He was the author of many popular
hymns. He died in 1778. "Rock of Ages" was
first published in "The Gospel Magazine," of
which he was the editor. The hymn has been
more or less altered and rearranged several times
since then, but the sentiment remains the same.
Much of the popularity of the hymn is due to the
revision made by Thomas Cottrill and James
Montgomery.

A poor heathen woman in China, in an effort to
please her Gods, had excavated with her poor,
weak hands a well 20 feet deep, and it was only
after this achievement that she learned of the
free Gospel of salvation. Eighty years old, she
stretched out her aged and crippled fingers, and
sang, as the missionaries had taught her:

"Nothing in my hand I bring,
Simply to thy cross I cling."

The author's main thought is, the holiest man
must say in his prayer:

"Thou must save and thou alone."—Byron
Harwell, in the Southern Churchman.

THE JUST MADE PERFECT.

Some one relating the incidents of a visit to
Luther Burbank's nursery and gardens in Cal-
ifornia said he asked Mr. Burbank what he was
going to do with the ten thousand seedlings
which had failed to fulfill his expectations.
"Throw them on the common pile," was the
prompt reply. "Only one seedling in ten thou-
sand, flower or fruit, is fit to survive. That one
I shall perfect in the course of a few seasons."

Years ago we walked through the series of

studios belonging to a great artist. We paused be-
fore a superb bust which had never been com-
pleted and asked, "What is the reason, Mr. A.,
that you never finished that beautiful head?" "The
marble was not what it should be," he replied,
and showed us a faint blue line running across
the breast. "It doesn't pay," he went on, "to save
and finish anything but the best."

The good man will be saved—and "perfected."
Abraham will be there, more majestic than when
he awed kings by his presence. David will be
there, purified and more songful. John will be
there, with his far-seeing eyes, and Paul, who at
his best only knew in part and prophesied in part,
will come to the fullness of the perfect man in
Christ Jesus.—The Advance.

WONDERFUL SWIMMERS.

Nearly all animals are better swimmers than
man, and take to the water naturally, while he
has to learn to propel himself, says an exchange.
The rhinoceros and hippopotamus are wonderful
swimmers and divers, while the Indian elephant
crosses great rivers with heavy loads. The elk
and the reindeer are first-class swimmers.

The elk keeps his head above water and crosses
directly from bank to bank to avoid turning. The
reindeer, on the other hand, turns as often as
he likes, keeping his head only a little above the
surface. But of all swimmers of all climes the
best, though not the swiftest, is the polar bear,
who passes half of his time in the water. In the
regions he frequents it is invariably cold, and
cold is normally prohibitive to good swimming.
There are bears that can swim from twenty-five
to thirty miles without great effort.

One of the swiftest swimming animals is the
squirrel. A sportsman on one occasion, having
at hand a squirrel born in captivity, which had
never seen water, wanted to see if it could
swim, and took it with him in a rowboat to the
center of the lake. The squirrel turned towards
the bank, head and paws above the water, back
and tail underneath it, and began to swim so
rapidly that it was with the greatest difficulty
that the man recovered it when it neared the
shallow water near the land.

It is said that even many nonaquatic birds will
swim like ducks if an attempt be made to drown
them.—The Presbyterian.

Always buy your large or small
orders for Lumber from
W. W. CARRE CO., Ltd.
NEW ORLEANS, LA.

Will be a Little Late.

"THIS is John. Will be a little late
for dinner to-night. I'm bring-
ing out Mr. Forbush. Expect us about
seven o'clock."

The thoughtful husband never fails
to notify his good wife that he is
going to be late for dinner, or that he
is bringing home a guest.

The Bell Telephone in the home
helps out the housewife in many
ways



Every Bell Telephone
is a
Long Distance Station

Cumberland Telephone & Telegraph Co.

Christian Advocate.

ROBERT A. MEEK, Editor.

CHAS. O. CHALMERS, Publisher.

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Mississippi Conference—Rev. I. W. Cooper, D.D., Rev. C. W. Crisler, Rev. J. D. Ellis.
North Mississippi Conference—Rev. J. T. Murrah, Rev. W. W. Woollard, Rev. H. S. Spraggins.

Editorial.

MEETING OF THE PUBLISHING COMMITTEE.

The annual meeting of the Publishing Committee of the New Orleans Christian Advocate will be held on Wednesday, Oct. 30, at 11 a. m., in the Advocate office.
J. M. HENRY,
Chairman.

CONCERNING THE ADVOCATE.

The Annual Conferences in our territory are near at hand, and our pastors for the next two months will be exceedingly busy rounding out the work of the year. Various claims, all of which are important, will demand their attention, and in most cases it will require aggressive and persistent effort to carry a clean balance sheet to these annual gatherings. Loath as we are to add, even to the slightest extent, to the heavy burdens borne by our faithful preachers, the exigency of the situation forces us to ask them not to forget amid the multiplicity of their duties the claims of the Advocate. On account of the unfavorable seasons, the floods, etc., the year with us has been financially a hard one. These hindrances have lessened our receipts, but have not reduced our expenses.

Much depends upon what is done in behalf of the Conference organ by our pastors and presiding elders within the next sixty days. We urgently request the brethren to do their best for the paper. We have subscriptions expiring in nearly every charge, many of which we have carried for months, hoping to collect for them this fall. If we fail to do this, it will entail upon us a very heavy loss.

There are two things that we especially ask of every pastor: (1) That he try earnestly to induce every person in his charge now receiving the paper to renew his subscription. We feel sure that an energetic effort to do this would yield substantial results. (2) That he try to secure at least one or more new subscribers. Even one additional name on our files from every charge in Mississippi and Louisiana would help appreciably.

We desire to say again, with the utmost possible emphasis, that the success of the Advocate depends chiefly upon our pastors. All other expedients to extend its circulation are insignificant compared with their influence. Without their active co-operation, there is no hope of anything but failure.

The pressure upon us for space is very great. In an important center like New Orleans, and with a constituency covering two States, we ought in reality to issue a larger journal than we are now doing. It is high time that we were having this end in view, and bestirring ourselves to build up the subscription, so as to make its achievement possible. Never was there a time when the Church needed so urgently as now to publish periodicals that bristle with interesting matter from the first page to the last, and to CIRCULATE THEM. Her future depends upon

this to no inconsiderable extent. Her enemy, by means of thousands of printing presses, is scattering broadcast over the land the seeds of vice and death. The only thing that can counteract the effects of this frightful sowing is to scatter far and wide the good seed of the kingdom. And undoubtedly the most effective method of doing this is through the agency of a vigorous and wide-awake weekly press. Surely we have slept long enough, while Satan has been at work. Let us awake, and be up and doing.

We hope that the reports of the brethren at Greenwood, Hazlehurst, and Monroe will enable the Advocate to enter upon the new year in a better condition than ever before in its history. This is quite possible, if every man will do what he can.

MINISTERS ON THE HUSTINGS.

It has been announced in the papers that the Rev. J. Wesley Hill, a Northern Methodist minister, who for some time has been engaged in other work than that of the pastorate, and the Rev. Mr. Gilchrist, a Unitarian ex-pastor in New Orleans, who has been operating in this city a secular organization called The Forum, are soon to take the stump for President Taft, the former to orate in Chicago and the Northwest, and the latter in Louisiana. Ordinarily this announcement would lead us to register a ringing protest against preachers lowering the dignity of their high calling by mixing up in politics, but in the present instance we feel that we can best give expression to our sentiments by relating an incident that occurred in a political campaign in Mississippi some years ago. It was at the time that the Farmer's Alliance was very strong and there was a disposition prevalent throughout the State not to elect lawyers to office.

In a certain county a little pettifogger, who had never had a case outside of the Justice of the Peace Court, and was not fit to practice in that, declared himself a candidate for the State Legislature. He soon found the tide running strongly against him because of his remote connection with the legal profession; so in a speech at a barbecue where a large crowd was gathered he sought to allay this prejudice by making an appeal substantially as follows: "It is urged that I should not be elected because I am a lawyer; there are some attorneys against whom this objection might properly have weight, but you know, fellow-citizens, that I am not a lawyer TO HURT."

So there are some men who carry the word "Reverend" before their names who are NOT PREACHERS TO HURT, and who can scarcely be expected to have a due regard for the proprieties of the ministerial calling. There is little occasion for surprise when they break over bounds and make a spectacle of themselves.

MR. ROOSEVELT IN NEW ORLEANS.

Ex-President Roosevelt, the nominee of the Progressive party for the Presidency of the United States, spent last Friday in New Orleans. He arrived by the way of the I. C. Railroad about ten o'clock and was greeted by a large crowd at the depot. He and his party were carried over the city in automobiles, after which they went to the Grunewald Hotel, where arrangements had been made for them. At the noon hour the ex-President lunched informally with a select company of his friends and supporters at Antoine's Restaurant in the French section of the city; he then returned to the Grunewald and rested until 3:30 o'clock, the hour when he was to make a public address at the Winter Garden on Baronne Street, near Poydras. The audience which assembled to hear him was an immense one, overflowing the vast building, which seats 3000 people, and extending far out into the street.

As the Advocate has no connection with politics, we shall have nothing to say as to the matter of Mr. Roosevelt's speech. From his standpoint, it was a very adroit and able utterance, one

which only a man of unusual mentality could have made. Indeed, as a speaker he went far beyond our expectations. His bearing before the audience was easy and graceful, his manner was deliberate and impressive, his gestures were forceful and appropriate, his articulation was distinct, and his voice, though not rounded and full, was well modulated and carried admirably. He held the attention of the vast throng marvelously well, an was frequently cheered, though it seemed to us that a large majority of those present were not in sympathy with him. On the whole, we doubt whether there is in the nation a man who is more effective than he on the hustings. He lacks the powerful voice and smoothness of Mr. Bryan, but is more direct and incisive and gets into closer touch with his hearers. Whatever may be his future, it must be admitted that Mr. Roosevelt is an extraordinary personality—a man of remarkable intellect, great administrative ability, and tremendous force. Whether he uses it wisely or not, he has an immense capacity for achievement.

PERSONAL AND OTHER NOTES.

Rev. A. W. Turner, the Louisiana Conference Evangelist, was in New Orleans last Monday.

Rev. W. F. McCrory, our pastor at Rocky Springs, Miss., was in New Orleans last Tuesday, and paid the Advocate an appreciated call. He was in the city to consult an oculist.

Dr. J. M. Henry, presiding elder of the New Orleans District, and Dr. J. W. Moore, pastor of First Church, New Orleans, spent last Sunday in Crowley, La., where they went to meet Bishop Mouzon.

A general forward movement is being made on the Belle City (La.) Circuit, of which Rev. Louis Hoffpauir is the young and vigorous pastor. Hays, one of the points on the charge, is planning to erect a new church in the near future.

Do not forget that Work Day is near at hand for both the Louisiana Orphanage at Ruston and the Mississippi Orphanage at Jackson. October 12 is the Louisiana Orphanage Work Day, and October 19 is the Mississippi Orphanage Work Day.

Rev. H. M. Johnson reports favorably of conditions at Summit and East McComb, and thinks that, notwithstanding unfavorable circumstances, the outlook is encouraging. He expected to begin a series of revival services at East McComb last Sunday.

A ladies' Sunday school class at Lake Arthur, La., has taken the name of Eliza Isles, in honor of Miss Eliza Isles, who is a deaconess at Houma. Miss Isles is a native of Calcasieu Parish, in which Lake Arthur was located until the recent division of that parish.

Rev. T. E. Gregory, of Tyro, Miss., writes as follows: "Sister Mollie McKie, a daughter of Rev. R. P. Goar, died here on September 23. She was a devout Christian." We extend sympathy to the bereaved, and pray that the Heavenly Father may comfort and sustain them.

We make grateful acknowledgment to Mrs. W. L. Gilmer for a list of six subscriptions, sent from Stonewall, La. She also favored us with an interesting account of the revival services held at that place, which appears elsewhere in this issue of the Advocate. We shall not soon forget this kindly service.

Good reports are coming from Gueydan and Abbeville, La., where Rev. J. D. Nesom serves as fine a class of people as are to be found in South Louisiana. Brother Nesom is just finishing his first year on this charge, and will make a flattering report at the coming session of the Louisiana Conference.

On Sunday morning, September 22, a fine ten-pound boy found his way into the parsonage home of Rev. and Mrs. M. A. Burns, at Greenwood Springs, Miss. When the message was sent us, both the mother and little one were reported to be doing finely. We extend to the happy parents our most hearty congratulations.

In forwarding some subscriptions to this office, for which we extend him thanks, Rev. R. H. Bamberg, of Vernon, La., adds: "The work is progressing very well in this charge. We have been blessed with some good meetings, and some of our churches are in better condition than they have been in for quite awhile."

Rev. Felix R. Hill, Jr., the pastor of Noel Memorial Church, Shreveport, has been invited to deliver an address on "Heroes of the Lalty in the Early History of Tennessee Methodism" on the occasion of the centennial of the organization of the Tennessee Conference, which will be

celebrated in McKendree Church, Nashville, on October 9.

Rev. A. A. Bernard, who is supplying the Rayne (La.) charge, is reported as doing a good work.

That worthy veteran of the North Mississippi Conference, Dr. T. C. Wier, is visiting relatives in Muskogee, Oklahoma. We have in hand an interesting letter from his facile pen, which reached us too late for this issue of the Advocate, but which we will let our readers enjoy next week.

We publish this week a most interesting letter from Mrs. E. R. Kennedy, one of Louisiana Methodism's foremost workers, who has been spending some time at Mount Vernon, New York. No matter whether she is at home or is tarrying at some far-away place, the Master's work is ever uppermost in her mind. Do not fail to read her helpful message.

In a note written from Tupelo, Miss., Rev. L. B. Hankins says: "I am at home again after spending seven weeks in revival meetings with Brothers Sargent and Burns. These brethren are in high favor with their flocks, and their meetings were very successful. It has been a season of refreshing to me to be with these worthy pastors and their good people."

The press dispatches report that Baron Yun Chi Ho and five other alleged leaders in the conspiracy to assassinate the Japanese Governor General of Korea have been convicted, and each of them sentenced to serve a term of ten years in prison. Eighteen others were given a sentence of seven years; forty, six years; and forty-two, five years. Seventeen were acquitted.

Rev. C. C. Selecman, who served a part of this year as pastor in New Orleans, was stationed at Webb City, Mo., at the session of the Southwest Missouri Conference which adjourned last week. Brother Selecman had been serving the Webb City charge for the past four months.

Rev. H. B. Thomason, formerly a preacher in the Louisiana Conference, but now of Oklahoma, recently held a very successful meeting at the Bayou Chicot Church, near St. Landry, La., where he was formerly the pastor. He was ably assisted by Rev. G. A. Morgan, of Washington, La., and Rev. W. B. Peritt, of Marksville, La. The result of the meeting was 19 accessions to the Church by profession of faith.

Despite the fact that many things have hindered the work in his field, Rev. S. W. Vowell writes hopefully of the prospect in the Rural Hill (Miss.) charge. At his request we have sent him some sample copies of the Advocate, and he will endeavor to extend the circulation of the Conference organ among his people. We have little doubt that we shall hear from his efforts in this direction.

Bishop Mouzon spent last Sunday in Crowley, La., where he preached to a large audience in the morning and was the principal speaker at a rally held Sunday night in the interest of the new church which is being built there. On Monday evening he attended a banquet in Lake Charles, given by the Adult Bible Class, of which Brother J. B. Kent is the teacher. His address before that body was reported as inspirational.

From the issue of the Carrollton (Miss.) Conservative of September 28, we take the following: "Rev. G. W. Bachman pleased and helped a good congregation at prayer meeting in the Methodist Church last Wednesday evening. Mr. Bachman is always a favorite in our town. He remarked on the large number of persons who were present, saying, 'Many towns larger than Carrollton do not have so many at prayer meeting.'"

Rev. M. L. White, of Prentiss, Miss., assisted Rev. W. S. Waldrop in a successful meeting at Jamestown, on the Great Northern Railroad, week before last. There were 15 accessions to the Church and 8 infants were baptised. He reports that Brother Waldrop is doing a fine work and that he is held in high esteem by his people. Brother White stated that he had an engagement to be with Brother Flurry in a protracted meeting at New Zion this week.

In a business note to this office, written on September 30, Rev. T. D. Lipscomb, makes the following reference to his meeting, which is now in progress: "We are having a real revival in Sildell. Some souls have been saved; many others blessed, and more than fifteen family altars have been erected. Our services will continue for a few days longer. Brother S. L. Riggs is doing the preaching, and he is reaching the people with his earnest messages."

At the District Conference held in Lake Arthur last May, the Lafayette District adopted a resolution commending a movement to bring about closer fraternal relations between the Northern Methodists and our Church in that territory. As a result of the effort, the Boards of Stewards of the two Churches in Lake Charles recently held a joint meeting in our church, where matters of common interest were discussed. A union re-

vival meeting will soon be held by the two Lake Charles Methodist churches.

Rev. W. L. Kleinschmidt has had a gracious meeting at Jena, La., in which he had the assistance of Rev. W. W. Perry, of Shreveport. He will tell of it in our "Tidings from the Field" department next week.

The Sunday school of the First Methodist Church of Shreveport has adopted as its Rally Cry, "Twelve Hundred Pupils." The attendance upon the Epworth League service every Sunday is reported to be a hundred or more. Truly, this is a great congregation, and in the person of Dr. G. E. Cameron it has a leader who really leads.

Rev. H. C. Gatlin, in a business note to this office, thus refers to the recent session of the Southwest Missouri Conference and his last year's work: "The Conference was a good one. By appointment of the Bishop, I go to a new field next year, Chilhowie. We had a very pleasant and successful pastorate at Appleton City. About \$300 was spent in improving the church; the congregation grew in numbers, and, best of all, I will leave it stronger spiritually."

In sending in his fourth round of appointments, Rev. C. C. Miller, presiding elder of the Baton Rouge District, speaks encouragingly of the work under his supervision. Brother Miller is winding up a quadrennium of service in his present position, and it has been of a high order. He has wrought well, and the brethren of the Baton Rouge District, both clerical and lay, will give him up with regret. Not the least of his resources is the cheering sunshine that he takes with him wherever he goes.

Rev. Olin Ray, pastor of the Grenada (Miss.) circuit, has lately brought us under obligations to him for some effective work done for the Advocate. Brother Ray has returned to Millsaps College and resumed his course of study, but will continue to meet his appointments and look after his charge. Of affairs at Millsaps, he says: "We have had a good opening, and everything is moving along smoothly. Dr. Watkins has won the confidence and respect of all, and the prospects for the College were never so bright."

Dr. J. T. Sawyer occupied the pulpit of the Lake View Presbyterian Church, of this city, last Sunday at 11 o'clock. He reports that he had an attentive congregation and a good service. He also had an engagement to preach for the Presbyterians at Westwego, across the river, in the afternoon, but the constant downpour of rain prevented him from doing so. Dr. Sawyer is often called upon for pulpit service by other denominations, as well as by his own, and never fails to give a helpful message to those who are so fortunate as to hear him.

Rev. A. W. O'Bryant, one of the stirring local preachers within the bounds of the Mississippi Conference, sends us the following report of a meeting in which he took an active part: "We have just closed a successful meeting at Harvard Schoolhouse (Old Mt. Carmel), ten miles east of Quitman, Miss. Visible results were not lacking, several being converted. Rev. R. E. Rutledge, of Daleville, did all the preaching, except three sermons which were delivered by the writer and Rev. A. V. Davis, of De Soto. We hope to organize a church at this place in the near future."

Mrs. M. E. Carr, of Oak Ridge, La., in ordering us to continue to send her the Conference organ, says: "I am forwarding you \$1.50 to pay for my subscription to the New Orleans Christian Advocate one year in advance. I do not think I have failed to make such a remittance for thirty years or more." It is generally those Methodists who take their church paper the longest who most appreciate it. And we confess to a partiality for our long-time readers and supporters. May the loving Heavenly Father richly bless them every one and make their paths shine more and more unto the perfect day.

Rev. E. C. Sullivan, of Ebenezer, Miss., under date of Sept. 23, writes: "This charge is mourning the death of Brother W. R. Broom, our recording steward. His place as a church official will be hard to fill. But we trust that our loss has been to him a great gain." Rapidly God's servants are gathering home; we miss them sorely when they go and sigh for their companionship, but the purpose of our existence here is to prepare us for a loftier one in eternity. To a Christian, death is but the beginning of life, and if we are faithful, we may hope to overtake those who have preceded us in the Heavenly City.

Rev. George R. Stuart, of Cleveland, Tenn., sends us the following statement: "To save large and useless correspondence please allow me to say through your columns that after I enter the pastorate on the first of October, I cannot make engagements for evangelistic work outside of my own Conference. My singer, J. Dale Stentz, who has had charge of the music in my meetings and is one of the best soloists and choir leaders

I have ever had, will assist pastors in revival work. Any pastor needing some one to take care of the entire singing proposition may secure this man, whom I unreservedly recommend, by writing him at Cleveland, Tenn."

Miss Elizabeth Kilpatrick, the efficient Sunday school field worker of the North Mississippi Conference, writes of two Sunday schools that were expecting to observe Rally Day last Sunday, having carefully planned and prepared for the occasion. One was at West Point, where the principal address was to be made by Mr. R. M. Weaver, of Corinth. The other was at Greenville, where Mrs. Edmund Taylor, Mr. W. P. Kretschmar, and Miss Kilpatrick were down for the discussion of important questions. Brothers Lewis and Lagrone are 'progressive' pastors, and are usually found abreast of the foremost in all the forward movements of the Church.

From the Raleigh Christian Advocate of September 19, we take the following: "Dr. F. N. Parker, of the Chair of Biblical Literature of Trinity College, occupied the pulpit at Edenton Street (Raleigh) last Sunday morning. We regret that our duties called us out of the city so that we could not hear him, but echoes of his address that reached our ears indicate that he reached a high mark. We should expect nothing else. Dr. Parker is a finished scholar and a profound thinker. There is no stronger man among us. And he had a great theme. The campaign for the endowment fund is on in Raleigh this week, but we go to press too soon to report the result."

We acknowledge the reception of a pamphlet, entitled "The Minister's High Calling," by Professor Thomas Carter of Vanderbilt University. It is an illuminating discussion of a great theme—scholarly, discriminating, and most suggestive. Dr. Carter in preparing this paper, and the Ministerial Training and Supply Department of our General Board of Education in printing and distributing it, have rendered the Church an important service. It ought to be read by every pastor in Southern Methodism and placed in the hands of our young men who are disposed to be active in Christian work. It is well calculated to help them, and might open for some of them the way into a larger field of usefulness.

Rev. H. Armstrong, one of the honored superannuates of the Louisiana Conference, still finds work to do for the Master and is accomplishing much good by his labors. He says: "I am preaching this year at the same places I did last year, being thus employed three Sundays in each month, and sometimes four, and I can truly report improvement. At Riverton the fathers and mothers and children attend preaching, and for two or three months they have had a good Sunday school, which is well supplied with our literature. There is no organized church at this point, but I have managed to secure a few subscribers to the Advocate. The congregations have greatly improved, and with a proper effort and good help, I think there would be a sweeping revival. I have been preaching at Olla, my home, from two to four times a month for four years and nine months. The attendance and order have been good, and there has seemed to be an increasing solemnity among the hearers." Brother Armstrong also states that Olla has lately enjoyed a good meeting, which was conducted by evangelists of the Methodist Protestant Church, and which resulted in about 35 conversions.

Mansfield Female College

MANSFIELD, LA.

Mansfield Female College has opened with the largest number of boarding students in many years, and the patronage from the town is larger than usual.

Friends of the College in town and in Shreveport have "showered" us with handsomely papered rooms, table linen, and table ware, and other friends have sent us of the choicest girls in all Louisiana, with one or two from another State.

We do not propose to encroach on the territory of another Conference school, nor cut terms to induce. The College will welcome those who may wish to come from other States, but our field should furnish more girls than we can now accommodate.

We want ten girls in the next ten days. Let every friend get busy and it will be easy to do.

Write,

R. E. BOBBITT, President.

Obituaries.

Obituaries not over two hundred words in length will be published free of charge. All over two hundred words will be charged at the rate of 1 cent a word. Count the words and send the amount necessary with the obituary. That will save trouble all around.

JULIA E. DOWDLE was born in Lowndes County, Miss., January 23, 1849, and died August 9, 1912. In youth she joined the Methodist Church. After some years she transferred her membership to the Cumberland Presbyterian Church. Her's was a life of afflictions, but she trusted in God. For more than twenty years she was a constant attendant at the bedside of her paralyzed daughter, all the time suffering pain in her own body. Edith, the daughter, survives her mother, and is now cared for by her faithful Aunt Esther, who, we pray, may be sustained by our kind Heavenly Father, whose watchful eye is never closed, and who notes even so small a thing as the sparrow's fall. Across the river of death there is a sweet rest for those who have been much weary on this earth.

A FRIEND.

On September 10 the death angel visited the home of Mr. and Mrs. Burt Atwood and took away their precious baby, little **NOVAL**. He was three months and five days old, and was a sweet little child. It was hard to give him up, but we know that God found a better place than this world for him. Little Noval suffered a great deal, but he is now at rest. Weep not, father, mother and friends, for heaven is made brighter by his going. Let us so live that we may meet him around God's throne where there will be no more parting. We visited him a short time before his death, and found him in great pain. The clouds hang heavily over us now, but there is the rainbow of promise that assures us that by trusting in Christ we may overcome sin and gain an eternal victory over the grave, and meet our loved one in the bright beyond.

MADIE and MAUD SHERMAN.

On Thursday morning, September 12, the spirit of Rev. W. B. HULL returned unto God who gave it. His end was peaceful. He fell like ripe fruit into nature's lap, and was with ease gathered, not harshly plucked. He was buried Friday morning at Liberty Hill Cemetery, four miles west of McGool. The funeral service, conducted by Rev. V. C. Curtis, of Kosciusko, was largely attended. A choir, specially selected for the occasion, rendered his favorite hymns: "Savior More Than Life To Me," "Up to the Beautiful Giver of Life," "Jesus Lover of My Soul," and "Nearer My God to Thee." Brother Hull died in his 79th year. He served his beloved Southland as sergeant and lieutenant in Company "D," Thirty-seventh Mississippi regiment. He was licensed to preach during the year 1870. In every walk of life, as Christian, husband, father, friend, he was true. It may be truly said of him, "He went about doing good." With kindly word and action he wrote his name upon the hearts of men and long will the influence of his pure, useful life live to ennoble and to bless all whose privilege and pleasure it was to know him.

P. F. LUTER.

Mrs. **EMMA OLIVIA ROPER** was born August 24, 1865, in Lauderdale County, Miss., near Meridian, and departed this life August 28, 1912, at her home in Lake Como, Jasper County, Miss. She was the daughter of Jacob and Cecil Nichols, and was married to B. F. Roper on January 17, 1884. Unto them were born thirteen children, nine of whom, with her

husband, survive her. The family moved to Jasper County in 1898. Sister Roper suffered greatly the last several months of her life, being afflicted with cancer. In all her sufferings she was patient and submissive, being sustained by an unshaken faith in God. She dated her conversion back to the time when she was eighteen years old, though she did not unite with the Church until later in life. She joined at Holder's Church in August, 1909. She will be greatly missed in the community where she lived, for she was an excellent neighbor and was untiring in service for all who needed her aid. She had several special manifestations of acceptance with God during her last illness, and died triumphantly. We pray God's blessings upon the bereaved husband and children. Her pastor, **W. A. HAYS**.

Mrs. **MARY M. HALL**, nee Sharkey, was born October 10, 1829, and died May 18, 1911. She came to Leake County, Miss., in 1836; was married to R. J. Hall on December 24, 1846, and joined the M. E. Church, South, at the age of twelve, of which she remained a member till called to her reward. She lived a consistent, Christian life, her influence being felt for good. The members of the family say that it was real comforting to be with her during her last illness. Rev. M. L. White, who was her pastor for four years, pays to her the following tribute: "She was one of the connecting links with the old-fashioned Methodism in the days of Lorenzo Dow, Vick, Owen, C. K. Marshall, and John Lane; was baptized by the latter in infancy; lived in the Roberson road, or trace, that led from Jackson to Tennessee and Kentucky, and also near the Natchez trace, and had the opportunity of meeting the great men of Methodism who often spent nights at her father's house. I have sat for hours and heard her tell of those pioneer preachers, and of the great meetings at Hopocca church. Sister Hall was one of the greatest women I ever knew; strictly spiritual; perfectly loyal to the Church; a preacher's friend and counselor, and was liberal with her money to the very last. Her home was the preacher's home always. Everybody loved and revered her. I was greatly grieved on hearing of her death, but was not surprised that she died well." May her mantle fall upon many others. "Blessed are the dead which die in the Lord, that they may rest from their labors, and their works do follow them."

R. T. PICKETT.

Mrs. **CORDELIA COKER** was born May 17, 1843, in Alabama, and died July 16, 1912, at the home of her son, Samuel, near Yazoo City, Miss. When she was a small child Sister Coker's parents moved their family to Deasonville, Miss. There she spent her youth, and on October 4, 1860, she was married to Mr. John Coker. They made their home near Eden, Miss., where they lived happily together until Mr. Coker's death on December 15, 1895. Nine children were born to them, five of whom became grown: one daughter, Mrs. Ousely, preceded her mother to heaven several years ago. The surviving children are Robert J., Samuel B., John N., and Miss Mary. Sister Coker joined the M. E. Church, South, in her childhood and until her death was a consistent and faithful Christian and church member. She was not demonstrative, but in a modest way she did sincere service in our Father's Kingdom. Though practically an invalid for many years, she faithfully discharged the duties incident to rearing a large family and also tenderly cared for two infirm orphans. Her life was, indeed, full of cares and sorrows, yet no one was ever more

cheerful and optimistic. All who knew her will miss this kind, sweet old mother in Israel.

F. L. APPLEWHITE.

On February 4, 1844, in Alabama, **HILLIARD W. HUNTER** was born. At the age fifteen he joined the Methodist Church. Beginning at seventeen years of age, he served four years, and won distinction in the Confederate army. In 1869 he was married to Miss Eliza Ann Jones, daughter of Rev. William S. Jones. After her death, in 1881, he married Miss Mary E. Foster, daughter of Rev. Thomas L. Foster, of precious memory. For nearly fifty years he was a member of the Masonic fraternity. At different times he served his State nobly in affairs of public trust. He died in his home in Water Valley, Miss., July 10, 1911. The widow and nine children survive him. All of them are Methodists. The boys and girls are an honor to their parents.

The above is a brief outline of the life record of a noble, good man—a gentleman, a patriot, a Christian. Though practically an invalid for many years, Brother Hunter never lost control of himself. First of all, he was true to God. For perhaps fifty years he was an officer in the Church, whose doctrines he lived, and whose policy he loved. Faithfulness is the word that describes his character, in every relation. I never knew a truer, cleaner, fairer man. No man's bond was better than his word. No one ever had a better neighbor than was found in him. There was no mistaking his position on any question—moral or political. He said but little, but meant what he said and said what he meant. No honest man could misinterpret his contract; no truthful man ever questioned his sincerity; no manly man ever doubted his courage. He was as brave as Julius Caesar and yet as timid as a child. He never bragged, but he never ran; he never swaggered, but he never flinched. In the competition of this materialistic age, he plead no consideration except that which is due an honest man—courtesy and fairness. His record as a soldier would be a credit to any State. His loyalty as a citizen, all men respect who delight in faithfulness. His devotion to God and his Church was beautiful in its simplicity, constancy and sincerity. His "daily walk" was that of a model of Christian husbandhood and fatherhood.

Better than "millions of money," the heritage he left his family—an untarnished name and a blameless character. If they are faithful, as he was faithful, all of them will meet in blessed reunion, "when the mists have rolled away."

J. E. CUNNINGHAM.

Aberdeen, Miss.

A GREAT MEETING.

Dear Brother Meek: Great revivals have swept over the entire Chunky charge, but the greatest of all was the meeting held at the Cotton States Lumber Company's logging camp, seven miles north of Meehan, Miss. I began the meeting there on Friday night before the second Sunday in September, and on Monday I was re-enforced by the coming of Brothers Dan and John Kelley. Brother John did the singing and Brother Dan did the preaching. The attendance and interest were good from the beginning. I do not think that, under the circumstances, it will be saying too much to say that it was the greatest meeting Rev. Dan Kelley ever held. Some people hooted at the idea of going out into the woods to hold a meeting among the log cutters. We went, just the same and built a large camp shed, 30 by 40 feet in size, and seated it well. The lumber company furnished the

lumber. We had large crowds all the time, especially at night; the men had to work during the day meetings. The result of the meeting was a large number of conversions, and 69 additions to the Church. Possibly others will join later. A Sunday school and prayer meeting were organized, and a thank offering of \$141.10 was taken to cover the expenses of the meeting. I could say more, but it is sufficient to say that this was one of the greatest meetings the writer was ever in. To God be all the glory. Amen.

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Page 16

Tidings From the Field

Bayou Chicot, La.

The Bayou Chicot church had a glorious meeting and the membership was greatly revived and built up by the able preaching of Brother H. B. Thomason, of Oklahoma, who came all the way down here to preach to the people of Chicot. He was our pastor five years ago, and the people had great confidence in him. The work he did here probably no other one could have done; he was assisted by Brother Morgan and also by Brother W. B. Peritt. His singing was also much appreciated. Nineteen united with the Church on profession of faith. Our eyes beheld glorious things; we saw eight bright, young men go up to the altar for membership. C. T. THOMPSON.

Hesterville, Miss.

Dear Brother Meek: I enjoy reading the Advocate very much. My work here is moving along nicely. We have had excellent meetings all over the work. Our congregations were fine and we have had a good many additions to the membership. Brother Armour helped us two days at Bethel. He did some good preaching, and we all enjoyed his sermons very much. I am going after the benevolent collections now in earnest, as we have our protracted meetings out of the way. We already have considerable part of the money subscribed. I shall try to raise these assessments by personal effort. We have our committees, but I intend to work in private as well as in public. We have a good, loyal people here at Hesterville; all they need is developing. E. C. NEWBERN, P. C.

Stonewall, La.

The protracted meeting held at this place in August was the best held here in many years. Great good was accomplished. The preaching was done by Rev. P. M. Brown, the presiding elder of this district, who is well known and loved here. The sermons were of the pure gospel type—full of power. The morning services were especially blessed. All Christians, no matter of what denomination, joined in these services, and were built up in the most holy faith. There were several bright conversions, and a number who had been members of the Church for years received the assurance that they were children of God. The meeting was closed by Rev. W. R. Harvell, the faithful pastor, who had labored long and earnestly for the conversion of the unsaved and whose heart was made glad. Nine new members were received into the Church. Mrs. W. L. GILMER.

Many, La.

Perhaps a letter from the Many Charge will not be out of place; especially as I am closing out my fourth year, and must soon leave the field to other hands. Here at Many we have done some good work. We have built a handsome addition to the church, painted it on the outside, and papered it on the inside, and stained and varnished all the church furniture. As a result the building is now quite pretty and attractive. They have a good parsonage, which is very well furnished; and, best of all, a people as good as the best. We have had three protracted meetings this year, but they were not revivals. One of the appointments on the Many Circuit (Laring) will be moved to Oakdale. This appointment is composed of as fine Christian people as can be found anywhere; and they will make possible the building up of a good,

strong station at Oakdale. But Many will still be a good place, and will take good care of a preacher. They deserve, and will, we are sure, receive a good man. There is something of sadness to a pastor who has served a people for a four-year term, in the coming of Conference, when he knows that he must move. But there is joy in the thought that Methodism is like a family, and that there is always work and always love. So we are ready to receive marching orders at Conference.

B. H. SHEPPARD, P. C.

Church Point, La.

Dear Doctor Meek: As a I about through with my protracted meetings for this season (four in all), with your permission, I would like to report some of the visible results. At Long Point we held our meeting under a large tabernacle. There were more than 500 people at many of the services. Brother M. Hebert did the preaching. There were two additions by certificate. The people were benefited and love Brother Hebert. Next we were at Branch. Brother C. C. Weir assisted me in this meeting. Four united with the Church on profession of faith. Brother Weir certainly endeared himself to the people at Branch. The next meeting was at Church Point, where Rev. B. D. Boddie assisted me. We had six additions to the Church on profession of faith. We closed our last meeting on Monday night at the Prudhomme church. Brother Boddie was with me here also. Fifteen were received into the Church on profession of faith, with one to be received later—all young people. We have had 30 accessions to the Church to date, all on profession of faith except three. We have some money pledged to paint our church at Church Point. As the rice harvesting season is now at hand, I expect to make an earnest effort to collect our Conference claims.—H. B. Vandenburg, P. C.

Bayou Pierre (Miss.) Circuit.

Please allow me space in the Advocate to tell of my work. In some respects we have thus far had a good year. We count ourselves fortunate in having had good help in our protracted meetings during the summer, and the results were good at each one of our churches. The following brethren came to us: Revs. J. Lloyd Decell, H. B. Watkins, R. H. Barr and J. T. Leggett. We regret very much that Brother Leggett, our beloved presiding elder, had to leave us (on account of having taken sick) before our Sweet Water meeting closed. On the evening of August 8, we received a most hearty pounding at the hands of our good people of the Center Point Church. I must confess that we were just a little excited when the buggies and wagons rolled up in front of the parsonage, but we soon overcame the excitement and invited all to come in. Dr. Meek, you would have enjoyed seeing this heavy-set preacher moving somewhat swiftly around the parsonage. I will not attempt to enumerate the nice things brought us, but will say that as a result of the pounding, we have enough sugar to last us till Conference, and a large quantity of rice and coffee. My horse looks more attractive, having recently received a new set of harness, which was presented by the good people of the Center Point and Pleasant Valley churches. We are thankful for the good things that have been given us, to one and all. That God may wonderfully bless and keep them is the prayer of their pastor. JASPER L. SMITH.

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It will be noticed in the printed list of candidates below that there are no names except those from Louisiana. After consulting with the leaders in Mississippi, where thus far there had been practically no interest in the contest, we decided to settle with those who had sent in subscriptions from the State of Mississippi and discontinue the contest in that State.

The contest, however, is on in full blast in Louisiana. The leader is less than 150 votes ahead, and it might be said that the leader secured one-third of her votes within one week's time. You could put yourself at the top if you would just settle down to hard work and try. Let us hear from every candidate in Louisiana with a fine list of subscribers.

The following is a list of the four leaders:

	Votes
Miss Emmie Peairs, Slaughter,	13,567
Miss Belle M. Roberts, Franklin,	13,425
Miss Ada Parker, New Orleans,	11,750
Mrs. E. M. Henning, Alexandria,	2,200

The following are contestants whose votes fall below the above lists:

Mrs. Sudie Lingle, Shreveport, La.
Mrs. T. D. Lipscomb, Slidell, La.
Miss Ella M. Leslie, Ruston, La.
Mrs. T. V. Peters, Isabel, La.

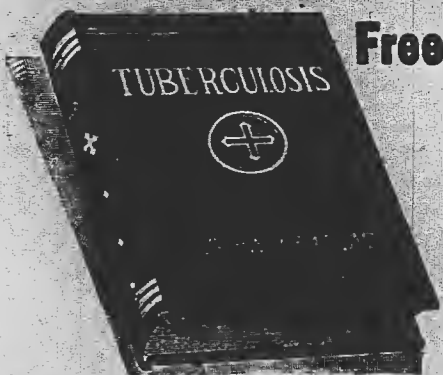
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There is pressing need just now for every dollar due for books. Most of the dues are for small amounts, in each case, but the aggregate means much to the Colporteur. Some of these accounts have already run far over the time limit of three months. Therefore, it is sincerely hoped that all concerned who read this will remit promptly, "lest we forget."

Among the many good books (new ones) for fall and winter reading, we note for the preachers and intellectual laymen that great one by Dr. J. W. Lee, "The Religion of Science," the price of which is \$1.50; and for the boys and girls of all ages, those charming books of the Willie Wyld Series—"The Voyage to Zanzibar," "Hunting Wild Game in Africa," "Lost in The Jungles"—50 cents each, postpaid. For these and others wanted, let us have orders promptly and rapidly, or invitations to "come with the books," and thus keeping us very busy till the Conferences.

G. W. BACHMAN.

Winona, Miss., Sept 28, 1912.

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QUARTERLY CONFERENCES.

LOUISIANA CONFERENCE.

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St. Francisville, at St. F. Oct. 5, 6
Plaquemine Oct. 8
East Feliciana, at Gilead. Oct. 10
Wilson, at Pine Grove Oct. 12, 13
Clinton and Jackson, at
Clinton Oct. 13, 14
Baker, at Blackwater Oct. 19, 20
Zachary, at Ethel Oct. 21
Baton Rouge—First Oct. 27, 28
Baton Rouge—Second Oct. 27, 28
Tickfaw, at Red Oak Nov. 2, 3
Amite City Nov. 4
Pine Grove, at Killian Nov. 5

Ponchatoula, at Wesley .. Nov. 7
Denham Springs, at Live Oak, Nov. 9, 10
St. Helena, at Greensburg Nov. 16, 17
Kentwood Nov. 18
Port Vincent, at Maurepas Nov. 23, 24
Mt. Hermon, at Mt. H. Nov. 28
Franklinton Nov. 30, Dec. 1
Hammond Dec. 8
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✓ Marriages

On September 4, 1912, in Meridian, Miss., by Rev. Isaac L. Peebles, Mr. H. S. BURNETT and Miss MAUD WHITE.

On Aug. 28, 1912, by Rev. D. F. Vickers at the parsonage in Rose Hill, Miss., Mr. D. W. McLINDON, of Laurel, Miss., and Miss CLYDE DAVIS, of Rose Hill.

On September 12, 1912, at the home of the bride's parents, Mr. and Mrs. Calvin Clark, near Lott, La., by Rev. J. Wilson Brown, WM. LEE PICKETT, D. D. S., and Miss HATTIE CORINNE CLARK.

In the Methodist parsonage at Oryka, Miss., on Thursday, September 19, 1912, Mr. JOHN P. WOLFE, of McComb, and Miss CASSIE VARNADO, of Oryka, Rev. J. Lloyd Decell officiating.

At the Methodist Church at Henry, La., on September 18, 1912, by Rev. J. H. Hoffpauir, Mr. JESSE DEHART and Miss MARY R. RAMKE, both of Bancker, La.

At the Methodist Church at Henry, La., on Sept. 11, 1912, by Rev. J. H. Hoffpauir, Mr. LAWRENCE F. STINE, of Caldwell County, N. C., and Miss NELLIE D. BURT, of Henry, La.

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See Announcement on
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The Sunday School.

NEWS AND NOTES.

By Miss Elizabeth Kilpatrick.

One progressive Men's Class is now using half a column in the county paper for announcements, class news, and helpful suggestions.

In the vocabulary of the Wesley Adult Classes all men are brothers. To its sympathy, compassion and aid, no other commendation is required than the need of a fellow-man for whom Christ died.

"The strength of an army does not consist in the number of men alone, as Xerxes discovered long ago, but in the kind of men—in their strength and courage, in their power of united action."

Many beautiful and helpful Rally Day exercises have been held, but quite a goodly number of schools have not yet won the "Harvest Home" blessing. However, October is quite as good a month as September for the accentuation and observance of this day.

One rather young woman, who has only had six days in school in all of her life, has organized a factory settlement into a really good Sunday school. They have no suitable room and meet out of doors close by the factory. Such interest, in the face of such odds, puts most of us to shame.

Mrs. J. J. Garner's fine Men's Class at Lula is doing a great work. They have sent a large and interesting collection of books, magazines, etc., to the State Penitentiary. Mr. Caswell, class president, writes of the good the class is doing along many lines and of its value to the town and church.

A bright and clever teacher of boys, who has some fine ones of her own, has stretched a tent right by the church, and all during these heated months has taught her lessons under it. She has thus kept them interested, and concentrated their attention on matters pertaining to the Bible and Sunday school.

Nicholas Murray Butler says: "The neglect of the English Bible on the part of the rising generation strikes out of their consciousness one element—the one that for centuries has been the controlling element in the production of our civilization and mine." Our people dare not neglect the reading and study of the Scriptures.

Christian activity is a necessary correlative of really successful teaching. Give a man, woman or child a task and you have won his interest as well as his energies. "Impression, minus expression, means spiritual loss." "Impression, plus expression, means the building of Christian character." Men will often tell you they have let the Church alone because the Church has not set them to doing a man's work.

To accomplish the real mission of the Sunday school, there are several forward steps to be taken: (1) a closer relationship must be secured between Church boards and the Sunday school; (2) more time must be given in which to do the work; (3) a sincere effort must be made for more adequate equipment; (4) trained leadership must be emphasized, and may be accomplished by: (a) Our colleges and seminaries, from which we should expect trained ministers and lay-workers, ready to assist the hungry people even now waiting to receive instruction; (h) Local Sunday schools, which should conduct training classes to increase their own teacher supply; (c) Training institutes, which should be established where the place is sufficiently large.

The Field Secretary's Appeal.

If you've anything to say,
Send it in.
Do it now, without delay,
Send it in.
If a story that is new,
Or an incident that's true,
We'd be glad to hear from you,
Send it in.
If you've something that's worth while
Send it in.
Don't be anxious as to style,
Send it in.
Getting knowledge our concern;
We are watching every turn,
Eager evermore to learn,
Send it in.
If you have a helpful word,
Send it in.
That by many is preferred,
Send it in.
Let us have your note of cheer,
Come from far or come from near,
That's the thing we want to hear,
Send it in.

LOUISIANA NOTES.

By Rev. P. O. Lowrey.

As one of the rallying features for this fall, how would a parents' meeting do? Would it not be entirely practical to have a grand social at a suitable place, and have a "get-together meeting," serve refreshments, make speeches, and have a general understanding, and plan a forward move along co-operative lines? Surely nothing would mean more, and it could be accomplished at so little an outlay. The pastor could have a heart-to-heart talk with his co-laborers and the parents of the children under his pastoral care, and the teachers could talk to the parents on such subjects as their part in helping in lesson study, in discipline, and in nurture. The parents could also speak to the teachers on what they expect them to do for their children. What might such a meeting mean! Either just before or after the regular Sunday 'Rally Day' service, by all means, let us have the parents' meeting.

When we see a teacher and one member doing all the talking in the class, while the other members are called on to take no part, we are reminded of the social bore who doesn't give you a chance to put in a word sideways. If teaching is "causing to understand," and education is "drawing out," then the teacher of such a class is a failure. These silent members can't be helped until they are led to express themselves and actively to take hold of the lesson; and this can't be done by the teacher and one other running a talking bee. Sometimes we are persuaded that more Sunday school classes are talked to death than are killed by any other method, and this manner of their killing is far less humane. The common law of courtesy would demand that each member of the class have an equal say in the recitation period, as well as in the business meeting; but some teachers seem not to take this view of it, judged by some of the hearing of lessons that we witness.

As an illustration of what it means to teach Temperance in the Sunday school is seen in the following: Regular temperance lessons have been in our curriculum since 1891. Since that date the temperance cause has grown as hut few moral movements have ever grown, and to-day the Sunday school army is arrayed on the side of sobriety and prohibition almost to a man. Who can estimate the influence of this continuous temperance teaching upon the minds of growing children? The same is true of missions, Christian stewardship, and all forms of morals. Reaching the child when so young, and

coming so close to him in the face-to-face contact of the class room, the capable teacher's influence upon his life is scarcely less than that of the pastor himself. Judges of courts and reformers have long ago learned that "formation is better than reformation," and that the Sunday school, next to the Christian home, is the greatest agency in creating Christian ideals and moral habits needed in our modern life. What would the world be without the Sunday school!

Our Sunday School Board has prepared a standard of excellence for our Sunday schools, which may be had from the Publishing House. The 100 per cent excellence is made by ten items, each grading 10 points, as follows: The Cradle Roll, Home Department, Wesley Adult Bible Class (organized and enrolled according to standard), Teacher Training Class, or Student's Graded Instruction, and the use of our own literature, Missionary Instruction and Offering, Definite Decision for Christ Urged, Annual Observance of Children's Day, and Offering as Required by our Discipline, Good Records, and a Session Every Sunday in the year. As surely as every builder needs a plan, every Sunday school should have a goal; and this standard should be the least that our schools in Louisiana should be content in attaining. It is printed in large type, suitable for hanging on the wall, and it should adorn every Sunday school auditorium. As yet we cannot state the price, but it is not on expensive paper, and we judge that the cost is but a trifle.

BLOODSHOT EYES

Are cured without pain in one day by Leonard's Golden Eye Lotion. No other eye remedy in the world as cooling, healing and strengthening for weak eyes. Insist on having "Leonard's." It makes strong eyes. Guaranteed or money refunded. Druggists sell it 25 cents, or forwarded prepaid on receipt of price by S. B. Leonard & Co., Tampa, Fla.

The Best Cough Syrup is Easily Made at Home

Costs Little and Acts Quickly.
Money Refunded if It Fails.

This recipe makes a pint of cough syrup, and saves you about \$2.00 as compared with ordinary cough remedies. It stops obstinate coughs—even whooping cough—in a hurry, and is splendid for sore lungs, asthma, croup, hoarseness and other throat troubles.

Mix one pint of granulated sugar with ½ pint of warm water, and stir for 2 minutes. Put 2½ ounces of Pinex (fifty cents' worth) in a pint bottle, and add the Sugar Syrup. Take a teaspoonful every one, two or three hours. Tastes good.

This takes right hold of a cough and gives almost instant relief. It stimulates the appetite, and is slightly laxative—both excellent features.

Pinex, as perhaps you know, is the most valuable concentrated compound of Norway white pine extract, rich in gualacal and the other natural healing pine elements.

No other preparation will do the work of Pinex in this recipe, although strained honey can be used instead of the sugar syrup, if desired.

Thousands of housewives in the United States and Canada now use this Pinex and Sugar Syrup recipe. This plan has often been imitated, but the old successful formula has never been equaled. Its low cost and quick results have made it immensely popular.

A guaranty of absolute satisfaction, or money promptly refunded, goes with this recipe. Your druggist has Pinex, or will get it for you. If not, send to The Pinex Co., Ft. Wayne, Ind.

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To introduce Dress Goods, Hdks. and Petticoats. Make \$10.00 to \$30.00 weekly. Best line—lowest prices—sold through agents only. No money required. New Fall patterns now ready. Samples and case free. Standard Dress Goods Co., Desk 32-H, Binghamton, N. Y.

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THE IDEAL INSTRUMENT

for every member of the family, because it meets all requirements of both the piano and the player. The player mechanism is contained within the compass of the ordinary piano case and in no way interferes with the regular playing of the piano.

THE ADVANTAGES

of the Kimball 88-Note Player are manifold in the simplicity of mechanism and the ease of operation, but of the greatest interest to music-loving people is its wonderful efficiency in musical effects.

COME AND SEE IT

hear it. Let us demonstrate its wonderful possibilities, and at the same time tell you how you can own one of these celebrated instruments on almost your own terms.

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Prize Collection at Less Than Cost!

1 Pkt. Golden Self-Bleaching Celery.	1 Pkt. True Georgia Collard.	1 Pkt. Long Red Carrot.
1 " Premium Flat Dutch Cabbage.	1 " Big Boston Lettuce.	1 " Long Scarlet Radish.
1 " Early Eclipse Beet.	1 " Green Curled Endive.	1 " Early White Bush Squash.
1 " Broad Leaved Spinach.	1 " Garnishing Parsley.	1 " New Stone Tomato.
	1 " Red Creole Onion.	1 " Purple Top Turnip.
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Woman's Missionary Work

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North Mississippi Mrs. A. C. Yeager, Water Valley, Miss.

All communications for this department should be sent to the Editor at the address given above.

FROM NORTH MISSISSIPPI.

There is great rejoicing in the North Mississippi Conference over the appointment of a deaconess for the work at Corinth. This is the first deaconess in our Conference, and the entire community rejoices with the pastor and the Church. Corinth is a fine field for this work, as there are one thousand girls employed in its factories, and many more in other activities. Miss Ethelyn Knapp, of St. Joseph, Mo., is "our deaconess," and all workers are asked to remember her in prayer, and give her encouragement in her new field of labor.

Our President, Mrs. W. W. Scales, Jr., is at home again after an absence of one month, spent in the invigorating climate of Michigan. She feels refreshed and renewed in spirit, and is ready to begin anew the work so dear to her and to the hearts of all consecrated workers in the Master's vineyard. Mrs. A. C. YEAGER.

ITEMS OF INTEREST FROM MISSISSIPPI CONFERENCE.

There is one District Secretary in the Mississippi Conference who has not failed to let the Press Superintendent hear from her every week since their first correspondence, and she has something of interest to report each time. This is Mrs. J. R. Ellis, of Mount Olive. She is planning for a fine District Meeting, October 8-10, at Taylorsville. All auxiliaries in the Hattiesburg District will bear in mind this date, as it will serve as an announcement..... Misses Moulner and Lipscomb have returned to Kansas City to resume their work at Scarritt, which opened September 12..... The Hattiesburg churches are bearing the expenses of our deaconess candidate, Miss Maud Fall, who left for Kansas City with the above mentioned young ladies. Before her departure the Philathea Union gave her a shower and supplied many dainty and useful things. Mrs. B. E. Brister, District Secretary of the Brookhaven District, enjoyed a feast of good things at Monteagle during Missionary Week.

One of our Secretaries, Mrs. Haud, of Shubuta, has visited every auxiliary in her District, the Meridian, since the annual meeting.

A NEW SOCIETY AT WILLIAMSBURG.

In response to a call from Brother J. C. Chambers to go to Williamsburg, one of his churches, and help complete the organization of a Woman's Missionary Society, I went to Collins August 28, and after spending a few hours most pleasantly in the lovely home of Hon. D. A. McIntosh and family, Mrs. McIntosh and I, after being joined by Mrs. H. M. McIntosh and Mrs. W. U. Corley, started for the historic old town of Williamsburg, four miles out in the country. Through the kindness of Hon. H. M. McIntosh we made the trip in his auto over as "good roads" as can be found anywhere in the State. At Williamsburg we were met by a number of women and girls, and later by Brother Chambers who had been detained in Collins. Splendid talks were made by Mrs. D. A. and H. M. McIntosh and W. U. Corley; after which the Williamsburg society went into permanent organization with 12 earnest, consecrated members. Officers were elected, committees appointed, six subscribers secured for the "Missionary Voice," and 12 missionary "Helps" ordered. A fine be-

ginning, don't you think? I am expecting this to be one of the best societies in the Hattiesburg District; they have the material. Brother Chambers is a "live wire" in the work of the Woman's Missionary Society, as well as in all other lines of church work. It was through his influence that this society was made possible. "He has a great circuit, and travels it." Sincerely,

Mrs. J. R. ELLIS.

WEDDING BELLS.

The following appears in the Monthly Bulletin, published by the North Mississippi Conference Society: "Wedding bells will soon be ringing in missionary circles. After a service of five years, one of the foreign missionaries of our Conference will return to the home land. Absence has not conquered love, for her heart has proved true to one to whom her troth was pledged before she chose service in the Master's vineyard. Announcement of names would be previous at this time, but this will serve to incite guessing."

SOCIAL SERVICE IN HEATHEN LANDS.

There are 20,000 fallen women in Shanghai. A startling revelation, is it not? and yet Christ said, "Neither do I condemn thee; go, and sin no more." What depth of love and tenderness those few words contain! The world is still learning the beautiful lesson Jesus sought to teach on that memorable occasion. A number of Christian women decided to open a home for these poor, neglected creatures. As soon as its opening was noised abroad, the young girls and women began coming in numbers, and ere long the home was filled. The wife of one of the highest officials hearing of this home, and then visiting it, remarked, "No one but a Jesus person would do this," and no other would. This is only one home, many more are needed. As soon as the opportunity presents itself, let us be ready to embrace it.

LOUISIANA CONFERENCE SOCIETY.

The two Conference Corresponding Secretaries are sending out a circular letter to the Auxiliaries. They urge that our pledges be paid in full in both departments. If this is done, we feel that we can make liberal offerings during our Week of Prayer, November 17-24. Mary Keener Institute and our Home Mission School are looking to us for large gifts at this time. May our love be the measure by which we give. The great "Home Mission Campaign" has begun. Our Secretaries ask that we have a grand rally of all the Protestant denominations in our towns during one day of that week. "Let us labor with our might to make 'Our Country, God's Country.'"

MISS DAISY DAVIES.

We are exceedingly fortunate in securing Miss Daisy Davies for two weeks in November. She will travel through Louisiana attending our missionary institutes and District Meetings. It is a rare privilege to listen to Miss Daisy Davies; she is an inspiration to any meeting. Begin to plan and pray for these meetings now; they will occur after the 15th of November.

(Continued on Page 15.)

FOLEY'S HONEY and TAR Compound

The Best Way? Go To Your Doctor
No sense in running from one doctor to another! Select the best one, then stand by him. No sense in trying this thing, that thing, for your cough. Carefully, deliberately select the best cough medicine, then take it. Stick to it. Ask your doctor about Ayer's Cherry Pectoral for throat and lung troubles.

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A tough, strong, reliable fence, that can be depended upon in any emergency. The electrically welded joints produce a one-piece fabric which resists jolts, jars and strains with its whole surface. "Pittsburgh Perfect" Fence excels all others in strength, durability and economy, is easiest to erect, and is perfectly adjusted to uneven ground without trouble or loss of efficiency.

The present day "Pittsburgh Perfect" Fence is made exclusively of special Open-Hearth wire, into the texture of which is worked a newly-discovered ingredient that preserves the wire many years longer than ever before, because it resists the destructive influences of corrosion clear through from skin to core. Also coated with pure zinc surface galvanizing.

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Write for full particulars of this latest improvement in fence manufacturing, found only in "Pittsburgh Perfect" Fences, together with catalogue, showing styles for every FIELD, FARM, RANCH, LAWN, CHICKEN, POULTRY and RABBIT YARD and GARDEN; or, better still, SEE YOUR DEALER.

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In buying an organ don't be misled into getting a cheap, showy, flimsy one. Insist on getting the best your money will buy. "Cheap" organs are made to sell—good organs are made to use. Get a good one and avoid disappointment. The famous EPWORTH ORGAN is positively the best organ in the world selling direct by the Makers from Factory to Church or Home. It costs you but little more than the "cheapest," yet gives a life-time of sweetest music. You will simply be delighted by the rich, mellow tones, beautiful artistic case and supreme reliability of the EPWORTH ORGAN. An EPWORTH ORGAN in a cosy "home-like" home is like a rare jewel in a rich setting—neither is complete in itself—it requires the combination of both to bring out the best points—the real worth—of each.

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Your credit is good with us for a sweet toned EPWORTH ORGAN. Just send for my Complete Organ Catalog. Select any style you please. If you say so, I will ship it, freight paid, direct from our factory to you without a penny in advance. We want you to test the "EPWORTH" for a whole month at make practically your own easy terms of payment.

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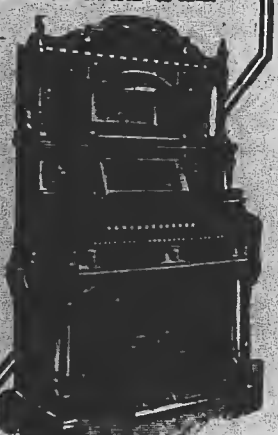
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MRS. ALICE HARGROVE BAROLA, Agent, M. E. Church South, South Brook 1116, Louisville, Kentucky.

FROM LOUISIANA THIRD VICE PRESIDENT.

We had such a pleasant and profitable session of our Mission Study (class last Monday, finishing the book, "Conservation of National Ideals." It was novel in that it was a joint session of the Rayne and Crowley Circles. Five of the ladies from our neighboring town came over, Mrs. W. F. Johnston, the Third Vice President; Mrs. R. C. Holt, District Secretary, and Meses. Nolan, Harkins and Crandall. About twenty were present, and a most enjoyable social evening was spent. One striking feature was the recitation, "The Converted Brahman," by Mrs. J. W. Wynn, who has marked histrionic gifts. I thought that this might be suggestive to other adjoining towns, or in cities several circles could join advantageously.

Mrs. R. H. WYNN.

UNION OF AUXILIARIES.

At the meeting of the Woman's Missionary Council, held in the city of our nation's government, in April last, the visitors from all over the country far outnumbered the Council members. Their attendance was faithful and their interest, earnest and intense. A petition from them was presented to the Council, requesting that definite and uniform action on the part of this law-making body be taken in regard to union, praying that the Council make binding the laws that unite the two departments of work. Though the Council reports that throughout the session the spirit of union seemed to grow apace, that love and faith found ways to remove the difficulties that unbelief might have magnified; yet in the auxiliaries the spirit of opposition seems stubborn and hard to remove. Some Home Mission societies have even disbanded rather than unite, and others utterly refuse to even listen to explanations. They maintain the ground that as long as union is not mandatory they will retain the existing order of things. It seems to be an inherent quality in some women's natures to love the pressure of a ruling hand, to require a certain measure of compulsion to induce them to recognize that they are free agents. We have followed our leaders—grand, noble, Spirit-filled women they are—and they have made no mistakes. Can we not follow all the way?

Mrs. A. C. YEAGER.

NEWS FROM OUR FOREIGN FIELDS.

Brazil.

The following unsolicited notice appeared in an article advertising government schools in Piracicaba: "Of schools in our city not directed by the government, Collegio Piracicabano is without doubt the best, and also one of the best of the state of Sao Paulo. It is designed exclusively for the female sex. It was founded in 1831 by the noble educator, Miss Martha H. Watts. At present, it is directed by the distinguished American teacher, Miss Lily A. Stradley. The results of the study of languages there are remarkable." Miss Margaret Simpson is doing fine work in the kindergarten connected with Central Institute in Rio. She is working under great disadvantages, not even having a musician. The need of better equipment is plainly seen.

Mexico.

Wanted at Once.—A trained kindergarten for Mexico City. The missionaries who were forced to leave Mexico on account of political disturbances are now returning to their work. Mrs. O'Beirne has returned to Durango, and Miss Sue Ford will be stationed there; also Misses Willson and Harper will return to Chihuahua as soon as the way is opened. Miss Case has returned to Mexico City. She has two men missionaries with

her. Miss Capers will be stationed in San Luis. Earthquakes continue in Guadalajara. The spirit of unrest still hovers over the city. A new building is needed in Saltillo, one which will prove adequate for the future development of the school. Saltillo is the capital of Coahuila, and this state is considered to be the most advanced in educational matters. It is a city of culture and refinement, an excellent setting for the development of fine Christian character. It has been considered a place of comparative safety during the revolution, and it is hoped that this fact will lead to a material increase in population when the state of unrest is ended. Our Normal School is already quite popular, and a steady growth is predicted for its future.

Cuba.

Public examinations were held in Matanzas the middle of July; and of the one hundred and eighty aspirants for teachers' certificates, only two received the highest grade, and one of these was a fine bluff (Ark.) girl from the Irene Toland School. The young people of the Pine Bluff Auxiliary are to be congratulated upon having such a fine representative.

China.

The missionaries in China are asking for Sunday school cards. These cards need not be new or up to date. Gather them up and send to Miss Sophia Manns, Sungkong, China. Mr. Li, presiding elder of the Soochow District, recently conducted a week's service. Twenty-seven young women decided to come out on the Lord's side, and thirteen gave themselves for special service. McTyeire School is over crowded. Something must be done for its relief. Applicants are being turned away almost daily, and every child refused admittance may mean a soul lost for Christ. Kindergarten work is becoming very popular in China. Wu Ting Fang says: "The kindergarten is a new and very useful institution in China, and I welcome it as one of the agencies introduced for the making of a new China."

Korea.

An interesting story is told of the conversion of a young Korean who afterwards became a Sunday school superintendent. A colporteur passing through the little village in which this man lived, was so anxious to dispose of some of his New Testaments that he offered them for a very small sum. This young man finding them so cheap bought quite a number of them, and then used them for papering his house! One day his eye fell on the opposite wall, and he read John iii:16. The words seemed so wonderful to him that he determined to know more of this love. He was converted and is now an exceptionally fine character. What power the Word of God has!

Home Mission Week.

During Home Mission Week we are to study the conditions of our land, and see if we are ready for China to follow in our footsteps. Home Mission Week may bring some startling revelations to us. One thing we should pray for, and that is, that we may see the intimate relation existing between these two great branches of missions, and that one is dependent upon the other. May the observance of this week bring us to a deeper realization of God's love, and impress upon us the wonderful fact that we are "one in Christ Jesus."

TO DRIVE OUT MALARIA AND BUILD UP THE SYSTEM.

Take the Old Standard GROVE'S TASTELESS CHILL TONIC. You know what you are taking. The formula is plainly printed on every bottle, showing it is simply Quinine and Iron in a tasteless form, and the most effectual form. For grown people and children, 50c.



A Good Engine is the Cheapest Engine

OIL and gas engines have been made and sold so many years that each make has established a record and a reputation for itself. That record should be your chief guide in the buying of your engine. There is no need for you to take any chances. It is an easy matter to determine the reputation of I H C engines, for they are in use in every part of the civilized world. We confidently refer to many thousands of satisfied users, most of them men whose business demands steady, economical, dependable power. In all probability some of these I H C engine owners are so near to you that you can see them or hear from them within a day or two. Ask us for a list.

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are furnishing power to run municipal lighting plants, water works, machine shops, mills, and factories for the making of goods of almost every description. On the farm they are used for pumping, sawing, grinding, spraying, irrigating, running threshing machines, feed grinders, repair shop machines and tools, cream separators, churns, washing machines, and for hundreds of other time and labor saving uses. An I H C engine is the best and handiest helper a farmer can have.

The I H C line includes water and air-cooled engines, stationary—50-H. P., portable—1 to 25-H. P., skidded—1 to 10-H. P., tractors—12, 15, 20, 25 and 45-H. P., sawing, spraying, grinding outfits, etc. See the I H C local dealer for catalogues and full information, or, write

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Thousands Quit Shaking!!

Chills Broken In Three Days By This Wonderful Swamp Chill and Fever Cure

When you get chills and fever, get *Swamp Chill and Fever Cure*! Why continue in misery when prompt relief is to be found at the nearest drug store? Thousands upon thousands of Southern people have quit burning with fever and shaking with chills and ague, because they took friendly advice and bought a bottle of this great remedy, *Swamp Chill and Fever Cure*, and took it according to the plain and simple directions. Will you enlist with this great army and help clear chills and fever from the South? First, cure yourself, then tell your friends and neighbors about it! If everybody who suffers will do this, it won't be long until chills, fever and ague will be things of the past.

Swamp Chill and Fever Cure

Guaranteed To Do The Work Or Money Back

It seldom requires over three days to break the chills with *Swamp Chill and Fever Cure*, and once broken, they do not return as they do where quinine and patent medicines are used. If the chills return after using *Swamp Chill and Fever Cure*, any Druggist is authorized to return your money at once. A sure cure for Malaria and Grippe—Does the work thoroughly in three days.

50c—At All Druggists—50c

Buy a big bottle of *Swamp Chill and Fever Cure*. Take it according to directions, and see the trouble disappear never to return! You need take no purgative with this remedy, as it acts, itself, gently and agreeably on the liver and bowels, thereby removing the cause of the disease.

If Your Dealer Doesn't Handle *Swamp Chill and Fever Cure*, Send 50c Direct to the Makers and They Will See That You Are Supplied.

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See Announcement on Page 16

Advocate Piano Club Delights Everybody

SOME TIME ago the Advertising Manager of the New Orleans Christian Advocate announced the formation of the Advocate Piano Club and extended a cordial invitation to all to join. The response was immediate and enthusiastic, even beyond our expectation, so that the Club has proven a big success from the very start. As some of the readers may have overlooked the original announcement, we repeat the objects of the Club in this issue for their special benefit. They are

1st—By clubbing our interests in groups of one hundred buyers, to secure the lowest wholesale price for each club member, thereby saving approximately one-third the cost on high grade pianos.

2nd—To obtain for club members the most advantageous terms of easy monthly or quarterly payments.

3rd—To remove every possible objection to the easy payment plan, and to protect the widow and the orphan by providing that in the event of your death after one-fifth of your purchase price has been paid in cash and the payments promptly met when due, all further payments are cancelled and your family is given a receipt in full.

4th—To insure the highest quality of instrument, fully guaranteed by an old and reliable house. Each club member has the privilege of returning the piano and getting back every dollar he has paid on it if a ten days' trial in his own home does not prove it to be exactly as represented. In addition, he is protected by the life time guarantee and the very liberal exchange privilege.

5th—To enable club members to dispose of their old pianos at the highest possible price in exchange for a new one or for a self-player.

6th—To secure for club members the protection afforded by the guarantees of Ludden & Bates, one of the oldest, largest and most reliable piano companies of America.

The Proof of the Pudding Is In the Eating.

Realizing the responsibilities which rest upon us we have organized the club in such a manner as to insure perfect satisfaction and absolute protection to every club member. We cannot afford to have



anyone dissatisfied, so we give every member privileges which leave them absolutely nothing to be dissatisfied about.

The following letters from club members will give you some idea as to how well the club has accomplished its mission:

"I am more than pleased with the club piano which I recently purchased from you. It is better than I expected. All my friends who have tried it congratulate me on securing such an instrument."

"I do not see how we let so many years go by without this wonderful and perfect piece of mechanism (player piano)."

"The piano is giving perfect satisfaction. We recommend it to everyone we see."

"I have studied the plan very carefully and consider it a very liberal one. As to my piano, I consider it a splendid instrument and am proud to be in possession of it."

"Club piano received in good order. We are well

pleased with it. Better and nicer than pianos sold here for from three hundred and fifty to five hundred dollars. Our little town is pretty well stocked with pianos of different makes, and it is considered that we have the best piano in town."

"I think my piano is just grand, and I feel more thankful every day that I have it. The Club plan is equally as good as the piano."

"I like the Club plan and think it excellent for those in moderate circumstances. We are highly pleased with the instrument purchased for the school here."

"I am pleased with the Club plan and more than

pleased with my piano. Its tone is the sweetest and construction perfect."

"I am well pleased with my piano and wouldn't exchange it for any other."

"Several have said that it has the sweetest tone of any they have ever heard."

"I am perfectly satisfied, as I am paying for mine in a way I hardly realize."

"The Ludden & Bates piano is the only one I ever saw for the price that I would recommend to one of my pupils."

"To say we are pleased would but mildly express our feeling. Everyone is carried away with it."

The new Club catalog, beautifully illustrated and elegantly printed, has just been received from the publishers. We have a copy for you. Write for it to-day. Address:

**Ludden & Bates Advocate Piano Club Department,
ATLANTA, GEORGIA**

NEW ORLEANS CHRISTIAN ADVOCATE

VOL. 59—No. 41.

"Prove All Things: Hold Fast That Which is Good."

WHOLE No. 2955.

ROBERT A. MEEK, Editor.

NEW ORLEANS, LA., THURSDAY, OCT. 10, 1912

CHAS. O. CHALMERS, Publisher.

WHAT MATTERS?

It matters little where I was born,
Or if my parents were rich or poor;
Whether they shrank from the cold world's scorn,
Or walked in the pride of wealth secure;
But whether I live an honest man,
And hold my integrity firm in my clutch,
I tell you, my brother, as plain as I can,
It matters much!

It matters little how long I stay
In a world of sorrow, sin and care;
Whether in youth I am called away,
Or live till my bones and pate are bare;
But whether I do the best I can
To soften the weight of adversity's touch
On the faded cheek of my fellow-man,
It matters much!

It matters little where be my grave,
On the land or on the sea,
By purling brook or 'neath stormy wave,
It matters little or naught to me;
But whether the Angel of Death comes down
And marks my brow with his loving touch,
As one that shall wear the victor's crown,
It matters much!

—New York Observer.

DO THE PREACHERS NEED IT?

By Dr. George P. Eckman, in the New York Christian Advocate.

A correspondent who says that he is a traveling salesman requests an editorial on the question, "Are our ministers drifting away from vital, definitely spiritual subjects in their discourses in these days; and if so, why?" He affirms that too many of the sermons to which he has listened of late have seemed to appeal "to the whims of the multitude," instead of "pointing lost men to the one and only possible way of salvation."

Another correspondent, who does not reveal his name or business, sends us an editorial from the Rochester Post-Express on "Going to Church," and asks that it be reproduced in our columns on the ground that "preachers need it." Perhaps the people also need it, and for the benefit of both pulpit and pew extracts from it are herewith presented:

"May not the anxiety which reverend gentlemen manifest to devise ways in which the church shall be more attractive furnish the reason why folks are seemingly more and more difficult to entice within the fold? The service must be made agreeable, the Sunday afternoon must deserve the name of 'pleasant,' lecturers offer all kinds of themes—some of them remotely connected with religion—as reason why people should go to church. The music is to be of the best; the sermon will be short; perhaps magic lantern views will help to enliven the proceedings. The secular

is linked with the religious so intimately that sometimes the latter is almost lost sight of."

A story is inserted at this point which describes a clergyman delivering a series of discourses on popular works of fiction. After the course had reached its end some one sent the preacher a little volume which it was suggested would make as suitable a subject for the next address as any "best seller" on the market. It was the New Testament. The editorial continues:

"We go to church to worship and, if that purpose is lost sight of, all the social betterment ideas and lectures aiming at the improvement of the mind are beside the point. It would be interesting to compare the attendance at churches in which the idea of making the service border on the character of entertainment has been followed with what it used to be in the days when worship, and worship only, was the thing which drew people to the sanctuary. It is all very well to make the service attractive; but, if the service element tends to disappear, then the change is likely to do more harm than good. It is not social enjoyment that people ought to seek in church; the ideal of the minister should not merely be that of getting people away from the temptation of the streets. Recitations from the poets and beautiful music will be of little avail, if they do not form part of a direct and unmistakable preaching of the gospel. It is not by alluring people with the bait of enjoyment that their souls are to be won; it is by appealing to their sense of duty. To inveigle people into church under specious pretexts is not likely to win them to prayer, and unless they pray they might just as well stay at home. Indeed, a man of character may very reasonably resent the trick—for such he is likely to esteem it—of getting him into church with a promise of some entertainment. But the minister with a high ideal of his responsibility, who bids him to come and hear the Word of God, will command respect, and stands a better chance of winning the man for a church-goer. We have had too much of the meretricious and the ad captandum in our churches; why not try the sound and substantial fare which won the hearts and minds of a generation ago? The Bible, explained by a minister in solemn earnest, is infinitely more interesting than talk about magic lantern slides. If we want men to come to church for their souls' good, why not appeal to conscience?"

The Editor of The Christian Advocate has been so recently a pastor that he cannot yet bring himself to make criticisms of the pulpit of his day, unless they seem to be demanded by serious evils which he would have rebuked before his own congregation. Moreover, it is the announced policy of the paper to adapt itself to the people rather than to the preacher. But there is enough ground for the complaints of these two correspondents to justify a specific appeal to the ministry. The temptation to seek an audience by

methods our fathers would have scorned is very seductive. A clever man can produce cogent arguments for yielding to it. But usually the men who employ the greatest skill and ingenuity in securing large congregations by freakish performances could have gained them without resorting to meretricious expedients, by expending the same degree of "brains" in legitimate sermon making, and the same amount of energy in much needed pastoral work.

RELIGIOUS PAPERS IN THE HOME.

By T. Chalmers Potter, D.D.

A pastor has no aid, in these days of extended knowledge, the equal of a good family religious paper. It is the assistant pastor writ large. It preaches to a family every day, while he does it twice a week. His words, however well received on Sunday, leave an effect dependent on the good or ill use of memory. Like the elder son's relation to the household of the prodigal, the newspaper is ever with the family, and is referred to every day. Many church officers, sons of households where the weekly religious newspaper was an old and cherished feature, are providing nothing to take its place in their own families. Their children show the loss. Whether church members or not, they are often woefully ignorant of the Bible; scarcely knowing the distinctive objects of their own denomination as among others; know little of mission fields allotted in providence to their Church, nor of the cries therefrom for help, which they can usually hear about alone through their religious newspaper; are unacquainted with what is transpiring in the religious as distinct from the secular world; are in ignorance of movements philanthropic, evangelistic or otherwise, that are profoundly stirring the hearts of zealous Christians to-day.

The array of facts, appeals and discussions that move others are lost for them, since they have no religious paper to lay these things fully before them every week. All that influence, worked so thoroughly into some lives, as yeast goes through every particle of a batch of dough, is missing in them. We cannot interest and lay hold of their sympathies in religious services as we can among those who have been familiar with the lights and shadows of religious activities from their youth. This information is not obtained from religious and devotional books. There is not the continuity of effect to them that comes with the portable, convenient, informal, fresh and persistent weekly.—From Zion's Herald.

Life is made up of things that defy all valuation by this world's standard—things the worth of which can only be expressed in that mystic coinage that is stamped with the image of One wearing a crown of thorns, and has for its superscription, "Ye did it unto Me." And it is missing these things that degrades and vulgarizes life.—Percy C. Ainsworth.

ARE THINGS ALWAYS JUST WHAT THEY
SEEM?

Dear Doctor: Did you read Bishop Guin's sermon, published in the *Playmate* in the morning of September 27? This sermon was delivered at the opening of the new Christian University in State Street, New Orleans. Well, I read that sermon and there were some very interesting things in it to me. He told me again and then departed from it as soon as he could. How he could get a sermon in education out of the fact in which some expressed his indignation at the departure of the Bishop because Mary poured the anointment of oil on him, was not easy to understand. But then I do not suppose the Bishop cared so much about the fact. He was making for a "pretext" to say some things. Well, he said some things all right. He said that there are three systems of education, and that two of these are reasonable, while one of them is not reasonable. One of these systems is the atheistic, another is the Christian, and the other is the public system. The atheistic is reasonable, because there are some people that do not believe in God and that do not believe in the soul. So the atheistic system is the reasonable system for people who do not believe in God and who do not believe in the soul. The Christian system is reasonable, because there are some people who do believe in God and who do believe in the soul, and so the Christian system is reasonable for these. The public system is like that there is a God and that there is a soul, but does not allow anything to be said about God, and the soul, so it is unreasonable for both classes. It is unreasonable for atheists because they do not hold to the idea of a God. It is unreasonable for Christians because it does not teach the children about God and their responsibility to him. That looks like pretty good argument, but who is responsible for the public schools in this matter? Is it the responsibility of the child to God, if it is not the Romanist people who want to have everything run their way?

Then he started in and gave it to the atheistic plan of education in good fashion, and said that this kind of education is to be found in the public schools of France. He said that they used to call the public education in France "neutral," "nonsectarian," "undenominational," etc. Then he quoted a statement made in 1904 by one of the French cabinet ministers, in which this minister confessed that they had been calling this atheistic system of education by these other names to fool the people, but now he was willing to confess that this had all the time been a ruse and now they were willing to say that the system of public education in France was purely atheistic.

After saying this, the Bishop said some things about Christian education which any good Christian minister preaching on Christian education might have said. Then he began to pay his worthy respects to the system of public school education as it is found in America. He said that he was afraid of the American system of education. Then he quoted from some public school teacher who called the public school system "idiotic" and the most momentous failure in our American life.

I wonder if that prelate thinks he can stick that down the American people. The Bishop's authority said that it "is mal-educating or absolutely harrasing nearly 18,000,000 children every year." This is illuminating news, indeed. We ought to become frightened and we ought to put that thing out of business right now. Then the Bishop gave us the illuminating information that the system is un-American, because Catholics are required to pay a tax to support it. Then he showed why it was that he had something to say about atheistic education and used France as an illustration of a country where they have that kind of education. He said that this education is called by the same names that the atheistic education was first called by in France, and

that we will likely find after a while that we have been given atheistic education all the time here on. The next thing that the Bishop said was that our country leads the world in crime, because we charge all of these things on the system of public education.

He said that public education is un-American, because Catholics are asked to support it and that they do not want it. This does not seem to be in keeping with the facts in the case, because everybody knows that our public schools are full of Catholic children, and that many of the teachers are Catholics. Now it may be that the president does not want to have the public schools because when people have their hands given genuine enlightenment they do not believe in the truthfulness of St. Roman's chapel, Sacred Heart of Jesus and a thousand Virgin Marys. The public schools do not teach them to believe in these things, but teaches them that all this is stuff and foolishness. The Catholic people in general seem to want the public schools because they send their children to them. It certainly cannot be said that it is un-American that they have to pay for something that they get a benefit from.

Then he suggested in this sermon that our public schools are atheistic and deplored the fact that nothing is taught about God and that religion does not have a place in the public schools. All good Christian people are sorry that there is no religion in the public schools. But whose fault is it? I should like to know. The Romanist clergy has done all that it can to keep anything that looks like religion out of the public schools, and now here a Romanist Bishop turns around and says that this is a terrible thing. I am glad to see that he is beginning to see the error. Let them get to work and try to come to some kind of an agreement with the other people of the country about putting religion into the schools. It is a notorious fact that his kind raise a racket and a fuss every time anything is done to put religious instruction in the public schools.

As far as his criticism about the crime record of the United States and the divorce record is concerned, one need only to look to the Latin American countries where Romanism has always had the right of way where people are found living in open adultery and a large percentage of the people are illegitimate offspring. I do not suppose the boasted Catholic education is responsible for such conditions. What do you suppose is responsible for these things? Then I have been wondering why it is that such things as the Mafia and the Camorrista are to be found in good old Italy, right under the shadow of the Vatican, and where a priest has been recently convicted of sharing in the doings of the Camorrista. Certainly something else, beside public education as it is found in America must be responsible for such things.

Then he said that there were a great many of the children of this country who do not learn anything of God in the schools and that they do not learn anything of God in the churches, because they do not go to the churches. That is all sadly true. But how about Catholic Mexico, with the Virgin of Guadalupe and the Virgin of Remedios? There are people there who know the virgins, but they do not know that Jesus died for their sins. How about all Romanist countries where more is said of saints and virgins than about Christ himself?

Doctor, these Romanists do not seem to be leaving a stone unturned to undo our American institutions. Neither are they apparently leaving a stone unturned to get a hold on the government and American affairs in general. Our Protestant people need to wake up. We have a good many Catholic people who are our good friends and who are related to us in one way and another, and our relations with these are pleasant; but we do not want to let these gowned gentlemen, with all their schemes to get the control of affairs, go too far. The Governor of our State gave his official presence at the time that

this sermon was delivered. And you know how the President has been moving and bringing his military speaking in this crowd of gowned gentlemen. We believe that they are intimidating the people with their arrogant teaching. Will you let them get things into their heads so that they can run them as they themselves? I am not sure that we will let us be led by them in the street. They will step up on us every time they get a chance. I never could understand how it was that a certain convent in Nashville got an advertisement into the Nashville Advocate in the winter last. This was there about with the advertisement of a school of sister churches. This was in circulation through a Methodist paper in Methodist parishes to send their daughters to a Romanist institution. The Nashville Advocate is read almost entirely by Methodist people. Why this advertisement there?

Now, you may not want to publish this. If you do not, I will not say. Some people may think that I am narrow. That may be true. But I just got to thinking about these things and thought that I would write it for about them.

Yours ever sincere

WILLIAM

THE CHURCH AND THE MAN OF TO-DAY.

By Rev. M. M. Black, M. A.

It does not take a close observer to note that a large per cent of the men of our day take little or no interest in the work of the Church, and are seldom seen in the house of God. Men are greatly in evidence at the social clubs, the theaters, the moving picture shows, at political gatherings and business men's conventions, but alas! they are not in evidence in any large number at the services of the sanctuary. On a certain Sunday morning during the year 1911, a Sunday-school worker on his way to church counted not less than one hundred and fifty men and boys over fifteen years of age on the streets and loafing around the drug stores within a distance of three blocks, while at the Sunday-school, which is one of the leading ones in a Southern city of eight or nine thousand inhabitants, the total attendance, including men and women, boys and girls, was about one hundred and fifty. Very few of those whom said observer saw on the streets that morning attended services anywhere, and there were scores of loafers in other parts of the city of whom the same was true.

During the past winter the "Men and Religion Forward Movement" made careful investigation of many matters pertaining to the public welfare, and especially in regard to church work and religion. In seventy-five North American cities having a combined population of twenty million. Among the facts brought to light are the following: "The membership in all the Protestant Churches consists of 20.7 per cent of men, 34 per cent of women, 0.2 per cent of boys between the ages of twelve and eighteen, and 9.1 per cent of girls between the ages of twelve and eighteen. Sixty-five per cent of those who attend the Sunday morning services in the Protestant Churches are women, the morning attendance being sixty-five per cent of the total attendance for the day." This is a pretty fair index of conditions that prevail all over the country, except in some rural districts where a much larger per cent of men attend church than in the cities and towns. Says Mr. John F. Dobbs, in his recent work, "The Modern Man and the Church": "There are about three million less men in the Protestant Church in the United States than there are women and girls. Among the 'absent' list there are many more men than women. Here lies the challenge of the Church."

Various reasons are assigned for the neglect of the Church by multitudes of men in our day. One is that the average working man, because of exhausting labor through the week, is too tired on Sunday morning to go to Church, but remains in bed, or lounges about the house. Unfortunate-

ly; modern industrialism is so exacting in its demands upon the time and strength of the toiler that in many cases he is worn out when Saturday night comes, and unless he is very devout, the temptation to spend the Sabbath in loafing or pleasure-seeking is not to be resisted. A large number of men in the employ of railroad companies and manufacturing concerns are kept busy even on the Sabbath, and though they may desire at first to attend church, being deprived of the privilege, they soon grow indifferent.

It is scarcely to be doubted that some men neglect the house of God because they are wedded to evil habits or secret sins, and are likely to be made uncomfortable by something in the sermon, when sin is held up in its true colors; and hence they remain away.

In many cases men stay away from church for social reasons, the complaint being not infrequently made that the churches are run in the interest of the well-to-do, and that a working man receives scant courtesy when he goes to church. Unfortunately, this is true of some churches, which are little better than exclusive ecclesiastical clubs for the entertainment and edification of high-flyers and social butterflies. Many a church of to-day is suffering because of a lack of fellowship, of real brotherhood. Plain, every-day workmen know when they are welcome, and a cordial greeting puts them at their ease.

The failure of many professing Christians to walk uprightly is often the reason that some men assign for non-attendance and lack of interest in the Church. Coming in contact day by day with church members who are dishonest and tricky or selfish, hard-hearted and hypocritical, they conclude that religion is but an empty form and the Church a useless thing. While such an excuse is often but a mere pretense for neglect, nevertheless the faults, and follies, and sins of church members do lessen the respect of the world for the Church, and foster indifference and skepticism. Men on the outside are asking: "What's the good of church membership, anyway?" A deacon in a church was seen walking down a New England village street, and some one said: "There goes the founder of the Atheist Society." Of the existence of the society the deacon did not know; but his wrong life had largely led its members into unbelief. The Church of to-day, if she is to influence and win men, "must produce men and women above the average for moral worth and spiritual life," she must insist on a high standard among her members.

If man were merely a high order of animal with no outlook upon life except for this world, his neglect of the Church and of what she has to offer might be pardonable in some degree. There is, sad to say, a vast amount of practical atheism in our day. On every hand, while men profess to believe in God, they are forgetting him, and while claiming to accept the Bible, thousands are living as if there were no hereafter, as if the Judgment and the immortality of the soul were but myths.

Although we live in an age of wonderful inventions, and although many things have changed, the eternal truths of God have not changed. Human need is the same in all ages. Men of to-day need deliverance from the guilt and bondage of sin no less than did our forefathers; they need the inspiration of noble ideas; they need the fellowship of godly souls; they need strength from the unseen but ever present Christ in order to "live soberly, righteously, and godly in this present world." Nowhere except in and through the Church with her Bible and her living Savior can man find an answer to the deep questionings of his heart as to the nature of God and the means of approach unto him, as to what duty is, and as to the mysteries of death and eternity.

How is the modern man to obtain the spiritual blessings that he so much needs except through worship, except through communion with the divine Lord, who came to be the Friend and Helper

of every man? Rightly has it been said that "worship is as necessary for human growth as is the light for the plant, or the pole for the magnetic needle. It is the crying need of the day. When a man fails to bow in reverence before God, he is either a hardened wretch, or God has forsaken him." The loss of reverence, of interest in worship is one of the most lamentable signs of the times. The strenuous life of our day makes it imperative that business men should obtain the mental relaxation and spiritual invigoration that come only through worship, through the proper observance of the Sabbath.

The Bible, even in this twentieth century with all our boasted progress, is not an outgrown book. The world will never get beyond the ethics of the Sermon on the Mount, nor beyond the matchless personality of Jesus of Nazareth. David said of the sword of Goliath on one occasion: "There is none like that; give it me." In like manner, we may say of the sword of the Spirit, which is the Word of God, "There is none like it."

The modern business man, despite his absorption in material enterprises, has the same spiritual needs as other men. While he is apt to be stoical in his concealment of the disappointments that fall to his lot, not having the support and comfort of the gospel, he feels his disappointments and sorrows all the more keenly, and is poorly prepared to face and endure them. Because of the intense strain upon character and the manifold temptations to which they are subjected in this strenuous age, many business men cannot stand the strain, and go to pieces morally and spiritually, some even going so far as to commit suicide because of losses and failure. Let us not forget that no matter how successful and charitable and public-spirited men may be, they are lost in the darkness of sin and doubt until brought into the kingdom of heaven.

Dr. N. D. Hillis relates the following pathetic incident which reveals how sadly business men need the help and comfort of the Christian Church. He was called one day to an elegant mansion in a large city, the owner of which was approaching his three-score years and ten. In the parlor lay the coffin of his dead daughter. On the other side sat his chum, his closest friend. Suddenly the sorrowing man broke into speech, and this was the substance of his soliloquy: "There is nothing in these things. You and I have been living for a good time and success. We have gotten everything we could during the week. We have been good poker players on Saturday night, we have spent our Sundays in the automobile, and driving, and social pleasures. We have put the club and the bank first, and my son has disgraced me with his shameless marriage, and my daughter is dead. I tell you," he said, using his friend's name, "there is only one place in which to bring up a family, and that is the Christian Church. There is only one way to use Sunday for children, and that is to take them to Church. With money, and wine, and poker, and pleasure all day Sunday, and parties all Sunday night, my family has been ruined. People don't know what the result of this kind of living will be until the end comes—but I know."

Because the man of to-day is beset behind and before with temptation, he needs all the more the character-building, character-fortifying power and influence of the Christian Church. The business world is demanding as never before that men who serve in the banks and department stores and factories and on the railroads and in the shops shall be honest and sober and trustworthy. How shall they measure up to this lofty standard except as they are trained and developed in Christian manhood through the agency of the Sunday school and the Church, which are the greatest agencies for the making of true manhood in all the world? The social clubs of our day do not tend to build men up in righteousness, but on the contrary, often help to debauch and corrupt them.

It is a fact much to be regretted that the

work of the Church is so sadly underestimated and unappreciated by the average man of to-day. To quote again from Mr. John F. Dobbs: "The world has not yet learned the value of a saved life, of the spiritual education of a child, of the comforting of a broken heart, or the giving of hope to the dying. The minister and the Church deal wholly with the hidden values of morals, ideals, courage, peace, hope, and comfort. From these all other values flow, but the average business man is too blind to see that this is the case."

If the Church of our day would grip men, it must exhibit a religion of action and helpful service. It is only the going Church that will be a growing Church. A few years ago a certain labor leader, who tried in vain to get the clergymen of his city to aid in securing the passage of a child labor bill, said at last: "I hate spirituality."

The Church has often failed to do her duty to the poor and the unfortunate, when her members should be the first to carry relief and comfort. Instead of being a life-saving station, she has in many instances become a select hospital for sick Christians, with no aggressive evangelism.

The Church of to-day offers big-hearted, courageous, many men a place of service, noble work for God and humanity. She needs the strong, aggressive, far-sighted men of this generation to carry on her work, to push her conquests. The business men of to-day constitute a Niagara of power, if only they can be harnessed into service. One duty of every pastor is to discover the hidden possibilities of service in men, and put them to work for the Master.

Many men of our time are adrift on the seas of worldliness and intemperance and materialism, and are fast going down to ruin. These men are lost to the Church and to the kingdom of God. The Church cannot be true to her mission, unless she is doing her utmost to save and utilize every man and woman within the range of her influence. Who among us would be rash enough to say that present conditions cannot be improved? No true pastor will rest content until he has done his best to reach every unsaved man in his parish. The personal touch counts most.

"Tis not a cause of small import

The pastor's care demands:

But what might fill an angel's heart,
And filled a Savior's hands."

Laurel, Miss.

THE GIFT OF LAUGHTER.

The Rev. Theodore L. Cuyler, the celebrated Brooklyn divine, was visiting the famous London preacher, the Rev. Charles H. Spurgeon.

After a hard day of work and serious discussion, these two mighty men of God went out into the country together for a holiday. They roamed the fields in high spirits like boys let loose from school, chatting and laughing and free from care.

Dr. Cuyler had just told a story at which Mr. Spurgeon laughed uproariously. Then suddenly he turned to Dr. Cuyler and exclaimed, "Theodore, let's kneel down and thank God for laughter!" And there, on the green carpet of grass, under the trees, two of the world's greatest men knelt and thanked the dear Lord for the bright and joyous gift of laughter.

"God never gave man a greater gift," says Marshall P. Wilder, "than the power to make others laugh, unless it is the privilege of laughing himself. We honor, revere and admire our great soldiers, statesmen and men of letters; but we love the man that makes us laugh. The laugh-maker is a public benefactor, for laughter is the salt of life, and keeps the whole dish sweet."—Michigan Christian Advocate.

The United States produces 31,000,000 barrels of salt annually. Collier's Weekly is responsible for the statement that this is one commodity that has not advanced in price during the last fifty years.

Church News

Birmingham College has nineteen ministerial students this year.

The Bishops of the Methodist Episcopal Church, South, will hold their mid-year meeting at Greenwood, S. C., from October 31, through November 3.

Bishop J. C. Kilgo will dedicate the Grace Episcopal Church of Atlanta, Ga., on Sunday, October 9. The pastor of this enterprising flock is Dr. C. O. Jones.

The Wesleyan Female College, of Macon, Ga., opened with an enrollment of about 300 students, and it is stated that there are yet others to come. This historic institution seems to grow stronger and more useful as the years pass.

At the recent session of the St. Louis Conference Rev. H. P. Crowe, who had been serving the Farmington District, was stationed at Fredericktown, Mo., which is the seat of Marvin Collegiate Institute. Rev. J. M. Bradley was returned to Sikeston.

The Florida Christian Advocate of September 26 carried upon its cover page a most excellent picture of Dr. W. L. Clifton, the president of Southern College. The many Mississippi friends of Dr. Clifton will be pleased to know that the institution of which he is the head had a most auspicious opening on August 24.

Dr. George R. Grose, pastor of Grace Church, Baltimore, whose election to the presidency of De Pauw University, at Greencastle, Ind., was mentioned in our columns last week, has signified his acceptance. He is considered exceptionally well qualified for the position.

The fourth volume of "Holston Methodism," by Dr. R. N. Price, has just been issued by the Publishing House of the M. E. Church, South. It contains an introduction by Dr. B. Sullins. The Methodists of the Holston country have made a history well worth writing, and Dr. Price has most admirably performed the needed service.

Bishop E. R. Hendrix has recently offered Bishop Capdler some valuable additions to the collection of Wesleyana which is being gathered in the Wesley Memorial Building of Atlanta. Both of these chief pastors are deeply interested in the preservation of Methodist history and in the collection of relics connected with noted men and events of our Church in the past.

Bishop E. D. Mouzon, according to report, has gained forty pounds since his election to the episcopacy. This increase in weight has come in spite of hard work and a large amount of travel. Perhaps taking him away from the student's desk has contributed to this result.

The Baltimore and Richmond Christian Advocate says: "The Youth's Companion is authority for the statement that during the last year eight churches were built and thirty saloons went out of business each day. Thus does God's kingdom march triumphantly on." Still there are those who are such thorough pessimists that they insist that the world is growing worse instead of better.

Rev. Merritt J. Cofer, the business manager and assistant editor of the Wesleyan Christian Advocate, died suddenly in Atlanta on September 29. He had gone to his office as usual in the morning, and soon after his arrival there was seized with the attack which speedily took him away. Brother Cofer was a strong, resourceful, manly man, and will be greatly missed. He was an esteemed member of the North Georgia Conference, and was seventy-four years of age. We

sympathize with the Wesleyan Christian Advocate and Georgia Methodism in the loss which they have sustained.

Bishop J. H. McCoy was hurt in a railroad wreck on the L. & N., five miles north of Athens, Ala., on Tuesday morning, October 1. His shoulder was severely sprained, and his injuries are considered serious, but not dangerous. It is thought, however, that all his engagements will likely have to be canceled for three or four weeks. The wreck was burned, and the Bishop lost his baggage in the fire. The whole Church will sympathize with this beloved chief pastor in his misfortune, and feel grateful that his valuable life was spared. We trust that his period of disability will be of brief duration.

A London press dispatch of October 3, says: "The opening of the new central hall of the Wesleyan body at Westminster to-day brought together not only the leading representatives of that denomination, but those of other churches, as well as dignitaries from the London municipalities. The festivities connected with the inauguration will be spread over a fortnight. The ceremonies began with a religious service in the great hall of the new structure, which is to be officially recognized as the head chapel of the Westminster circuit, under the ministry of the Rev. John E. Wakerley. The dome of the magnificent building provides a new landmark for London. It towers 200 feet above the street, and is the third largest in the city."

The Waynesville (N. C.) Courier in a recent issue paid the following deserved tribute to one of the most capable and energetic workers in Southern Methodism: "Dr. James Cannon returned Wednesday and, as usual, rushed to his office and eagerly began dispatching his work and business. We have never known a more prodigious worker than Dr. Cannon, or one who could do more in a given time, or one who had clearer views and handled large undertakings more methodically and effectually. Dr. Cannon is bringing things to pass. Indeed, but few realize or appreciate what he is accomplishing. By and by, they will know. The great Southern Chautauqua is most fortunate in having a man to manage its affairs who can measure up to the tremendous undertaking."

THE METHODIST TRAINING SCHOOL.

The Methodist Training School began its seventh session on September 12th at ten o'clock. Many of the old students and a large number of new ones met with friends from the city in the library where the opening exercises were held. The Scripture lesson was read by Dr. E. B. Chappell. In offering the prayer Dr. Chappell prayed earnestly that the students might lose their lives in service to the Master. This seemed to be the dominant note of the program. The address of welcome was made by Miss Zadie Young. In a few well chosen words she welcomed the new students to all of the privileges of the institution. She spoke particularly of the delights of the class work, the joys of the social hour, the exhilaration of the gymnasium practice, and the helpfulness of the religious services. She made special mention of the strength that has come to the students as a result of using the prayer rooms.

Dr. G. H. Detwiler delivered a most eloquent and thoughtful address on "Our Obligation at Home." Dr. Detwiler is strictly modern in his interpretation of the question of missions. He draws no distinction between home and foreign work, but emphasizes with all strength both of these departments of the one great work of missions. He presented the life of a Christian worker as one full of trials and difficulties, but abounding in joy and peace.

The other address was delivered by Dr. Ed. F. Cook, Foreign Secretary of the Board of Missions. His subject was "Our Obligation Abroad."

He portrayed in graphic and forceful language the present-day conditions in each of the foreign fields and urged a ready response on the part of our strongest young men and women. He closed with an impassioned appeal not only for missionaries to go to the foreign fields, but for a more ready response on the part of the Church at home to the great and growing demands of the coming kingdom.

Misses Ella K. Hooper and Willie Lee Rowan, of Louisiana, and Misses Julia Carter, Maude Pope, Maud Wiggs and Rev. and Mrs. C. E. Cain of Mississippi, have entered for training. These young people have begun their work in real earnest and will no doubt greatly profit by the splendid advantages which are afforded in the Training School and in the City of Nashville.

Dr. John R. Mott has declared that the most important work of the present day Church is the thorough training of the young men and young women for Christian service. Let us, therefore, not forget to pray for our Training School, that it may be fully equipped for its responsible work.

GALLOWAY MEMORIAL FUND FOR THE OLD PREACHERS.

We trust the brethren of the Mississippi Conference, and especially the superintendents of our Mississippi Conference Sunday schools, will not forget the earnest plea of the Joint Board of Finance, that the first Sunday in November be observed in all our Sunday schools as "Galloway Memorial Day." The collection which the Board asks to be taken on that day we hope will reach the sum of \$1500. The fund will be a memorial to our late beloved Bishop Galloway, to be known as the "Galloway Memorial Endowment Fund for Superannuated Preachers."

The thanks of the Board are hereby extended The Commercial Appeal, of Memphis, Tenn., for its lengthy notice of this Memorial Day. Contribution envelopes and conditional programs will be mailed every charge within the next two weeks.

Brethren, help us to help these old preachers!
Yours faithfully,

NOLAN B. HARMON.
Hazlehurst, Miss.

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Secular News and Comment

By Rev. A. J. Gearheard.

The State of Alabama received \$1,073,286 profit during the fiscal year just ended as a result of the labors of her convicts.

Osteopathy, as a healing art, seems to be making headway in the South. Last week twenty-five men were licensed as osteopathic practitioners in Louisiana.

It is claimed that reports are being circulated in China that the United States is soon to adopt old Mexico as a part of this Nation. As a result thousands of Chinamen have recently gone to Mexico with the hope of thus being absorbed into the United States.

The University of Missouri claims the oldest printing press in the United States actually in service. It is a Ramage press, and was made in 1787. It was given to the Missouri School of Journalism a short time since by Mr. A. H. Everett, of Kansas City.

Leonardi da Vinci's masterpiece, "Mona Lisa," which was stolen from the Louvre Museum in Paris last year, is reported to have been found recently in the home of a man of modest means in Russia. Expert detectives, who have been working on the case, give as their opinion that the thief was employed by an art collector of unlimited means, who expected later to get possession of the great painting.

In the primary held in New Orleans last week the following men, who represent the administration forces of the Crescent City, were declared the party nominees for the offices of Mayor and Commissioners, to serve under the new commission form of government: For Mayor, Hon. Martin Behrman; for Commissioners, W. B. Thompson, Edward E. Lafaye, A. G. Ricks and Harold W. Newman.

As an invited guest of the Chicago University and other institutions, Prof. Caspar Rene Gregory, of the University of Leipzig, Germany, traveled nearly 23,000 miles in the United States and Canada during the last year. He has delivered lectures in twenty-six States in the United States and nine Provinces in Canada. Prof. Gregory is said to be the only American who holds a professorship in any of the great German Universities.

Thirteen thousand employes of Southern railroads are to receive a 10 per cent raise in wages as a result of the decision of the arbitrators, Presiding Judge Martin A. Knapp, of the Commerce Court, and Charles P. Neill, United States Commissioner of Labor, who rendered their decision last Thursday. For some time a general strike had been threatened by the employes, but it is claimed that both the laborers and the railroad owners are satisfied with the decision.

Colonel L. M. Mauns, of the U. S. Army Medical Corps, in an address before the Association of Military Surgeons in Baltimore, Md., last week, declared that alcohol, both as a medicine and a beverage, should be barred from the Army and Navy. He said that almost every crime committed in the Army is due to drink, and that incompetency, both among officers and soldiers, is almost always due to this cause. He would make abstinence compulsory in the Army and Navy.

An effort is being made by certain railroads of the south to influence the school boards to adopt as a part of the public school curriculum the study of railroading. This is, indeed, the age of vocational education, but it is our opinion that it is too much so. The purpose of our educational system should be first to make a broad minded,

liberal man with the character of an honest citizen, and not a human machine with a commercial valuation.

It is claimed that food speculators now have more than \$14,000,000 worth of dairy products in cold storage, which will be sold to the consumers at the highest possible market price. There is in the United States a well organized business of buying butter and eggs during the plentiful season and holding these products out of the market during the summer, thus keeping up the cost of these table necessities at the time when they ordinarily would be cheap, and also enabling the holders to dictate the price during the winter months.

It has been announced that there will be no Glidden Tour this year. The Tour, which is designed to be conducted annually in the interest of good roads, was to have been made the last of October and the first of November. Two reasons are given for its being canceled for this year: The fact that the few dozen drivers wanted to be at home to vote on election day, and that the manufacturers of gasoline-burning cars were angered because an electric-power car was used as a pathfinder. We question whether the cause of good roads has been injured by the Tour being annulled.

Vilhjalmur Stefansson, who recently discovered what is claimed to be a new race, called the "blonde Eskimos," desires that the new race be quarantined against both commerce and religion. He claims that if missionaries go there they may spread measles, and an average of fifty per cent of the Eskimos who have measles die from the effects of the disease. He says that this strange race is living comfortably without the blessings of the commercial world, and that it has a religion of its own. Does their religion teach Christ? If not, then it is better for the whole race to know Christ and perish than to live and at last die in darkness.

Nathan Straus, a physician and philanthropist, in his report before the International Congress of Hygiene and Demography last week, claimed that of the 2,200 infants that were fed during the last year on an exclusively sterilized milk diet, only one died, and that one from pneumonia fever. This record, in the face of statistics showing that an average of one out of every four infants born die before reaching one year of age, is remarkable. Certainly, if 2,200 infants can live in New York City for one year on sterilized milk, then Dr. Straus' claim that it is inhuman to jeopardize a child's life by feeding it anything else is worthy of some consideration.

In spite of the claim that the story of Barbara Frietchie is fiction, Frederick, Md., has decided to erect a monument to her memory, claiming that her name coupled with the poem written by Whittier has done more than any other one thing to advertise the town. Who would have ever heard of Frederick, Md., except for the fact that every school boy's hair stands on end as he reads:

"Up from the meadows rich with corn,
Clear in the cool September morn,
The clustered spires of Frederick stand,
Green-walled by the hills of Maryland.
Round about them orchards sweep,
Apple and peach tree fruited deep,
Fair as the garden of the Lord
To the eyes of the famished rebel horde."

HOBSON WILL SPEAK.

The Anti-Saloon League and Prohibitionists generally have set Thursday, October 24, during Fair week, as the date for their State Conference at Jackson. Sixty-five of the 78 counties have been organized by the League Superintendent, Dr. G. W. Eichelberger, with county and precinct committees. These committeemen want a State Conference, where they can confer and agree

upon uniform concerted action. In this way some counties can get the benefit of the plans so successfully adopted by those counties that have practically wiped out the liquor sales.

The Conference will be held in a tent within the Fair Grounds that will seat 800, from 3 to 12 a. m. Bishop H. C. Morrison will address the Conference. Bishop Morrison is a member of the National Board of Trustees of the Anti-Saloon League of America, and is a prince of platform speakers. At 8 o'clock p. m. Hon. Richmond P. Hobson, a member of Congress from Alabama, of Merrimac fame, will deliver his address on "Driving Liquor Out of the Nation."

This is a great opportunity for Mississippians. The Conference in the forenoon will be presided over by Capt. W. T. Ratliff, Chairman of the Mississippi Anti-Saloon League. Hundreds of Committeemen and hundreds of Prohibitionists are expected to be present.

Dr. Eichelberger has just returned from an eight-days' trip to the Gulf Coast. He says that law enforcement is being well looked after there by the committees and the courts. Recently, at Gulfport, not a single indicted 'blind tiger' escaped heavy punishment of both fine and imprisonment, and they included the white ring leaders at Gulfport, Biloxi and Pass Christian. He says that when Jackson and Vicksburg clean up, the State will be in a fairly good condition from a liquor standpoint.

A MISSISSIPPIAN.

FINE OPENING AT CENTENARY.

Dear Dr. Meek: I am sure that you and many of your readers will be pleased to hear of our recent opening at Centenary College, and our prospects for the school year. It affords me great pleasure to tell you that our work begins most encouragingly. From the start, the attendance was beyond our expectations, and new students are entering almost every day. We have room for perhaps not above a dozen more in the dormitories. I have no doubt that our total enrollment quite soon will be considerably higher than at any time last year. We have a superior faculty, and a good corps of competent instructors. Important health and sanitary improvements are being made on the college building and grounds. Altogether, conditions are much more satisfactory at Centenary than ever before since the school was established in Shreveport.

We feel that we are doing work here that is worth while. What rests heavily upon my heart now is the desire I have to make it possible for a number of young preachers and some poor but most worthy young men to come at once to the college. I must have help. For nearly three years I have been able to take care of several of our best students—preachers among them. Some financial help—not a great deal—has come to me. The time has come when I must have more aid to bear this burden. Who among our large-hearted Methodist laymen will respond—and do so soon? Never in these late years have opportunities been so great, and prospects so bright at Centenary as now.

FELIX R. HILL.

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A VALEDICTORY TO DR. FEATHERSTUN.

By Rev. T. H. Lipscomb, B. D.

It would seem hardly charitable to attack a man when he is evidently staggering to his feet for the last time, and when other and more powerful antagonists have come to your aid and shown his doctrine to be neither in harmony with Methodist theology, Church history, or human experience the world over. So we might leave Dr. Featherstun with Dr. Tillett standing by his side on the same page, showing him the error of his way; and with Dr. Meek in previous issues convincingly refuting him; and with a final word from Dr. E. B. Partin showing the ethical danger of his teaching that children are born regenerate. But Dr. Featherstun has appealed unto Caesar, even the New Testament; and unto the New Testament we must go, for it is admittedly the final authority on all matters of faith and practice. It is not, however, the first time that we have gone to this authority; though Dr. Featherstun entitles his article, "The Regeneration of Infants As Told in the New Testament," as though the Bible teaching on the subject had not previously been considered.

The passage of overwhelming significance concerning regeneration in the New Testament (Christ's conversation with Nicodemus), Dr. Featherstun does not even allude to; nor indeed is regeneration the subject under discussion in a single Scriptural reference which he quotes. A remarkable treatment of the subject, verily! So we must insist that Christ's great discussion of this subject be not overlooked; especially since in a previous article I appealed to it and said: "The common sense of men, until of late, has ever recognized that when Christ said, 'Ye must be born again,' he referred to a birth subsequent to physical birth and of a spiritual nature." To this our brother made reply: "I am astounded that my learned brother does not know (I thank Dr. Featherstun for his compliments in pointing out my ignorance) that 'anthen' does not mean 'at a subsequent time,' the R. V. says 'anew.'" If Dr. Featherstun would look up authorities more carefully, he would not find himself tripped so often. He appeals from the common version and common sense to scholarship! Very well, what has scholarship to say about this 'anthen'? It is universally agreed that Thayer's Greek-English Lexicon of the New Testament is the most authoritative work on the subject extant. Well, Dr. Thayer, after stating that anthen does mean sometimes "over again, indicating repetition," specifies this passage, John 3:3, as an instance where the word plainly means 'again,' as our familiar version renders it, and cites the remark of Nicodemus, "How can a man be born when he is old? can he enter the second time, etc." as indicating that Nicodemus understood Christ to use the word as referring to a birth subsequent to natural birth. Christ admitted the idea of subsequence in his reply, and simply made more clear that this second birth is possible because it is of a spiritual nature. The very word "anew," which Dr. Featherstun seems to think would help him, is defined in both Webster and Worcester as meaning, "over again, again, in a new manner or style." The expression, "the new birth," implies the old birth as preceding it. So there is no possibility of, consistently with the New Testament, teaching that regeneration is coincident with or precedes natural birth.

But turning to Dr. Featherstun's article, it is very easy to see what is the matter with him. It is, evidently this: That he either cannot or will not see and admit that, previous to regeneration, the Spirit of God has ever and does ever work universally in the world, through the atonement of Christ, leading men ever toward the repentance and faith that brings a renewal of the heart. If Dr. Featherstun finds any evidence of the Spirit of God touching human life at all, he labels it at once, *regeneration*. So he claims that the verse, John 1:9, "This was the true Light, which light-

eth every man that cometh into the world," means that all men—Caesar, Nero, Ghenghis Kahn, Li Hung Chang, Jews, Turks—are born regenerate! are born Christians! as he later claims. Now isn't that new theology for you? In contrast with such folly, hear the generally accepted explanation of such passages as given by Dr. Tillett: "As a matter of fact, no man is in a mere state of nature. Grace arrested man in his fall, and placed him in a salvable state, and endowed him with gracious ability to meet all the conditions of personal salvation. Fallen man has never been without the benefits and influence of the atonement. Uppermost among these benefits is what is called prevenient grace, a certain gracious influence of the Holy Spirit upon the heart and will of man that goes before regeneration." A similar interpretation of this verse we gave in "Conscience and Its Culture": "Every right moral impulse, too, comes through Him (Christ); for in this sense he is 'The true Light, which lighteth every man that cometh into the world.' Certainly not enlightening every man through an historical knowledge of his life and teachings; but through the 'Spirit of truth' which he has given to all, and in response to which all may come unto God and receive the benefits of his passion."

It is indeed distressing that a master in Israel, a Doctor of Divinity, should be unable to distinguish between prevenient grace and regenerating grace; and should claim passages of Scripture indicating that God's Spirit is everywhere working among men as teaching that they are already regenerated, when regeneration is the goal towards which the Holy Spirit is leading them, young and old alike. Dr. Huntley seems to share, in some measure, Dr. Featherstun's failure to distinguish, "The grace of God by Christ preventing us, that we may have a good will, and working with us, when we have that good will," as was indicated in his contribution written July 18th.

Far be it from me to question the love of God for the little ones, or his tender care over them, or his sure receiving of them, cleansed from all sin, should they die before coming to years of accountability; but far be it from me on the other hand to fail to recognize and impress the fact that every man and every little child must respond to the gracious influences of God's Spirit, and must, the little ones, and the old ones in the spirit of the little ones, "come to Jesus;" and that it is only as and only when they come to him, accepting him as their Savior, loving him, trusting him, that they are renewed by the Holy Ghost. Or, briefly and conclusively, they must give their hearts to God, as their part in this matter; else human freedom and responsibility are but words signifying nothing.

That all need, as they come to years of conscious knowledge, thought, and choice, to come thus to Christ for salvation is plainly the teaching of Scripture. Dr. Featherstun subtly denies this. He says "every sinner is a backslider;" but plainly teaches that some, a few, have never "renounced by sin their justification and regeneration," so have never become sinners. We will let the New Testament answer Dr. Featherstun here, the language is too strong for us: "If we say that we have not sinned, we make him a liar, and his word is not in us." "All have sinned and come short of the glory of God." "Every mouth is stopped and all the world guilty before God." I have never met one of Dr. Featherstun's fair ones, who says, I've never had to come to Jesus. I've always been with him; I've never had to seek the renewal of the Holy Ghost, I've always had it; I've never needed to seek justification, I've always been justified. But if ever I do meet such an one, I'll show him from God's Word that he is deceiving himself and the truth is not in him, that he is making God a liar also by his claims; and I am quite confident I will find him either the rankest hypocrite, or the weakest imbecile that ever walked the earth.

We are surprised to find Dr. Featherstun making reference to I. Cor., 7:14 in this connection. Evidence in his defense must be scant, indeed, when he has to appeal to such. The passage reads: "The unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband: else were your children unclean; but now are they holy." The sanctification and holiness referred to is, as Meyer puts it (whose exegetical authority the whole world recognizes), "not the moral holiness of the new birth (the subjective condition of which is nothing else but faith), but the holy consecration of that bond of Christian fellowship which forms the *ekklesia* Theou (Church of God)." Conybeare and Howson's note suggests the following paraphrase, which makes plain the meaning of this obscure verse: If both husband and wife were unbelieving, then would the children be "unclean," i. e., "beyond the hallowed pale of God's people;" but as one or the other is a Christian, now are they "holy," i. e., "within the consecrated limits" and influences. If the word holy here meant regenerate, the verse would specifically assert that only the children of Christian parents are born so, the rest are "unclean." Then what would become of Dr. Featherstun's doctrine that all are born regenerate?

That no one is born regenerate is as strongly asserted as it can be in any form of human speech in the opening sentences of John's Gospel, when he affirms (1:12,13) that men become sons of God, not by being born so. "Which were born, not of blood,"—none are born Christians: "nor of the will of the flesh,"—nor by their own efforts and determinings, no man can make himself a Christian; "nor of the will of man,"—not through any human agency or effort can this transformation be wrought; "but of God,"—by the renewing by the Holy Ghost of the hearts of "as many as receive him" and "believe on his name."

Further argument is surely unnecessary. We are willing to leave the verdict with the jury; assured that only the "natural man, who receiveth not the things of the Spirit" can fail to see that the "most sacred rights" which Christian parents, pastors and teachers hold in trust for their children is not to tell them that the work of grace is already wrought in them, but the right to "bring their little ones to Jesus," telling them of his love and power to save; that they, receiving him and believing on his name, may become sons and daughters of the Lord Almighty. God grant that our labors may not have been in vain in the Lord.

Our apology for continuing this discussion at such length is the fact, well stated by Dr. Meek, that "It is certainly a thing of tremendous consequence whether we are to teach our children that they stand in need of Christ's saving power and should seek to come in touch with it, or that they are born regenerate and need no new birth. Upon a right answer of this question the eternal destiny of thousands may be hinged."

Lexington, Miss.

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A FELLOW'S MOTHER.

A fellow's mother, said Fred, the wise,
With his rosy cheeks and merry blue eyes,
Knows what to do if a fellow gets hurt
By a thump or bruise or fall in the dirt.

She does not care—not much, I mean,
If a fellow's face is not quite clean;
And if your trousers are torn at the knee,
She can put in a patch you'd never see.

A fellow's mother is never mad,
And only sorry if you are bad;
And I'll tell you this, if you're only true,
She'll always forgive you, whatever you do.

A fellow's mean who would never try
To keep the tear from her loving eye;
And the fellow's worse who sees it not
That his mother's the truest friend he's got.

—The Presbyterian Exchange.

* * *

WHAT THE SPIDER TOLD.

"I was spinning a web on a rose vine," said the spider, "and the little girl was sewing patchwork on the doorstep. Her thread knotted and her needle broke and her eyes were full of tears. 'I can't do it!' she cried; 'I can't! I can't!' Then the mother came and told her to look at me. Every time I spun a nice thread, and tried to fasten it to a branch, the wind blew and tore it away. This happened several times, but at last I made one that did not break, and fastened it and spun other threads to join it. Then the mother smiled.

"What a patient spider!" she said.

"The little girl smiled, too, and took up her work. And when the sun went down there was a beautiful web in the rose vine and a square of beautiful patchwork on the doorstep."—The Young Evangelist.

* * *

HOW HE WAS CURED.

The young husband who had been an only son at home, petted and indulged beyond every point of reason, began to show signs of petty royalty soon after his marriage. Most of his friends were men of great wealth who lived extremely well, and association with them made him somewhat hard to please in the matter of cooking. Scarcely a meal at his home table passed without criticism from him.

"What is this meant for?" he would ask after tasting an entree that his bride had racked her brain to prepare.

"What on earth is this?" he would say when dessert came on.

"Is this supposed to be salad?" he would inquire sarcastically when the lettuce was served.

The merry-hearted little wife stood it as long as she could, and finally decided to retaliate. The next evening she wore her very prettiest gown, and fairly bubbled over with wit. They went in to dinner.

The soup tureen was brought in. Tied to one handle was a decorated card, and on that card was written in a big, round hand:

"This is soup."

Roast beef followed, with a placard announcement:

"This is roast beef."

The potatoes were labeled. The gravy dish was placarded. The olives bore a card inscribed "Olives," the salad bowl carried a tag marked "Salad," and when the ice pudding came in a card announced, "This is really ice pudding."

The wife talked of a thousand different things all through the meal, never once referring by word or look to the labeled dishes. Neither then nor thereafter did she say a word about them, and never since that evening has the captious husband ventured to inquire the name of anything set before him.—Times-Democrat.

HOW SIN GROWS.

When I was a little girl about six years old I was very fond of sewing for my dollie.

I always treasured the little left-over scraps of lace and ribbon that mother couldn't use and would trim most beautiful hats and dresses for "Lady Jane," my favorite doll.

One day mother was sewing for me and I for Lady Jane when mother had occasion to leave the room.

Oh, I blush to tell you what I did while mother was gone. I cut the lace that she was using—the lace that I knew she wanted. When I heard her coming I knew she would hate to see her pretty lace cut, so I looked around for a place to hide it, and where do you think I did hide it? Under my dear little innocent baby sister, who lay asleep in her cradle.

Well, when mother came back she saw, of course, that part of her lace was gone, and as there was no one else in the room but me, she knew I must have taken it.

To test my honesty she said: "Clara, some one has cut mother's lace. Can you tell me who did it?"

"Why, mother," I said, with my head hung low, and a tell-tale blush on my cheeks, "the nurse girl came in just now to see if little sister was still asleep, and I expect she cut it."

Do you not see now how my first sin led me to others? First, I cut the lace, then sneakily hid it under my little sister, then I told an awful lie and tried to lay my sin on the innocent nurse girl.

Poor mother was heart-broken, of course, and began to cry because her little girl had told her an awful lie. She took me on her lap and told me what a dreadful thing it was. That God had heard me, and that it was a sin against him, and now I must ask him to forgive me and help me never, never to be guilty again of such a wrong again.

I was very miserable all day, just as God wants us to be when we sin against him. I did as mother told me to, however; I asked God to forgive me and he did forgive me and made me happy again.

No matter how great our sins are, if we are truly sorry for them, and ask God to forgive us for them, he will.—The Child's Gem.

ADVICE, WHAT IS IT?

Rev. H. P. Lewis.

Webster says, "It is an opinion recommended or offered as worthy to be followed; counsel, suggestion."

It is easy to give advice when you are fully competent to give it, and feel sure that the advice sought will be appreciated and acted upon. It is not always wise to offer advice unless you are quite sure it will be received in the same spirit in which it is given. Even then you had best hesitate, pray over it, then ask God to guide you in giving it. It is astonishing how few people, even among those who are in need of good advice, appreciate it when given by old, experienced people. See I. Kings, 12th chapter. Rehoboam rejected the advice and counsel of the old men, who had experience as well as age on their side, and who had the good of the country at heart. See what it led to. Rehoboam played the fool completely. Thousands have done likewise since his day.

Many years ago, in Covington County, Miss., a young man by the name of John Williams married a wife, moved on a small farm, and went to work. There lived in his neighborhood an old lady who had more sense about farming than many of the present-day farmers seem to have. She said to Williams, "You will find plenty of men ready to give you advice about farming." Then she said, "Follow the advice of the man who has plenty of corn in his crib and meat in his smoke-house."

When I had had fifty years experience in the

Christian ministry, had had many hardships, seen many rise and fall financially, and had learned a little about the value of time and money, I ventured to give a young man I had known intimately more than twenty years, a little fatherly advice along financial lines. I saw he was a little reckless and did not seem to realize the value of time or money; and as I had fifty years of experience behind me, had known many men—some preachers—to fail in business, because of a lack of ability, or something else, to manage their finances, I really thought I ought to advise my young brother; I felt sure that in consideration of my age and experience he would appreciate the interest I felt in him, even if he did not see proper to act upon my advice. Alas, how mistaken I was! He simply gave me to understand that my old foggy ideas, advice, etc., were not appreciated, saying among other things, "I am paddling my own canoe." Perhaps I was wrong in venturing to give the young brother advice. He had been to college; had been to Vanderbilt; had traveled some little, and had seen much more of the world than I had. He knew I had never been to college; hence, he concluded that I was not competent to give advice to one who was a graduate of one of our Southern colleges. I have been slow to give him advice since.

More than forty years ago, while riding along a public road in Covington County, Miss., I saw something in the road ahead of me, nicely wrapped in a piece of brown paper. The thought occurred to me, some one has lost a package; I will take charge of it till I find the owner. Accordingly, I stopped my horse, got out of my buggy, felt of the object, found it was only a "pine knot." I noticed some writing on the package; it read, "Everything is not gold that glitters." I thought, "that is so." So many people seem to be getting on well, who are in need of advice, but don't know it, and would not accept and appreciate good advice if given them.

A young lady in Rankin County, many years ago, asked my advice about marrying a certain young man. I said to her, "I will advise you as I did a young lady, a Miss Dixon, in Copiah County, some years ago. Not knowing anything about the young man, I said to Miss Dixon, 'Commit the whole matter into the hands of God. If you will, he will guide you in the matter.' " "I know that," said the woman, "but I am afraid he won't let me have my way." So it is with so many who need the advice and counsel of older and wiser people, but who are not disposed to take advice unless it be in keeping with their own ideas about matters. Read the 13th chapter of Proverbs, especially the tenth verse: "Only by pride cometh contention; but with the well advised is wisdom."

H. P. LEWIS

Jackson, Miss.

Will be a Little Late.

"THIS is John. Will be a little late for dinner to-night. I'm bringing out Mr. Forbush. Expect us about seven o'clock."

The thoughtful husband never fails to notify his good wife that he is going to be late for dinner, or that he is bringing home a guest.

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Christian Advocate.

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Editorial.

Dr. W. B. Palmore, in a recent article, includes New Orleans in a list of small cities which he said would become important as a result of the construction of the Panama Canal. Where has Brother Palmore been all these years that he has not learned that for three-quarters of a century New Orleans has been one of the leading cities of the United States? Can it be that in touring other countries he has neglected to inform himself concerning his own?

As a result of the Men and Religion Forward Movement in Atlanta, the restricted district has been abolished in that city, and Christian workers are endeavoring to reclaim its residents and, where they desire it, to secure them employment under proper safeguards. All honor to those engaged in this work! It is a crying shame that such cesspools of iniquity should be allowed to exist in any of our cities. And it is certainly commendable to seek to rescue the perishing who are going down to destruction in them. We have no right to adjudge any who are lost in sin as beyond the recovering agencies of redemption and leave them absolutely in Satan's hands. A larger faith in Christ's power to save is one of the imperative needs of the Church to-day.

The New York Independent finds fault with Dr. M. A. Matthews, of Seattle, Moderator of the Northern Presbyterian General Assembly, for flaying the heretics in an address at Winona Lake, Indiana. That exhortation will do Dr. Matthews no harm. As we heard an intelligent minister say not long since, the Independent comes nearer being always wrong on all questions—religious, political and social—than any other periodical issued in the United States. Some of the writing which it allows anonymous correspondents to do concerning the people of the South could scarcely be more misleading and unjust. Indeed, we should be amply justified if we were to characterize some of these contributions in terms much more severe.

LET THE ANNUAL CONFERENCES ALONE.

The Central Methodist Advocate states that at the recent session of the Kentucky Conference a resolution was adopted doing away with the reports of the pastors and allowing no verbal account of the work accomplished except the brief summaries given by the presiding elders. Whether the pastors' names were called and their characters passed one by one, or whether the Northern plan was adopted in toto, our contemporary does not say.

We sincerely regret to see this innovation coming southward. We think that when a pastor has toiled for twelve months in an obscure field, often almost unnoticed and with but little to cheer him, he should at Conference be entitled to the privilege of speaking a few words concerning his struggles and his triumphs. If the leaders want to save time, let them find some other

way of doing it. The rank and file of our pastors carry very largely the burdens of the Church and their indispensable services receive but little public recognition. By no means should this be lessened. We make a hero of the foreign missionary and can listen to him at any length (which is well enough), but it seems that some would have us ignore and seal the lips of the circuit rider, whose privations are often far greater than those of the worker in foreign lands and who is not less a hero. We hope the time will never come when a brother who has had sore trials and conflicts during the year may not open his heart to his brethren on the floor of the Annual Conference and be given their sympathy and words of encouragement.

Nor do we desire to see the historic method of calling each preacher's name and having his brethren answer, "Nothing against him," dispensed with. There is something impressive in taking the men up one at a time and asking particularly about him whose name is called. It is an individual inspection by the Conference that is not without its value—a challenge to the entire body to speak out if aught be known against the man whose character is under examination. To go through this work by making a general inquiry concerning all the preachers in a district at one time, would be far less direct and impressive.

We earnestly wish that the 'reconstructionists' among us would let the Annual Conference alone. Its very uniqueness is one reason why we should like to see it preserved in substantially its present form. Dr. C. W. Carter, in his great Semi-centennial Address before the last session of the Louisiana Conference, in speaking of the first Conference that he ever attended, said: "I was surprised to find that the business was carried on by questions and answers. As far as I have been able to find out, a Methodist Conference is the only deliberative body that transacts its business in this way; and I take it that the Methodist success in thus conducting the Conference business is a splendid tribute to wise old Socrates, who invented this method." Wesley's Conferences were far more personal, far more direct and searching in their inquiries, and far more minute in their details than ours, and doubtless for this very reason they were more useful and more potent in their influence. The present disposition to do away with details and the close inspection of every man and his work is thoroughly un-Wesleyan.

Most of the proposed changes in the proceedings of the Annual Conference show a lack of appreciation of the true purpose for which it exists. It is no place for a theological institute—was never designed for that; neither is it a time for a revival, though there ought, of course, to be spiritual and helpful preaching. Its primary purpose is to look carefully into the work of the Church during the year, to consider its needs, to scrutinize the agencies by which it is to be carried on, and to so adjust them as to secure the largest results. Its chief work was not meant to be educational or evangelistic, but supervisory and administrative. In this day when the Baptists, who are growing so rapidly, are in their councils and computations giving recognition, not only to every pastoral charge, but also to every church, it is no time for us to commence to deal in sweeping generalities and lose sight of the inconspicuous worker and the small field. This tendency to lose contact with the masses of our people is, perhaps, the gravest peril of Methodism. And this danger is all the more threatening because so few of our leaders seem to realize it.

Nor is it true, as is sometimes alleged, that there is a lack of interest in the proceedings of our Annual Conferences. We have been present at all kinds of religious gatherings, and we know of none which for continued attendance and sustained interest will compare with them. Let the Conferences go on as they have been doing; let the questions be called and answered as heretofore, and let the connectional men come and

tell us of the general work of the Church. This is what these bodies meet for. We recommend that those among us who have a passion for making changes turn their attention to something else. In whacking away with their destructive axes and chopping down things right and left, this is one tree that they should spare. The splendid fruit that it has borne should plead in its behalf and secure for it immunity from violent hands.

A FIGHTER OR A BUILDER—WHICH?

There is so much done in the world that is offensive to the Christian's sense of what is right that he is apt to be led into many battles in this life, battles against the existing evils about him. The man who fights everything that is wrong will surely be fighting all his life. To live in the spirit of contention is to be always miserable. To develop the traits of a successful fighter is to sacrifice the characteristics that make one winsome and lovable. To possess an offensive personality means scarcely less than that your way of approach to the hearts of the most of mankind is barred. To be thus handicapped is the greatest misfortune that can befall a man.

Is there a way to avoid such a fate? Is it not necessary for the Christian to ally himself with those forces that are ever contending with sin in its hideousness? There is a way to avoid such misfortune, and there is a way to contend with sin that is more effective than the modern methods of warfare. The world loves a builder. To be a constructive genius is to be a man welcome everywhere. The positive method of accomplishing anything is more effective than the negative method. To prove that a thing is true is at the same time positive proof that everything contrary to it is false. It is better to find the truth and hold it up to the world than to spend our time picking out the false and trying to destroy it.

A teacher of music does not say to his pupil, "This is a discord," and then set him to making hideous noises by striking the wrong notes. He points out the harmonies and sets him to practicing the chords on the instrument. Would it not be better if we, as ministers and Christians, would spend our time pointing out the beauties of the Christian life, and the glories of the heavenly home, and seldom be heard crying aloud and sparing not against the many evils of the land?

The successful real estate agent sends out his literature advertising the property he desires to sell. The folders contain no criticism of other lands, but are radiant with the best things that can be said of the property for sale. That is good business. Jesus spent nearly all of his time teaching the right way and doing good. He said over and over, "The kingdom of heaven is likened unto," etc. He denounced some people and some practices, but not many. The very day that he died, when the men were before him who had committed the blackest crime of all ages—the crucifying of Jesus—he condemned them not, but said: "Father forgive them, for they know not what they do." If the best business method is, to sell your own goods on their merits and not on the demerits of other goods; and Christ's example to us was that of a man of peace who laid down a system of constructive ethics, and who said little in criticism of the existing conditions, then is it not well for the Church to lay down the sword and take up the trowel?

The man who denounces the saloon keeper is apt to make him his enemy. To specify the sins of this age is often the quickest way to depopulate our churches at the regular services. It is true that there is much that is wrong, even in the lives of church members, and what we say may be right; but all things that are right may not be expedient. It is better to tell of Jesus and his love and of the beauties of the Christian life to a hundred people than to denounce the devil and his angels to just ten. "Finally, brethren," says Paul, "whatsoever things are true, whatso-

ever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things." If we follow these instructions we will have little time to fight existing evils, and will be very busy teaching the beauties of the kingdom of heaven. Then let us be builders—constructive Christians, known for the good we do and not for the sins we fight.

A. J. G.

PERSONAL AND OTHER NOTES

Bishop Thirkfield, of the M. E. Church, who resides in New Orleans, delivered a thoughtful lecture to a mixed audience at the Y. M. C. A. hall last Sunday afternoon.

Rev. J. Lloyd Decell closed a very successful meeting at Liberty, Miss., last Sunday night, in which he was ably assisted by Rev. I. L. Peebles. There were nine accessions to the Church.

"We are looking forward to the best session in the history of the school," are the words with which Dr. A. F. Watkins, president of Millsaps College, closes a personal letter to this office.

Next Saturday is work day for the Louisiana Orphanage. Do not forget it. The following Saturday is work day for the Mississippi Orphanage. Plan for it. These are important dates and should not be overlooked.

The Crowley (La.) Signal recently published a picture of our pastor there, Rev. C. D. Atkinson, and stated that the new \$30,000 church building would soon be a fact. Both the announcement and the picture made a good appearance.

It gave us great pleasure to meet Rev. David L. Fleming, chaplain of the Second Cavalry, United States Army, located at Fort Bliss, Texas, who has been spending some time recently in New Orleans visiting relatives. He honored the Advocate with a brief call.

Miss Bettye Lois, a young lady weighing 81-2 pounds, arrived at the parsonage in Zwolle, La., Oct. 3. Her parents, Rev. and Mrs. J. Cude Rousseau, were duly proud of their infant daughter, and their friends rejoice with them over the fact that both the mother and child are doing nicely.

Rev. W. M. Young, pastor at Amory, Miss., reports that he has had a net gain of seventy-five members thus far this year. His finances are all in good shape and he has rendered some effective work for the Advocate. Brother Young will be able to make a good report at the Conference in December.

Two vacant lots situated in Gretna, La., belonging to the M. E. Church, South, for more than fifty years, the Church having no record of owning the property until recently, were sold last Monday for \$600. The proceeds of the sale will be used in building the new parsonage in McDonoghville.

The following announcement was sent to the Advocate by Rev. J. M. Lewis, of Vancleave, Miss.: "The New Prospect Camp Meeting will begin on Thursday night before the fourth Sunday of October and close Monday night after the fourth Sunday. Preachers coming to the camp grounds will be met by hacks at Ocean Springs."

The fourth round of quarterly conference dates for the Aberdeen District appear only in part in this issue. After the entire list of conferences had been scheduled, Rev. J. E. Cunningham, the alert presiding elder, wired us that some changes would be made and to hold out the names of all appointments appearing after November 14.

Rev. E. L. Whiddon, whose recent successful meeting in Beaumont, Texas, is mentioned by Rev. W. J. Johnson in another part of this issue, will soon begin a revival meeting at Sun, La., from which place he will go to Anguilla, Miss. Brother Whiddon has held some very successful meetings in Louisiana during the last few months.

Rev. W. L. Doss is making commendable progress at Epworth Church, New Orleans. He has an exceptionally strong body of young people and workers among the young people. His Sunday school is one of the best in the city, and his Epworth League is doing good work. Brother Doss will tell of his work in the Advocate next week.

Miss Belle M. Roberts found time to spend last week in Terry, Miss., where she used her talent as a personal worker in helping Brother Ellis, the pastor, in a revival meeting. She reports that the crowds in attendance were large. In speaking of Brother Ellis, she says: "He rides a beautiful horse about Terry, and rides and walks like a grand old soldier."

In a letter dated October 5, Rev. F. B. Ormond, our pastor at Hickory, Miss., says: "This entire town and community is in the throes of a great

revival. The gospel is being preached with great power by Evangelist D. E. Kelley. At this writing twenty-seven have made application for membership in the Church." Such a meeting is enough to make the pastor rejoice.

Rev. C. A. Battle, pastor of Felicity Church, New Orleans, is announced to deliver a lecture to men only in the auditorium of the Y. M. C. A. building on St. Charles Street next Sunday afternoon at 3 o'clock. Brother Battle is a young man with more than ordinary platform ability, and the young men of that institution are expecting a strong message from him.

Rev. J. W. Price, the faithful pastor of the Oak Ridge (Miss.) circuit, is closing a very successful year's work. In a letter, containing a nice list of subscribers to the Advocate, Brother Price recently took occasion to write a few words of encouragement. It takes money to meet the current expenses of a church paper, but the "milk of human kindness" in the form of good wishes and kindly appreciation is never amiss.

At the quarterly meeting at First Church, Columbus, Miss., Tuesday night, October 1, Dr. H. G. Henderson, the pastor, reported fifty additions to the Church during the last ten months, and the foreign and home mission assessments on the Church, amounting to \$469, paid. The Church will pay \$300 as a missionary special this year. First Church is composed of loyal Methodists and is led on by a faithful shepherd.

Dr. A. F. Smith, of Jackson, Miss., arrived in New Orleans last Monday, and is now assisting Rev. H. R. Singleton, the pastor, in a revival meeting at Parker Memorial Church. He preached his first sermon to the Parker Memorial congregation on Monday night on the subject of "Prayer." The large audience that heard him was impressed with his earnest Christian zeal and deep insight into the spiritual truths of God.

In a business letter to this office, Rev. J. C. Long, our pastor at Philadelphia, Miss., says: "I am moving along nicely with my work, and hope to wind up with good results." It is not unusual for a minister to be full of hope in the beginning of the year and full of gloom at the close of the year, but Brother Long expresses hope also at the close of the year; and if reports be true, he is justified in expressing feelings of good cheer. He serves a royal people.

Dr. J. W. Moore has announced a series of sermons to business men, the first of which he preached to his congregation at First Church, New Orleans, last Sunday night on the subject, "Virtues of Business Men." On October 13th he will use as a theme, "Temptations of Business Men," and on October 20th, "Opportunities of Business Men." Dr. Moore is an able preacher, and those who heard the first of his three lectures are impatient to hear the next two.

We received the following letter from Rev. J. H. Holder, of Okolona, Miss., dated October 3: "I am in receipt of the news that our brother, Rev. J. B. Randolph, of Como, Miss., has suffered a second relapse from typhoid fever. He has been sick ninety-two days to-day. He and his good little wife are making a brave fight for his life. Let unceasing prayer be made to the Great Physician for his recovery." This is, indeed, sad news, and our heart goes out to them in this hour of their affliction. Let the brethren heed the call to prayer in their behalf.

On account of the illness and death in his home, in New Orleans, of Captain Edwin Crispin, the father of Mrs. Meek, who passed away last Monday morning at 2 o'clock, the editor has not been able to give this issue of the Advocate much attention. He left Monday with his family for Acosta, Miss., where the interment of the remains of the deceased took place on Tuesday. Captain Crispin was a gallant Confederate soldier, having followed the flag of General Forrest for four years. He was in the 88th year of his age, and was an ardent Methodist and a ripe Christian.

In a personal communication to this office, a layman residing in Evangeline Parish, La., writes concerning our church at Bayou Chicot, that it is the only Methodist Church in that parish. In his letter he makes a strong appeal for workers to evangelize that Romanized section of the State in which Evangeline is situated, and points out that the Baptist Church is doing far more in that line than our own Church. A very successful meeting was recently held at Bayou Chicot, and it appears that the field is ripe for a great harvest of souls in that section, if the workers were only at hand.

Brother M. L. White, in a letter written from Prentiss, Miss., where he is pastor, says: "I am just home from a meeting at Mount Zion Church, where I assisted Rev. S. F. Flurry, the pastor. We had four accessions to the Church and baptized four infants. Many were converted. It was a

great meeting. The people shouted their praises to God." Brother White is a preacher of the old school, and it is not an unusual thing for the people to shout under the influence of his preaching. A good shouting meeting would be a splendid antidote for the lethargy that seems to be afflicting a great many churches in the South to-day.

Rev. T. B. Holloman, whose ministry to young men and women is always fruitful, is doing a good work at Port Gibson, Miss. He writes: "With sixty boarders from the Port Gibson Female College and our quota, forty boys, from the Chamberlain-Hunt Academy, we are preaching to a full house every Sunday. Our Sunday school has reached the limit of its capacity to accommodate. Methodist parents who have sons or daughters in either of these institutions are at liberty to call on me for any service." Methodist parents often blunder by not communicating with the pastor of the church in the town where they send their children to school.

Under date of October 3, Rev. W. L. Duren, our pastor at Tupelo, Miss., writes as follows: "Brother R. A. Weaver died here Tuesday at 1:15 p. m. of Bright's disease. Our sorrow is great, for men like he was are hard to find, and harder to replace." We regret exceedingly to hear of the death of this choice young man. In both character and capacity he had few equals, and he was held in the highest esteem by all who knew him. He was connected with the First Methodist Church of Memphis some years ago, and was pronounced by Mr. John R. Pepper to be one of its noblest spirits and choicest workers. A more extended tribute will appear in the next issue of the Advocate.

We take pleasure in publishing the contents of a letter from Rev. R. W. Tucker, who is finishing an unusually fruitful quadrennium as presiding elder of the Ruston (La.) District. He writes as follows: "We have had good revivals throughout the District, and I think we will make a good showing at Monroe. Two more of my sons, J. W. and F. L., are taking their examinations through the Correspondence School, and will knock at the door of the Louisiana Annual Conference for admission on trial. This, together with the fact that I have one already faithful and earnest son in the work, greatly rejoices my heart. I have done the preaching through eight revival meetings this year, and have two more to preach through; and yet my health is good." Brother Tucker has ample reason for rejoicing.

If there is a cause that should stir the heart of every Methodist preacher, it is that of the ministers who are now serving charges in the flood-stricken sections of Louisiana, where the army worm and other pests added to the flood horrors and left famine and sickness in their wake. The following letter from Rev. W. S. Tompkins, a superannuated preacher residing in Virginia, addressed to Mr. S. H. Meyer, of New Orleans, the Louisiana Conference treasurer, shows the extent to which a Methodist preacher considers the welfare of his fellow pastors: "I send my check for \$3 to be used for the flood sufferers in your territory. This is in response to the appeal made in the Nashville Advocate of September 27. I want to help those brother ministers who are short in their salaries. I am not a moneyed man by any means; but I am a superannuated Methodist preacher without any income, except what is furnished me by the Conference Board. But I guess I am better situated than some of those afflicted ones. The Lord bless you and yours."

FOR THE FLOOD SUFFERERS.

The following amounts have been received by the treasurer of the Louisiana Conference for the benefit of the preachers in the flood-stricken districts, up to October 5, 1912:

Previously Reported	\$ 789.87
F. R. Hill, Jr., Shreveport	9.40
J. D. Nesom, Gueydan	1.00
S. D. Howard, Baker	4.25
C. S. Stewart, Amite	5.00
W. J. Porter, Lanesville charge	10.00
W. R. Harvell, Grand Cane	20.00
A. W. Wilson and Daughter, Miss Nina, Baltimore, Md.	10.00
E. K. Means, Minden	70.00
T. J. Norworthy, Monroe	25.00
W. A. Tompkins, Bedford, Va.	3.00
J. G. Foulkes, Brandon	10.00
A. H. Parker, Glisland	5.00
F. Marvin, Canton, Mo.	5.70

Total, \$968.22

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absolutely free of charge.You see, I have absolute confidence
that just one try-out on your part will
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my famous "Perfect Vision" spectacles,
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charge as an advertisement.—These "Perfect Vision" lenses
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the dim firelight——These "Perfect Vision" lenses
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smallest-eyed needle you can lay
your hands on——These "Perfect Vision" lenses
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est bird off the tallest tree top
and to distinguish a horse from a
cow at the greatest distance and
as far as your eye can reach—Now you certainly do want a pair
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give you a pair absolutely free—
without ever asking you to pay me one
penny for them, now and never.So just write me your name, address
and age next birthday on the below
coupon and send it to me at once and
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dollar cash certificate entitling you,
absolutely free of charge, to a brand
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enable you to enjoy your reading,
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amount necessary with the obituary.
That will save trouble all around.On July 26, 1912, the precious soul
of little FREDDIE, son of A. D. and
Beulah Lewis, of Lapine, La., took its
flight from this world of care to the
deathless mansions above. He was
permitted to bless the home of his
fond parents only one year and eleven
months; but his earthly ministry
was well done, for the rose does its
work as grandly by blossom as does
the vine with its fruit. After having
helped to sanctify and lift heaven-
ward the very hearts that break at
his farewell, he went from this
troublesome sphere, leaving the world
he blessed and the skies through
which he passed still sweet with
lingering fragrance, to his glory as
an ever unfolding flower in the blessed
garden of God.

W. B. INABNET.

On Sunday evening the spirit of
little MYRTLE, the infant daughter
of Mr. and Mrs. J. L. Cousins, of Mc-
Comb City, Miss., passed into the
great beyond, where storm nor tempta-
tion dare come, and where peace
and joy rule forever. Yes, a home
has been made sad, and fond parents
mourn their loss; but let us remem-
ber that she is basking in the pres-
ence of Christ and has no share in
pain or sorrow. The funeral service
was conducted at the home, amid
friends and loved ones, and no one
was present but who keenly felt the
loss sustained. May God's presence
take the place of the little one and
may those who weep remember that
the Savior said, "Blessed are those
that mourn for they shall be com-
forted."

H. M. JOHNSON.

Death, cruel death, has again in-
vaded our community and snatched
away, not one of the aged and infirm,
but a girl who was just blossoming
into young womanhood; one who by
her personal attractiveness and charm
as a conversationalist promised to be
a useful woman. JESSIE MAE
BALDRIDGE was born April 30, 1896,
and died in her home, near McNair,
Miss., Aug. 26, 1912. She joined the
M. E. Church, South, when she was
but 5 years of age. The world and the
devil tried hard to win her from the
Church, but because of the persistent
entreaties and prayers of her Chris-
tian parents, they failed. She told
her mother on her death bed that she
realized that Jesus loved her and that
it was well with her. She is, no
doubt, basking in the sunlight of God's
love—safe in the home of the pure
and the good.—Ira B. Robertson.It pleased our Heavenly Father to
take from our midst during the month
of August, SISTER HARDY, wife of Dr.
Hardy, of Garlandville, Miss. She was
one of our oldest and most regular
and attentive members, both of the
Church and the Sunday school, but
for months her place had been vacant
on account of her afflictions, which
she bore bravely. The last evening I
spent with her it was an inspiration
to hear her talk of her going away.
When I go to our little church at
Garlandville I miss her, and can only
look at her well kept home and the
path through the pretty lawn that
she trod as she went forth to the
house of God. When she could not
attend services she always sent her
children. They will miss her now. She
was true to her family and loved
them, but she loved her Lord and has
gone to reap her reward. Paul tells
us that, "It is written, eye hath not
seen nor ear heard, neither hath en-
tered into the heart of man the things
God has prepared for them that love
him."

HER FRIEND.

DWIGHT EWELL WATSON, of
Guntown, Miss., son of A. C. and A. M.
Watson, was born Nov. 7, 1886; wasconverted and joined the Cumberland
Presbyterian Church at the age of
twelve; was married to Miss Lila Mid-
dlebrook Dec. 27, 1911, and departed
this life July 30, 1912. He was true in
spirit, and noble in character. Per-
haps there have been few, if any, that
were more dutiful as a son, more lov-
ing as a brother, more devoted as a
husband, or more faithful as a friend.
I don't think I have ever known any
young man who had more friends, or
one who appreciated his friends more.
He delighted in worship and song, of-
ten going with the pastor to assist in
the song service. When he was
stricken and knew that he had but
little chance to recover he was brave
and cheerful, kind and more thought-
ful of others, seemingly, than of him-
self. A happy home has been broken
up, a good, useful life has come to an
end, but the loved ones can bow in
submission, and say, "Thy will be
done." We will wait for the happy
reunion in the sweet by and by.

HIS FRIEND.

MARY CHRISTIAN GOAR MCKIE,
daughter of Rev. R. P. Goar, was born
September 12, 1869; was married to
Raymond R. McKie October, 1886, and
died September 23, 1912. She is sur-
vived by her husband and two sons,
Polk and Ray. It was the writer's
privilege and profit to have been close-
ly associated with this good woman
for a number of years, during which
time her noble character and Christian
zeal were manifested in almost every
phase of life. If the children of the
community were to be given an out-
ing on the lake or river, she was one
of the chief chaperons; if the Sun-
day school was to observe Rally Day,
Children's Day, or what not, she was
the most potent factor in planning
and working out the end in view to
a successful conclusion; if any public
enterprise of merit was being fos-
tered, she was always one of its chief
promoters; if the cloud of grief and
bereavement hung over any home, the
humblest or the highest, in her com-
munity, "Mollie" McKie was the first
to enter and the last to leave that
home until all that Christian minis-
trations could do to dispel the cloud
had been done.She joined the Methodist Church,
South, under her father's ministry
when a mere girl, and ever lived close
to its teachings, responding to its
every demand during all these years.
The beautiful little church, erected in
1907, at Tyro, her home, is in a very
great measure a monument to her un-
tiring efforts and zeal, for it was she
as much, perhaps, as any other one
person, who originated the plan and
pushed it to a successful finish. Na-
ture gave her superior endowments
and she used them in her Master's
vineyard. In her home she was the
impersonation of all the graces, be-
ing well versed in the proprieties of
life. In her church she was a depend-
able force that was always subject to
call. In her community she was al-
ways "counted in" for anything worth-
y.Her Sunday school class might have
been mistaken for her own children
as they wept over her remains and
placed flowers on her grave, when she
was laid to rest at Mt. Vernon.Truly,
"She lived for those who loved her,
For those whom she knew to be true,
For the heaven that is above her,
And the good that she could do."

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Tidings From the Field

Jena, La.

We have just closed a meeting at Jena that is destined to result in much good. Rev. W. W. Perry, of Shreveport, did the preaching. Our chief aim was to endeavor to have the Church revived and quickened, and I sincerely believe that our efforts were blessed in that respect. As visible results we have organized a woman's prayer meeting that will meet once a week. The women seem to be in dead earnest to be about the Master's business, and their work will prove an impetus to every department of Church work. We also had pledged the erection of six family altars—that in itself is a power for the development of spirituality. Eight new subscribers to the Advocate were secured, and I know that gladdens the editor's heart. We are getting along very well and hope to round up our work in good shape for Conference. Brethren, pray for us.

W. D. KLEINSCHMIDT.

Paris, Miss.

I am securing a new club of subscribers. I have had fine revivals this year and 66 have been added to the Church. Our charge will pay all claims in full, I think. In many respects this has been the best year of my ministry. Although I have been hampered by my fourth year's studies, I have the financial proposition pretty well in hand, and the work well organized. We had the best meeting in our home town in the history of the place, so the old men say. We are all well pleased—the children are all in school, my wife is contented, and I am really enjoying the hard work so necessary here. We give God the glory for the many good things of the year, and rejoice in the prospects before us. We are working and praying for a good report at Conference. As many of the readers know, I have been disabled a part of the year, but I am proud to report that I am some better, and am able to resume my studies and fill all my appointments. I have just returned from helping Brother O'Bryant, at Main Street Church, Water Valley, where the Lord gave a gracious blessing. Many said that it was the best meeting they had had for many years. To God be all the glory. Pray for us.

D. H. CROWSON, P. C.

Greenville, Miss.

Dear Brother Meek: Last Sunday we observed Promotion and Rally-day in the Sunday School here. A good programme was prepared and well rendered by competent and interested persons in Sunday school work. We had two papers read and an address on several subjects: "The Mothers Duty to the Sunday School," by Mrs. Edmund Taylor, was a splendid paper, to every word of which we said Amen. "The Boy Problem" was discussed by W. P. Kretschmar, and he gave us the key-note which ought to help us to solve it here. "The Ideal Sunday School" was the theme handled by Miss Elizabeth Kilpatrick, our Sunday School Secretary. She was at her best. We are looking for great results from the day's work. Brother Dunn, the superintendent, is a young man, but he is doing an excellent work. His time and mind and heart is in it and it is telling on the school. We have had the best year's work of the three years that I have been here, and still it grows. The teachers in the main are the best I have seen in any Sunday school where it has been my privilege to serve. We will be heard from yet.

Fraternally yours,

W. S. LAGRONE.

Sallis Circuit, North Miss.

Mr. Editor: I trust that a few lines from the Sallis charge will not be considered unworthy of publication. Sallis is a small town on the Aberdeen branch of the I. C. Railroad, between Durant and Kosciusko. The Sallis circuit, however, is not so small. True, its membership is not large—a few less than five hundred—but it has eight appointments. These are scattered over a large and hilly territory, making it difficult and laborious to serve. If it was divided into two charges, they would be much easier served and yield larger spiritual results. But in order to support the preacher, they say that not one of these appointments can be taken off. Possibly that is correct, but it would be a great saving of men to reduce it. Two preachers in the past few years have gone down to the very gates of superannuation under the strain. But when the roll is called in the judgment, there will be many answer from the Sallis charge. The labor and trials of God's servants have not been in vain in this field. The present pastorate, though not so fruitful in conversions and accessions to the Church as some in the past, will have a few golden sheaves to offer the Master as fruits of his sacrifice and sufferings for us. There have been some material improvements during the two years now ending. A part of the parsonage has been re-roofed, and the barn has had a new roof put on it. In the early part of 1911, at the earnest and insistent suggestions of the pastor, a flowing well was sunk at the parsonage, which added very much to its comforts and value. Though quite a number of wells had been sunk, there was never before plenty of water at the parsonage. When the present occupants moved in there was not a drop of water to be found for any purpose on the parsonage lot. We now have a flow of six or more gallons per minute as clear and sparkling as the sunlight. In addition to this Sallis has something like half enough money to paint her church. Last year the charge paid more on the benevolences than in any other year of its history, save one. That year a \$100 special was placed on the collections. The pastor now thinks that the charge will do as well this year as it did last. But if it does, it will be done at what the people consider a great sacrifice. We have the shortest crops in this section that we have had for years and our people are all farmers. As spiritual results we had 22 accessions on profession of faith last year and sixteen this year. Very few under the influence of our Church are left on the outside. At three places on the charge—Spring Grove, Shrock and Salem—we have had the largest and most profitable Sunday schools in the history of these churches. With the exception of two churches our congregations are larger than last year. With few exceptions, possibly, the people of this charge are true to the Lord, the Church and the pastor, and will be rewarded for their faithfulness, if not for the largeness of the harvest, when the Master comes to reward his servants. Four churches and the pastor are largely indebted to Revs. R. A. Ellis and W. F. Rogers for able and valuable ministerial services.—D. M. Geddie, P. C.

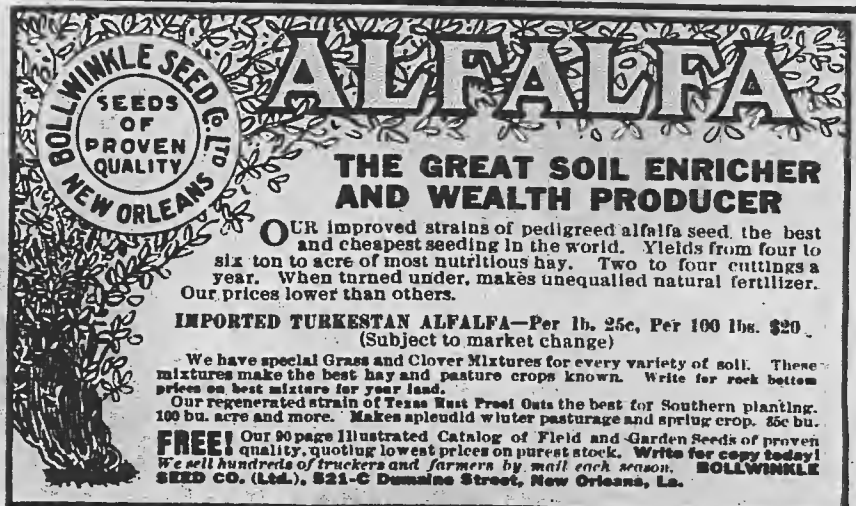
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QUARTERLY CONFERENCES.

LOUISIANA CONFERENCE.

Ruston District—Fourth Round.

Lisbond, at Tulip	Oct. 19, 20
Homer, 7 p. m.	Oct. 20
Plain Dealing, at Concord	11 a. m. Oct. 26
Benton, at Alden	11 a. m. Oct. 27
Hainesville Mis., at M. Springs	11 a. m. Nov. 2
Hainesville, at Colquitt	11 a. m. Nov. 3
Ringgold, at Grand Bayou	11 a. m., Wed. Nov. 6
Boyd Mis., at Ashland	11 a. m. Thurs. Nov. 7
Vernon, at Longstraw	11 a. m. Fri. Nov. 8
Gibland	Nov. 10
Bernice, at Summerfield	Nov. 16, 17
Ruston, 7 p. m.	Wed. Nov. 20
Haughton, at Doline	11 a. m. Wed. Nov. 21
Jonesboro, at Wyatt	Nov. 23, 24
Winfield, 7 p. m.	Nov. 24
Arcadia, 7 p. m.	Wed. Nov. 27
Lainesville, at Brushwood	11 a. m. Thurs. Nov. 28
Simsboro, at Vienna	Nov. 30 & Dec. 1
Minden, 7 p. m.	Wed. Dec. 4
Cotton Valley, at Pleasant Valley	11 a. m., Thurs. Dec. 5
Bienville, at Burk Place	Dec. 7, 8

R. W. TUCKER, P. E.

Baton Rouge District—Fourth Round.

St. Francisville, at St. F.	Oct. 5, 6
Plaquemine	Oct. 8
East Feliciana, at Glead	Oct. 10
Wilson, at Pine Grove	Oct. 12, 13
Clinton and Jackson, at Clinton	Oct. 13, 14
Baker, at Blackwater	Oct. 19, 20
Zachary, at Ethel	Oct. 21
Baton Rouge—First	Oct. 27, 28
Baton Rouge—Second	Oct. 27, 28
Tickfaw, at Red Oak	Nov. 2, 3

C. C. MILLER, P. E.

Monroe District—Fourth Round.

Waterproof	Sun. Oct. 13
Bonita	Sun. Oct. 20
Mer Rouge	Tues. Oct. 22
Lake Providence	Sun. Oct. 27
Tallulah	Sun. Nov. 3

WM. SCHUHLE, P. E.

Lafayette District—Fourth Round.

Franklin	Sun. Oct. 13
Houma	Sun. Oct. 20

Morgan City	Wed. Oct. 23
Lydia, a. m.	Sun. Oct. 27
New Iberia, p. m.	Sun. Oct. 27
Patterson	Sun. Nov. 3

R. H. WYNN, P. E.

Alexandria District—Fourth Round.

Merryville	Oct. 12, 13
DeRidder	Oct. 13
Carson	Oct. 14
Campiti	Oct. 19, 20
Natchitoches	Oct. 20, 21
Boyce, at Lecompte	Oct. 22
Colfax	Oct. 26, 27
Pollock	Nov. 2
Selma	Nov. 3

BRISCOE CARTER, P. E.

MISSISSIPPI CONFERENCE.

Brookhaven District—Fourth Round.

at Norfield	Oct. 12, 13
Montecello, at Soutag	Oct. 19, 20
Topisaw, at Topisaw	Oct. 26, 27
McComb, Centenary	Oct. 27
North Wesson, at North Wesson	Nov. 2, 3

J. T. LEGGETT, P. E.

Jackson District—Fourth Round.

Camden, at Sauls	Oct. 12, 13
Sharon	Oct. 19, 20
Jackson, Rankin St., 7 p. m.	Oct. 21
Mendenhall, at Pinola	Oct. 22
Terry, at Byram	Oct. 30
Benton, at Tranquil	Nov. 2, 3

J. R. JONES, P. E.

Newton District—Fourth Round.

Trenton, at Trenton	Fri. Oct. 11
Home Wood, at Gasque	Oct. 12, 13
Chapel	Oct. 19, 20
Bay Springs, at Holders	Oct. 19, 20
Laurel, Frist Church	Nov. 2, 3
Laurel, Sixth Street	Nov. 2, 3
Laurel, Kingston	Nov. 2, 3

T. J. O'NEIL, P. E.

Meridian District—Fourth Round.

Daleville, at Andrews	Oct. 12, 13
Chapel	Oct. 23
Porterville, at Porterville	Oct. 23
Waynesboro Ct., at Pleasant Grove	Oct. 26, 27
Vimville, at Cokers Chapel	Nov. 2, 3

W. H. LEWIS, P. E.

Port Gibson District—Fourth Round.

Washington, Thursday	Oct. 10
Centerville, a. m.	Oct. 12, 13
Gloster, p. m.	Oct. 13, 14
Natchez, Jefferson St., Thurs.	Oct. 16
Natchez, Pearl St., Thurs.	Oct. 17
Silver City	Oct. 19, 20
Augulla, Tuesday	Oct. 22
Hamburg	Oct. 26, 27
Wilkinson, at Hopewell	Nov. 1
Percy's Creek, at White's	Nov. 2, 3

W. H. HUNTLEY, P. E.

Seashore District—Fourth Round.

Moss Point	Oct. 9, 13
Americus, at Salem	Oct. 12
Escatawba, at Escatawba	Oct. 13, 14
Biloxi, Main Street	Oct. 20, Nov. 5
Mentorum, at Pine Grove	Oct. 25
Vance, at New Prospect	Oct. 26, 27

Brooklyn and Bond, at Bond

Bond	Nov. 2, 3
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W. B. JONES, P. E.

Hattiesburg District—Fourth Round.

Hattiesburg, Main St.	Oct. 17
Ellisville	Oct. 20, 21
Eucutta, at Eucutta	Oct. 26
Vosburg and Heidelberg, Saundersville	Oct. 27, 28
Oloh	Oct. 29
Sumrall	Nov. 3, 4
Hattiesburg, Broad St.	Nov. 7
Purvis, at Dearman	Nov. 9, 10
Mt. Olive	Nov. 14
Collins	Nov. 15
Seminary	Nov. 16, 17
Leakesville	Nov. 20
Lucedale	Nov. 22
McLain	Nov. 23
Richton	Nov. 24, 25
New Augusta	Nov. 26
Mages	Nov. 28
Summerland	Nov. 29

Taylorville	Dec. 1, 2
Prentiss	Dec. 4
Silver Creek	Dec. 5
Estabatchie	Dec. 7, 8
Hattiesburg, Court St.	Dec. 8, 9

M. B. SHARBROUGH, P. E.

NORTH MISSISSIPPI CONFERENCE

Corinth District—Fourth Round.

Dumas, at Dumas	Oct. 12, 13
Ripley and Blue Mountain, at Ripley	Oct. 13, 14
Mantachie, at Mantachie	Oct. 19
Guntown and Baldwin, at Guntown	Oct. 20, 21
Kirkville, at Ozark	Oct. 25
Wheeler, at Asbury	Oct. 26
Booneville Ct., at Oak Grove	Oct. 27, 28
Natchez Mission, at Crumbs	Nov. 1
Chalybeate, at Camp Ground	Nov. 2, 3

J. H. MITCHELL, P. E.

Durant District—Fourth Round.

Bethel, at Bethel	Oct. 12, 13
Kosciusko, at Kosciusko	Oct. 13, 14
Ebenezer, at Salem	Oct. 19, 20
Sidon, at Sidon	Oct. 27, 28

N. G. AUGUSTUS, P. E.

Sardis District—Fourth Round.

Longtown, at Sea's Chapel	Oct. 12, 13
Crenshaw	Oct. 19, 20
Eudora	Oct. 26, 27
Arkabutla, at Brooks Chapel	Nov. 2, 3

J. W. DORMAN, P. C.

Columbus District—Fourth Round.

Brooksville	Oct. 13, 14
Cedar Bluff	Oct. 19, 20
Mayhew	Oct. 26, 27
West Point	Oct. 27, 28
Cochrane, at Hebron	Nov. 2, 3

J. E. THOMAS, P. E.

Aberdeen District—Fourth Round.

Nettleton Ct., at Evergreen	Oct. 26, 27
Pontotoc Ct., at Palestine	Oct. 29
Houlka Ct., at Houlka	Oct. 30
Atlanta Ct., at Atlanta	Oct. 31
Atlanta Ct., at Camp Gr.	Nov. 1
Shannon Ct., at Troy	Nov. 2, 3
Vardaman Ct., at Vardaman	Nov. 6
Calhoun City, at Pine Ridge	Nov. 7
Okolona	Nov. 10, 11
Montpelier Ct., at Prospect	Nov. 12
Houston	Nov. 13
Buena Vista	Nov. 14

J. E. CUNNINGHAM, P. E.

Winona District—Fourth Round.

Belzoni Ct., at Belzoni	Oct. 12, 13
Inverness Ct., at Isola	Oct. 13, 14
Lambert Ct., at Vance	Oct. 19, 20
Tutwiler Ct., at Marks	Oct. 20, 21
Ruleville Ct., at Ruleville	Sept. 22
North Carrollton Ct., at Longview	Oct. 26, 27
Carrollton Ct., at Carrollton	Oct. 27, 28
Bellefontaine Ct.	Nov. 2, 3

BEN P. JACO, P. E.

Greenville Dist. Fourth Round.

Rich, a. m.	Oct. 12, 13
Coahoma, p. m.	Oct. 13, 14
Clarksdale	Oct. 19, 20
Friars Point, a. m.	Oct. 26, 27
Tunica, p. m.	Oct. 27, 28
Belen	Nov. 2, 3

W. W. WOOLLARD, P. E.

Holly Springs District—Fourth Round.

Potts Camp, at Macedonia	Oct. 12, 13
Holly Springs	Oct. 14
Duck Hill, at Duck Hill	Oct. 19, 20
Grenada	Oct. 20, 21
Paris, at Pleasant Ridge	Oct. 26, 27
Grenada Circuit, at Sparta	Nov. 2, 3

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Catarrh and Blood Disease—Doctors Failed to Cure.

Miss Mabel F. Dawkins, 1214 Lafayette St., Fort. Wayne, Ind., writes: "For three years I was troubled with catarrh and blood disease. I tried several doctors and a dozen different remedies, but none of them did me any good. A friend told me of Hood's Sarsaparilla. I took two bottles of this medicine and was as well and strong as ever. I feel like a different person and recommend Hood's to any one suffering from catarrh."

Get it today in usual liquid form or chocolate tablets called Sarsatabs.

PISO'S REMEDY

Best Cough Syrup. Tastes Good. Use in time. Sold by Druggists.

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Ar. Alexandria	2:35 a. m.
Remain in Sleeper until	7:00 a. m.

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Lv. Alexandria	11:50 p. m.
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DROPSY cured with a vegetable remedy. Relieves shortness of breath in 26 to 48 hours. Reduces swelling 15 to 20 days. Write for symptom blank and testimonials, etc. Cellium Drops Remedy Co., 512 Austell Bld., Atlanta, Ga.

A LOVELY PIANO.

You ought to see the letters we are receiving from the enthusiastic members of the Advocate Piano Club. Here is a sample from a South Carolina lady: "The lovely piano came yesterday. Am just delighted with it; so are my musical friends. The tone is so full and sweet, and the case is lovely."

Another member of the club, a gentleman from Florida, writes: "The piano is simply a marvel of beauty and tone, as also action. We are all delighted with it."

Write for your copy of the beautifully illustrated new club catalog. Address Ludden & Bates, Advocate Piano Club Dept., Atlanta, Ga.

NOTICE.

Mississippi Conference.

Will the presiding elders kindly send to me within the next two weeks, or sooner if possible, the names of the lay delegates from their districts to the Mississippi Annual Conference for the year 1912. I also ask for the names of all the candidates who will be up for admission on trial. I would also appreciate it if the secretaries of the various Boards would notify me, if possible, how many of the connectional men, who represent the interests of their Boards, will be present at Conference. We shall be glad to have a full attendance of our connectional men. Yours faithfully,

NOLAN B. HARMON.

Hazlehurst, Miss.

BUFORD (MISS.) CHARGE.

If I am permitted the space I will make a few statements concerning my work. After I came home from the Seashore Divinity School on Friday, Brother H. E. Carter, of Monticello, came to me and we started our meeting at Sumner Chapel on the first Sunday in July. Brother Carter did some good, strong preaching, and could we have held the meeting two days longer I think we would have seen good results.....From there I went to old Watterhole's Church at Knox. Rev. Dan Scarborough, of McComb City, did the preaching and it was well done. I must say that Brother Scarborough is one of the most congenial preachers with whom I ever associated. The people loved his preaching very much.....From there I went to assist Brother Ulmer at Baxterville, and then on to Hopewell for the third Sunday in August.....On the first Sunday in September we began a meeting at Foxworth, where Rev. Wiley Furguson did the preaching with force and effectiveness. There were 26 accessions to the Church. Rev. M. L. White, who was as a father to me in the ministry, helping me to my feet in the beginning, came to me the third Sunday in September. We had the best meeting at Jamestown that was ever held there. Fifteen joined the Church.....My last meeting was at Sandy Hook, where Brother Leggett, our presiding elder, preached four able and highly appreciated sermons. I did the rest of the preaching, which was severe on my afflicted throat, but which resulted in a general uplift to the Church. We paid in all \$129 for our ministerial help. I am sure we are stronger in the faith, and living nearer up to the teachings of the Methodist Church. We have recently baptized 17 infants. Infant baptism has been a much neglected practice in this neighborhood.....We are moving along in every line of work, but are behind in finances. I am sure there will not be fifty bales of cotton raised on this whole charge. Four of my congregations are in the Pearl River section where the grass worms ate all the crops. The grass worms and boll weevils have given us much trouble, but we are, yet praising God from whom all blessings flow. The preacher feels like going to Conference and looking nice, since the Jamestown congregation presented him with a nice suit

of clothes. The mistress of the parsonage is also happy, having received a \$46 suite of furniture, all of which is paid for. Thanks to Foxworth and Jamestown. Pray for us.

W. B. WALDROP, P. C.

FANNIN, MISS.

Dear Brother Meek: Let me say through the columns of the Advocate that we are still having good times on the Fannin charge. We have held seven revivals and had a number of conversions and eight accessions to the Church. There are only a few within the bounds of this charge who are not members of some Church, but not a few of them (judging the tree by its fruit) needed to get closer to God, and we praise him for this revival of religion in the Church. We have a large number of good people here, however, or they have this preacher badly fooled, and I do not believe I am fooled. They certainly have been good to us; money has been scarce, but we have had plenty to eat ("Such as I have give I unto thee"), and we have no room to complain. The congregations have been growing, the people are easy to please and seem to be satisfied with the kind of food the preacher gives them from the pulpit. I have never succeeded in filling them so full that they did not want more; it seems that they have a coming appetite, or come expecting something next time.

There are eleven white Sunday schools in my territory—five Methodist, five Baptist and one union—with an enrollment of about four hundred. Our revivals have meant much to the life of these schools; about ninety per cent of the scholars are members of the Church. There are also eight colored Sunday schools, with an enrollment of about seven hundred.

We would not stop without saying a word about our public schools; one thing that I like is to know that the teachers are all members of some Christian Church. This is most important. Many children do not hear of Jesus in the home, and in some cases their parents do not take them to church and Sunday school; so all they know of religion is what they see in the life of their school teacher. I am glad that our people are opening their eyes to this fact. The principal here at Fannin, Prof. Hall, is a Methodist preacher, and the assistant is a consistent member of the Baptist Church. We are glad to have them in our community, for they will mean much to the churches and Sunday schools, as well as make for us a successful school. We are making some progress in mission work, and are trying to make an every-member canvass. At some churches the plan is working fine, the missionary committee having taken the campaign into their hands; at other places we have not accomplished much yet, but will soon marshal our forces for a charge. Brethren, pray for us that we may be more fruitful.

J. F. CAMPBELL.

September 26, 1912.

FOR BRAIN FAG.

Take Horsford's Acid Phosphate.

Recommended for relief of tired nerves, brain fog and headache following mental strain or overwork.

RESOLUTIONS OF RESPECT.

(Adopted by the W. H. M. S., of Decatur, Miss., September 26, 1912.)

Whereas, It has pleased God in his wisdom to take from our midst our beloved sister, Mrs. C. C. Evans, and, whereas, by her unselfish efforts among us as president of our society, which position she held at the time of her death, and by her patient devotion to duty in all the affairs of her Christian life, always exemplifying the highest type of Christian womanhood, she has most deeply implanted herself in our hearts and affections; therefore be it Resolved:

1. That we, the members of the Decatur W. H. M. S., while humbly submitting to the will of the Master, do most deeply mourn the death of our beloved president and offer the family and friends our heartfelt sympathy in this hour of great sorrow.

2. That a copy of these resolutions be sent to the New Orleans Christian Advocate, the local paper, and that a copy be furnished the family of the deceased; also that these resolutions be spread upon the minutes of this society. Signed by: Mrs. B. F. Coursey, Mrs. W. C. Mabry, Mrs. C. M. Wells, Mrs. C. R. Hardy, Miss Maggie Dansby, Committee.

MEMORIAL RESOLUTIONS.

Adopted at the Quarterly Conference held at Santee (Miss.) Church, September 24, 1912.

Whereas It has pleased our Heavenly Father to remove from our midst Brother I. M. Applewhite, who was for more than forty years a steward of the Methodist Church within this charge, and whose life was one of consecrated service, and while we bow in humble submission to him who doeth all things well, yet we feel keenly the loss of this faithful brother, and well remember that at the end of each Conference year the unpaid assessment of Old Santee Church was equally paid by him and Dr. J. D. Terrell, deceased, and that in the death of Brother Applewhite the Church has lost one of its most useful and consecrated members, the State an honored and loyal citizen, the family a devoted, loving husband and father; therefore, be it resolved by the members of this Quarterly Conference:

First—That we extend to the family our heart-felt sympathy in their hour of bereavement and point them to Him who is able to sustain them, and assure them that we remember them in our prayers.

Second—That these resolutions be spread upon the Quarterly Conference records; that a copy be sent to his family, and a copy to the New Orleans Christian Advocate for publication.

Signed by M. L. White, pastor, and H. T. McGehee, W. H. Livingston and G. W. Holloway, stewards.

A GOOD MEETING IN BEAUMONT, TEXAS.

Dear Dr. Meek: I am very busy winding up my year's work, but will take time to say a few things in behalf of evangelist Rev. E. L. Whiddon, and his work with me in my mission territory. He came here and pitched his large tent on Live Oak Street, in North Beaumont, and be-

gan to preach. He continued for two weeks, preaching three times a day the first week, and twice a day the second week. As a result of these services we received 27 members into our Church, organized a W. H. M. S. and Epworth League, and will in the near future organize a North End Methodist Church. A number joined the other churches. Whiddon is untiring in his labors with the young people, as well as the old. Our Conference is very much in need of such men as Brother Whiddon to build up the Church in its mission territory. He is a hustler as well as an earnest, clear, practical gospel preacher. This meeting has resulted in much good to the people of North End. He had large and attentive congregations up to the very last service.


We hope to see Brother Whiddon made one of our Conference or District Evangelists. First Church is progressing nicely along all lines.

Yours fraternally,

W. J. JOHNSON.

CHURCH EXTENSION No. 7.

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J. R. BINGHAM, Treas.



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In pimples and other eruptions, but don't run themselves all off that way. They mostly remain in the system—that's bad. Hood's Sarsaparilla removes them, wards off danger, makes good health sure. Take it.

Woman's Missionary Work

Edited by Mrs. R. F. Harrell, 1329 Josephine St., New Orleans
Conference Press Superintendents:

Louisiana Mrs. A. C. McKinney, Ruston, La.
Mississippi Mrs. H. L. McCleskey, Hazlehurst, Miss.
North Mississippi Mrs. A. C. Yeager, Water Valley, Miss.

All communications for this department should be sent to the Editor at the address given above.

A Degree for a Japanese Woman.

Miss Tsukin Aria, a Japanese girl, has recently received the degree of Ph. D. at Columbia University. She is the first of her country-women to receive this degree.

Comparative Values.

President David Starr Jordan calls attention to the fact that "a single battleship costs as much as a big university, and yet the battleship is doomed to the scrap heap in 10 or 12 years. The cost of a single shot from one of the great guns of the navy would pay the salary of a school teacher for a year. The cost of a pair of battleships would reclaim most of the desert land of the country and thus provide homes for multitudes of people."

Southern Methodists are giving to Foreign Missions less than 50 cents per capita per annum, while on the Home Mission side there are 12 Buddhist temples in California alone. Nor is this all, for a fact quite as startling comes to us when we take up the study of Mormonism. From six members in 1830 they have grown to 400,000 in 1912. In the face of such existing conditions can we feel that we have begun yet to realize our Stewardship?

An Ideal Missionary Society.

The hour and the women arrived. Scripture reading by President, followed by chain of prayers and suitable hymns. Then the members on the program were called for in quick succession, each woman reciting (not reading) her part. When long pieces are read in a soothing tone of voice the mind is apt to wander and drift into dreamland. The press superintendent illustrated the Bulletin on the board, thus giving valuable information. The District Secretary, who was present, personated a missionary and told of existing conditions in Korea. The business of both departments was dispatched promptly. The matter of insurance on the parsonage was brought up, and the amount necessary for three years was secured in a few minutes. Had it not rained, the attendance would have measured up to the standard. Finance—dues paid in full. Conference pledge contributed to by every member present. There is a fine Mission Study Class in which the members distinguish themselves, and honor the cause with splendid presentation of parts assigned to them.

MRS. A. C. YEAGER.

From Florence, Miss.

We have had a very good Foreign Missionary Society at Florence for several years, but we realized that this did not include all God would have us do, so recently our District Secretary, Mrs. Wood of Jackson, made us a visit. Her presence was most helpful, and as a result, we organized the Home Department to our missionary society. Our consecrated second vice-president, Mrs. J. R. Singletary, has organized the girls into a Juvenile society, and they are going forward in the work. Several of our members here exemplify the life of the Savior in their giving, and works of love for the progress of the kingdom on earth.

Mrs. H. L. McCLESKEY.

DISTRICT INSTITUTES.

North Mississippi Conference. The Itineration Committee of the Missionary Council has arranged to give some of the best workers of the

various Conferences for a series of District meetings and Institutes. The North Mississippi officers are trying to arrange for these meetings to be held early in November. Miss Daisy Davies will have them in charge. There are few, if any, better qualified for this work. These meetings are to educate and inspire our women, and to deepen their spiritual life. We hope to gain a clearer vision of what God expects each one personally to do in this part of his vineyard. The dates and places of meetings will be announced later.

Conditions in Brazil.

Bishop Lambuth, in a recent letter, says that the situation in Brazil is worse than he ever encountered as regards ill health upon the part of several of the missionaries, and the possible breakdown of others in the near future.

One of the workers in Brazil says, "Only once since I have been in the mission field have we had such a year, and that was when there was an epidemic of yellow fever in Rebeirao Preto and Rio, and of typhoid fever in Petropolis."

When we read such statements as above, our hearts are filled with sadness, for we realize that our work is being fearfully handicapped, and "the fields are already white unto the harvest." With ill health and possible nervous breakdowns the "few laborers" are working against heavy odds. What are we in the homeland doing to alleviate these conditions? Think of it, some of our missionaries are trying to do the work of six women! Can any human creature stand such strenuous demands for any length of time without breaking down? Is it just to them to let them even attempt such sacrifices? The Council sent out four new missionaries, Misses Henderson, Hyde, Kenny, and Jarrett, to reinforce those already on the field. These women sailed from New York on Sept. 20th on the Voltaire in company with Mrs. Brown and Miss Glenn. These new missionaries can relieve the situation only a little at present, for most of their time will be spent in studying the language. Only the strongest, most able-bodied women should be sent to our Foreign fields. While conditions in Brazil seem very dark, there is always a dawn after the night. Miss Richmond is doing a splendid work in Rio at People's Institute. She is only assisted by Miss Simpson, who has charge of the kindergarten which numbers forty. The Petropolis school has more pupils than at any time in its history. In fact, all the schools in Brazil are growing in numbers and in favor with the people and the government. How to meet the demands with the small working force is the problem.

Sad News From China.

A cablegram from China, under date of September 13, announces the death of one of our missionaries. Miss Sophia Manns, from cholera. Miss Manns went to China six years ago from the Northwest Texas Conference. We feel that our work in China has sustained a deep loss, but "our loss is His gain."

Our Louisiana Press Superintendent.

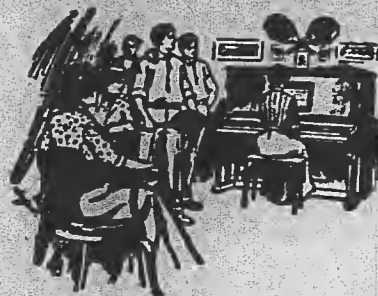
Mrs. A. C. McKinney, our Louisiana Press Superintendent, has been passing through days of deep anxiety. An invalid sister and a typhoid fever patient have kept her hands busy and her heart full. In the midst of it all she has had little time for any con-

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nectional work, yet she writes, "Please say to our sisters that the report blanks have gone out like Noah's dove, and I, in my ark, await their return with deep interest." May the Dove return with the "olive branch in its mouth!" In writing of the work she mentions Crowley as being the liveliest place heard from. They publish a church paper there which contains many items of interest, which she hopes, in time, to "pass on to others." It isn't a very difficult task to guess who is pastor in Crowley. Brother Atkinson is noted for his progressive, up-to-date methods. Mrs. McKinney suggests that you write her a personal letter when you return reports. She is so anxious to know how the work is really moving forward and onward. Don't refuse her request, it means much to her, especially when she is so shut in. It is just a little labor of love for you to perform, but only God knows how richly it will be blessed. Our sister asks for our prayers, and every heart has already gone out to her in these trying days. May the Father give her grace and strength sufficient for all her needs.

OVERWORKED EYES

are relieved of bloodshot and inflammation without pain in one day by Leonard's Golden Eye Lotion. Cools, heals and strengthens. Insist on having "Leonard's." It makes strong eyes.

Guaranteed or money refunded. Druggists sell it at 25 cents, or forwarded prepaid on receipt of price by S. B. Leonard & Co., Tampa, Fla.

Indian Runner Ducks \$1 Each

Year old. Time to raise flock. Massimaker Poultry Farm, Normandy, Tenn.

OBJECTIONAL BODY ODORS,

Whether from the skin, mouth, armpits, feet or internal organs, are immediately stopped, and in a short time permanently relieved, by Tyree's Antiseptic Powder,—one teaspoonful to a pint of water. Use as wash, gargle or douche. Perfectly harmless and delightfully cleansing, purifying and healing. Get a 25c box at any drug store (or by mail) and if you are not thoroughly pleased with its action, return the empty box to the druggist, or to us, and get your money back without question. J. S. Tyree, Chemist, Washington, D. C.

A CAPITAL IDEA.

Speaking of the Advocate Piano Club, here is a letter from one of our Club members, a Georgia lady, which is a fair sample of the letters we are receiving every day. She writes: "I think it a capital idea. I know we would not have had our piano if we had waited to have gotten the whole amount. I find no fault with the Club plan so far, and as for the Club piano, we are just delighted with it. All our friends say they would like to have one just like it. It is just a beauty, and we value it more than anything else in the house."

Let us send you your copy of the beautiful new club catalog to-day. Address Ludden & Bates, Advocate Piano Club Dept., Atlanta, Ga.

Fine Table Meal

—Pure, wholesome, nourishing table meal cannot be ground with cheap mills—mills that are made merely to sell.

Those who use

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can tell you how easy it is to grind the best meal, and how profitable they find it grinding for their neighbors. If you will write us stating the kind and amount of power you have, we will tell you some facts about meal grinding that will surprise you.

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The slickest money-making proposition in the country for wide-awake agents. Carpenter selling 200 every week; Bidley sold 3200 and still going. ONLY \$50.00 to \$100.00 EVERY WEEK and still going. ONLY SCIENTIFIC automatic razor sharpener made; gives Barber's DIAGONAL STROKE; HONES and STROPS all standard razors and safety blades. Guaranteed for life. Sells on sight, \$2 complete, 100 to 150% profit. Write today for exceptionally liberal offer. Secy. The Victor Co. 975 Victor Bldg. Canton, O.

Chills and Fever, Ague, and every form of malaria poisoning are quickly cured by Johnson's Tonic. It is a safe, and positive remedy, driving every trace and taint of malaria poisoning from the blood. 25 and 50 cents at dealers or direct from us. Results guaranteed. The Johnson's Chills and Fever Tonic Company, Savannah, Georgia.

The Sunday School.

LOUISIANA NOTES.

By Rev. P. O. Lowrey.

The Sunday school at Greenwood has come up to the required "standard of excellence" for our Sunday schools, by organizing Home and Cradle Roll Departments, Mrs. S. A. Alexander being chosen superintendent of the one and Mrs. I. R. Thweat, superintendent of the other. A Teacher Training class had been organized following a recent and very gracious revival led by Rev. P. M. Brown, the presiding elder, some weeks ago. In common with many other Sunday schools the need of ample room is a handicap at Greenwood, but with the present life of the church, additional room is now receiving serious consideration. The building has just been painted and now presents a neat appearance, but the need is room. Among the more than half a dozen from Greenwood who have graduated from our Mansfield Female College, is Mrs. S. A. Alexander, sister of Mrs. A. S. Lutz. She has carried the marks of her Alma Mater through these years of faithful service in the Church, and is teacher of the Young People's Bible class at this time.

The Sunday School Board is sending out samples of Certificates of Honor to be awarded to those pupils that attain a place on the Honor Roll in schools where a system of grading and rewards is adhered to. They are expected to be given quarterly. The points noted on the certificate are for attendance, being on time, offerings, Bibles brought, daily Bible readings, church attendance, lesson study, hand work, and deportment. The plan is to grade the pupils strictly according to the work done, and to award certificates to such as make 85 per cent (more or less) during the quarter. To do this it is necessary to have regular meetings of the teachers and keep correct records, grading each pupil according to the standard set. Even if the certificate is not given, the names could be placed on an honor roll, and in this way the pupil could be made to feel that his work in Sunday school, as in the day school, is counted. Annual diplomas, according to the certificate plan, are to be given to those pupils that get the four quarterly certificates.

The Crowville Sunday school on the Winnsboro charge, in which our Methodists work, subscribes for fourteen of David C. Cook's Mothers' Magazines for the Home Department members. If our farmers and professional men need journals along their special lines, no less do the mothers of our children need to study their nature from the various standpoints from which the specialists know them. Some parents know less about their children than do some farmers about their calves, the children suffering in consequence of their ignorance. The schools teach the farmers agriculture, the machinist mechanics, and the banker book-keeping, but the mothers of children mostly learn the art of nursing and rearing by experimenting on helpless innocence and the child must be forever handicapped for what the parents didn't know—that they might have known, had they used some of the means for studying child nature that is now within reach of all. Our Home Department Magazine is itself a good home magazine, but there are others that should supplement this. The Crowville plan for the Home Department may be a good one.

NEWS AND NOTES.

By Miss Elizabeth Kilpatrick.

The only way to make people believe in you is to let them witness some real good in your life.

Several of our progressive Sunday schools are emphasizing the need of

having every church member in the Sunday school, and are explaining what the church member's duty is to the school.

Superintendent Dunn, of the First Church, Greenville, will have a Parent's Social on Friday night previous to his Rally Day, thus endeavoring to enlist all the needed grown-ups in the church in his school.

The Rally Day programs gotten out by special schools have been of great interest and artistic appropriateness. Indeed, the progress of obtaining publicity by means of legitimate and helpful advertising has been marked in our Conference for this last year.

The Galloway Memorial Class of First Church, Corinth, is doing fine work. They have 16 now on the roll of their own personally conducted Home Department, and they are doing a vast deal of good because their Home Department visitors dispense good cheer.

Mrs. Scales' Cadet Class at Starkville, Miss., had a splendid attendance the first Sunday it met (Sept. 22) after the A. and M. College opening. It had an enrollment of 65 to begin with, and, best of all, those young fellows are writing home of their fine teacher and of their keen appreciation of her interest in them.

"A New Member Night" once every three months is a pleasant and appreciative way of giving recognition to the members joining the class within that time. They can then realize the real value that the class attaches to their coming. The president, teacher, and new members can be in the "receiving line," as it were, and thus the new pupils may meet in a social way the class fellows who may have had opportunity only to meet them casually before. The new members will then feel a renewed obligation to attend the class and become interested in its activities. Tie them at once to something they like to do and then they will not be so likely to drift. Man is really a social being and is apt to make quick response to anything that promises him an evening of genuine social pleasure; and he will find it, if you will plan for him a New Member's Night.

TO DRIVE OUT MALARIA AND BUILD UP THE SYSTEM.

Take the Old Standard GROVE'S TASTELESS CHILL TONIC. You know what you are taking. The formula is plainly printed on every bottle, showing it is simply Quinine and Iron in a tasteless form, and the most effectual form. For grown people and children, 50c.

ONE HUNDRED DOLLARS FOR ONE CENT.

It will cost you just one cent to write for your copy of the beautifully illustrated catalog of the Advocate Piano Club, which will explain to your thorough satisfaction how the club of one hundred buyers saves its members more than one hundred dollars each. You cannot afford to buy a piano until you have read the Club catalog, for you cannot afford to throw away the opportunity it offers you.

As an individual buyer, purchasing at random, you are weak, but as a member of the club, you have the strength of an army of one hundred. And the Club makes the payments easy and perfectly safe for you. Write for your copy of the beautiful new catalog to-day. Address Ludden & Bates, Advocate Piano Club Dept., Atlanta, Ga.

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About Alcohol? Go To Your Doctor

A Strong Tonic - Without Alcohol

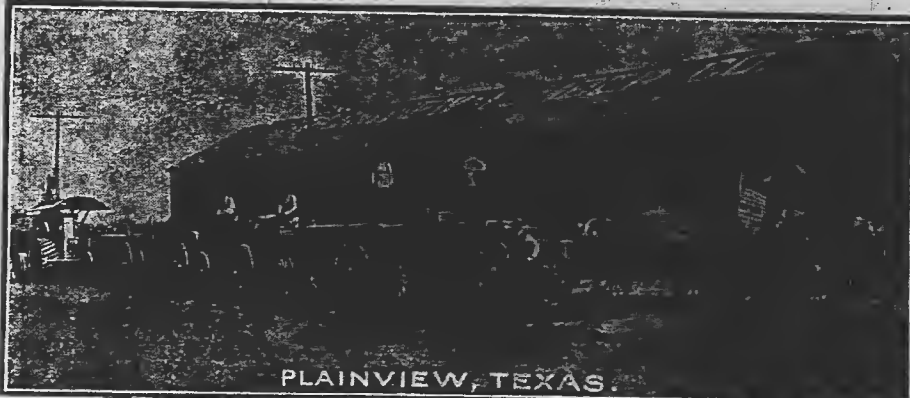
A Great Alternative - Without Alcohol

A Blood Purifier - Without Alcohol

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Ask your doctor if a family medicine, like Ayer's Sarsaparilla, is not vastly better without alcohol than with it.

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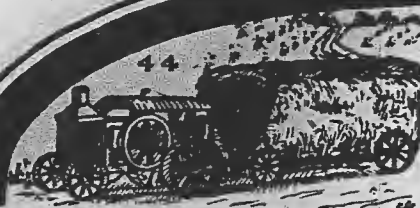
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DENHAM SPRINGS, LA.

On July 20 we began our first meeting at Live Oak, with Dr. J. T. Sawyer to do the preaching, which resulted in many reclamations, some conversions, four accessions on profession of faith, a general quickening of the life of the church, and the organization of a good prayer meeting. Brother Sawyer delivered grand discourses "in the spirit and with power!" On Sunday, August 11, I began at Alford Chapel. Rev. J. W. Faulk came to my assistance on Monday night. He preached for four days to the delight and edification of the people. There were four accessions to the Church. Then on the first Sunday in September I began at this place. Rev. W. W. Drake came to us Monday night in time for service and preached continually for us until Sunday night. While this meeting was greatly hindered by inclement weather, all who heard Brother Drake were much pleased and benefited. There were two accessions to the Church. Our third quarterly conference convened on September 7 at Friendship. Rev. C. C. Miller, the presiding elder, was on hand and preached Saturday at eleven o'clock to a large congregation. After the service we had an old-time dinner that was enjoyed very much. In the afternoon Brother Miller held the conference in his usual genial way, and made a strong plea for the flood sufferers. A collection amounting to \$12.60 was taken Sunday morning at the 11 o'clock service at which time he was greeted with a still larger congregation; notwithstanding, there was to be no basket dinner for that day. After a splendid service we had the communion service and baptized six children. On Monday night following Brother Faulk continued this meeting, preaching until Thursday. Much good was accomplished. Brother Faulk is a good preacher and knows how to conduct a revival service. Finally, our Conference Evangelist, Rev. A. W. Turner, came to us at Walker on September 21 and began services at the Fair Building the next morning. We labored under great difficulties—preaching in the open air, rain, etc.—yet we had a great meeting. Brother Turner's preaching is strong and forceful. There were 12 accessions, and a new church building was enterprised, \$160 subscribed, and a lot well located was negotiated for. A building committee was appointed and the people generally enthused over the prospect. We have received thus far 26 members by certificate and otherwise.

R. V. FULTON.

SWEATMAN, MISS.

Dear Dr. Meek: Inasmuch as we have just finished the last of our revival meetings on this charge, I will endeavor to give a brief outline of the results. To say that we have had great meetings hardly expresses it. The dear Lord has been with us all the year; otherwise we would have gone down as a miserable failure; but it does look like he has revealed himself more powerfully in this year's revivals than ever before. I have seen more real hard sinners convicted and saved from sin than ever before; have also seen more backsliders reclaimed. In short, I have never before seen such clean-cut conversions and so many of them, both in and out of the Church. It was a common thing to have from five to one hundred conversions at an altar service. Oh, it was just wonderful. We had in all some eight hundred conversions at the altar, and we had no hold up of the hand propositions; it was all altar work—people on bended knee before God agonizing over their sins. Out of the above number of conversions, some two hundred of them joined the various churches in our vicinity. We have received one hundred and seventeen into our Church so far and the prospects indicate that more of them will be added before the close of the year. The population in this

section is far above the average in the interior. The people are very well to do and intelligent, but the trouble is that they have just allowed themselves to sit on the stool of "do nothing" so long that the devil came near getting them with their means, intellectuality and offspring. We had with us in our meeting Revs. S. L. Pope, of Itta Bena; W. J. O'Bryant, of Water Valley; Thomas L. Porter, of Hickory Flat; A. L. Clanton, of New Edinburg, Ark., and J. H. Earnhardt, of Concord, N. C. All of these brethren did very effective and heart-searching preaching. The greatest thing I can say for them is that they know God and come as near holding up the blessed Christ as any men I know of. We will work from now until Conference in the organization of missionary societies and leagues. We request the prayers of all Christians for God's presence to fortify us for the future battles.

W. V. SHEARER, P. C.

THIS WILL INTEREST MANY.

F. W. Parkhurst, the Boston publisher, says that if anyone afflicted with rheumatism in any form, neuralgia or kidney trouble, will send their address to him at 701 Carney Building, Boston, Mass., he will direct them to a perfect cure. He has nothing to sell or give; only tells you how he was cured after years of search for relief. Hundreds have tested it with success.

A NOTE OF THANKS.

Dear Brother Meek: Please allow me to express through the Advocate my sincere appreciation of the many expressions of love and sympathy extended to me and my family during this the saddest time in our lives. I wish to say to our friends that while the waters of distress have run high we have not despaired through it all. We have learned to trust our Heavenly Father more and more. We have an abiding hope that we shall meet our loved one again some sweet day. May God bless our friends.

C. C. EVANS.

FERNWOOD AND SOUTH McCOMB.

Dear Dr. Meek: This delayed account of our revival meetings for the current year will be read with interest by many of the Advocate family. During the month of June we held a meeting of eight days in South McComb which greatly revived the church and strengthened the cause of Christ in this part of the city. I was assisted by Rev. J. Loyd Decell who expounded the word with power and telling effect. Brother Decell is one of the strongest preachers for a man of his age that I have ever heard. He is fine help in a meeting. There were 31 accessions to the Church during this meeting. Our Meeting at Fernwood was held during the month of August. The preaching was all done by Rev. W. B. Hogg, and it was well done, too. Brother Hogg is a strong preacher and a splendid revivalist, and he did a great work at Fernwood. The church was revived and there were 34 accessions to the membership. The entire membership of this charge would be glad to have either one of these brethren as their pastor for the next four years. Taking everything into consideration this charge is moving along nicely. Early in the year fifty per cent of our assessment for the Conference collections were forwarded to the several treasurers of the Conference boards, and we hope to pay the balance in full. On account of conditions caused by the I. C. strike and the shutting down of the J. J. White saw mill in this part of town, the South McComb Church is having a hard struggle financially. Everything is in good shape at Fernwood, and stays that way twelve months in the year. I say unhesitatingly that this is one of the most desirable pastorate in the Mississippi Conference. Some of the best people God ever made live in the bounds of this charge. They are kind to and thought-

ful of their pastor and his family. They are loyal people and will stand by any preacher, whether they like him or not, that the Conference may send here. We have raised about \$6000 for all purposes to date and have had about one hundred accessions to the Church. Our Sunday schools have both observed Children's Day and sent in the collection (\$34.00) to the treasurer. Both of the Home Mission Societies are doing good work. Our two Epworth Leagues are raising \$50 to assist a young preacher at Millsaps College. They have decided to raise this much every year for that purpose.

Last Sunday I organized a church with 21 members at Kokomo, a new town on the Fernwood & Gulf R. R. We have \$1100 in sight as a building fund for a house of worship. Dr. H. L. Carruth, of that place, deserves special mention in connection with this movement. He was selected for Sunday school Superintendent, and is also a steward and trustee of the new church. We ask the prayers of all who read the Advocate.

D. SCARBOROUGH, P. C.

GOD HELPED HIM.

There is a beautiful legend of Fra Bernardo. The monastery had vowed to set a carved altar to the Christ at Christmas-tide. Every monk was to do his own part. All the other monks had finished their work. On Christmas Eve Fra Bernardo knelt and told his Lord of his failure. He had tried with his poor skill to carve something for the altar, for Christ's dear sake, but somehow he could not make anything worthy. So he prayed that his fingers might have skill, and that he might be able that very night to carve the dream of beauty that was in his heart. In the morning the monks sought Bernardo's cell and found him there—

"Dead, smiling still, and prostrate at in prayer;
While at his side a wondrous carving lay—
A face of Christ sublimely tender, sweet—
The work of Fra Bernardo was complete."

So it will be with those who seem to fall but who continue striving faithfully, doing their lowly work as well as they can. When the end comes it will be seen that what to them seemed failure was beautiful with the beauty of Christ. God finishes the work that His lowly ones try to do

for him.—The late J. R. Miller, in A Heart Garden.

MARRIED.

At the residence of Mr. and Mrs. A. T. Register, 323 Magnolia street, McComb, Miss., on Sept. 23, 1912, by Rev. H. M. Johnson, Mr. C. FRAZIER and Miss MAY BRIDEWELL.

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VOL. 59—No. 42.

"Prove All Things: Hold Fast That Which is Good."

WHOLE No. 2956

ROBERT A. MEEK, Editor.

NEW ORLEANS, LA., THURSDAY, OCT. 17, 1912

CHAS. O. CHALMERS, Publisher.

Editorial

A NOBLE WARFARE.

As we have repeatedly said in these columns, one of the meanest and most despicable of all vices is profanity. That men are guilty of it is evidence incontrovertible of the awful depravity of human nature. Since it can bring neither pleasure nor profit, indulgence in it attests the complete dominancy of evil within the heart as but few other things do. That decent people as they go about the affairs of life should have to listen to profane language and be unable to protect themselves from it, is a crying shame. The Masonic fraternity for some time has been waging a vigorous warfare against this widespread vice, and now the news comes that the Roman Catholics have organized a "Holy Name Society" to combat it. This is, indeed, a noble cause—one in which every disciple of Christ should heartily enlist. We enthusiastically applaud every effort made in this direction, no matter from what source it comes.

The Times-Democrat of October 12 contained an interesting editorial on the "Decay of Profanity." The writer insists that a stroll along the Mississippi River bank, where steamboats are being loaded, may now be made without having to listen to the foul oaths that formerly broke upon the ear, and that even the Billingsgate fish market of London has grown weary of the distinction of being "the Monte Carlo of cussdom," and now insists that all who go there shall use respectful language. He further says: "The swearing squire in England is reported to be dying out, just as the profane justice and cursing statesman of America are now the exception where once they were the rule."

The evidences of the decline of profanity are not yet as manifest as we should like to see them—we yet hear far too much of it; but we are grateful for even this encouraging note. The world will have gone far forward on the path of progress when the race is made up of men, women, and children of clean speech.

THE URGENT NEED OF FULL COLLECTIONS

It is only about six weeks until the meeting of our patronizing Annual Conferences, and there is a vast amount of work to be done in that brief time. The regular activities of the Church must be kept up and stimulated, and the assessments for the various benevolent causes must be largely raised, since in most of the charges this task is unfortunately deferred until the closing weeks of the year. There is every reason why a pastor should do his best to secure his Conference collections in full. This money is essential to the maintenance and extension of the enterprises of the Church, and a deficit anywhere lessens her resources and tends to interfere with her opera-

tions in her various departments and fields of service. Every cent that our people are asked to contribute is most urgently needed.

But the task of raising these apportionments should not be regarded as the pastor's alone. It is true that in most of the charges he is expected to look after these claims, but in performing this duty he should have the hearty co-operation of his official board and the members of the Church. Every Methodist should count it a privilege to contribute to these benevolences. Giving is both a duty and a most helpful means of grace. No Christian can neglect it without suffering a loss in his spiritual life. A parasitic spirit—that of always receiving and seldom or never giving—is the antithesis of the spirit of Christ. The grace of liberality is necessary to completeness of character.

Nor is it true, as we sometimes hear said, that our Conference assessments are unduly heavy; that we are being taxed by the authorities of the Church beyond what we are able to pay. Considering our resources, the amounts we are asked for are in reality small. Measured by our willingness, they may seem large, but not so when measured by our financial ability. After years of observation, we do not hesitate to say that there are comparatively few persons in the Church who are contributing as much as they ought. It is not uncommon to see people who are worth thousands of dollars giving the paltry sum of \$5 or \$10 to carry on the varied and far-reaching activities of the denomination to which they belong. They spend more on personal pleasures of the most trivial and unnecessary kind than they do to speed the coming of our Lord's kingdom. Yet we have amongst us preachers who apologize for the assessments of the Church, thus to some extent condoning the stinginess in their congregations. Quit it, brethren. We are not asking for too much, but rather for too little. Loosened purse-strings is one of the imperative needs of the Christianity of our time. The wealth of the world is in the hands of the professed followers of Christ, and yet for the want of funds to carry on the work of reaping, white and precious harvests are going to waste in many fields.

Let our slogan from now until the Annual Conference gatherings be, "COLLECTIONS IN FULL FROM EVERY CHARGE." We would make this our rallying cry, not because we put material above spiritual things, but because, without adequate funds, the Church must be crippled and hindered in her efforts to bless and save humanity. Spiritual forces work largely through physical agencies. Even sordid commerce has done much to open the way for the advance of the conquering Christ. Steam and electricity are helping to tell the story of redeeming love all around the globe.

Nearly everywhere wide-open doors challenge the disciples of Jesus, and the Macedonian call has become a world cry. Our crops in most sections of Louisiana and Mississippi are fairly good; God in many ways has wonderfully blessed

us. Let us not fail to show our appreciation by honoring him with our substance. His needy ones on earth are suffering for the want of assistance that we can give. In doing for them, we shall do for Him who laid down his life for us upon the cross. The charge that sends up full collections will thereby declare for advancement in the noble work of human redemption. On the other hand, the one that reports a deficit will be helping to call a halt or to sound a retreat. Bearing aloft, as we do, the banner of Prince Immanuel, woe be unto us if we cease to go forward. With far greater interests involved than were ever staked upon the outcome of a bloody carnal battle, the Church appeals to every worker to do his full duty in these momentous days of crisis and opportunity. If each will do his honest best, there will be no retrogression or standing still, but a continuous reaching forth to larger things, until the beams of the Sun of Righteousness shall illumine and beautify all the lands of earth. Some one has said that the future wars of the world will be largely matters of finance. To a considerable extent, this will also be true of the campaigns waged to extend the sway of the Prince of Peace.

A BOOK WORTH READING.

We have read with much interest "Their Yesterdays," a new volume from the pen of Harold Bell Wright, which has been issued by the Book Supply Company of Chicago. The story has a nameless hero and heroine, but, notwithstanding, they are live personalities and stand clearly out before the mind. The author writes with an enviable brilliancy; some of his descriptions are strikingly beautiful and impressive. We take it that he had a definite object in view—the exaltation of wifehood and motherhood. He insists that of all the open doors that woman may enter, the old open door which leads into the sphere of home-making is by far the noblest, and the one for which she is best fitted, and in which she can make her influence most powerfully felt. The great extent to which one's early teaching and training affect one's after life is also strongly set forth. If we were to pass any criticism upon the volume it would be that the plot is rather too stiff and artificial. From beginning to end there is little uncertainty and scarcely a single surprise. But, in the main, the work is well done; the sentiment throughout is pure and wholesome, and those who read the story will not only be entertained, but also strengthened and helped. It is not often that we can commend so unreservedly a piece of current fiction.

THE GREATNESS OF METHODISM.

Great beyond conception is Methodism in its various branches, and it is still growing. The Western Christian Advocate is authority for the statement that the Methodist Episcopal Church in the maintenance of its Sunday school work issues annually forty-four million copies of papers and periodicals—enough paper to make a band around the world 660 feet wide.

THE PROBLEM OF THE CITY.

By Charles Stelzle.

It requires a fool or a philosopher to prophesy what a generation may bring forth, and one may be about as trustworthy as the other in the matter of venturing an opinion as to the future of the city. It was a titled statistician who reasoned that a city's food supply could not be brought from a greater distance than 35 miles, because this was the travelling limit of cattle, and that this fact would set the bounds of a city's growth. Sir William Petty argued that if London continued to double its population every 40 years, while England doubled its population only once in 300 years, obviously the men on the farms could not possibly supply the city with provisions, as in his day it required one man on the farm for every man in the city. The trouble with Petty was that he based his conclusions upon the supposition that all the factors involved would remain as they were. This is a common fault with many modern sociologists.

Malthus, the great economist, said that the time would undoubtedly come when it would not be possible to supply the world with sufficient food because, while the population was growing in geometrical proportions, food could be produced only in arithmetical ratios. How was he to know that a famous President of the United States would one day seriously discuss the question of race suicide, and that another man, whose name has become almost equally famous, would invent a wonderful harvesting machine which has revolutionized agricultural life and practice.

The problem of the city is by no means a modern one. Nevertheless, the factors which make the city of the twentieth century possible are of recent origin. The same causes which account for the rapidly growing American cities are responsible for the growth of the cities in foreign lands, for the problem of the city is world-wide. The modern city is the product of the newer civilization. It is the out-growth of economic and social conditions from which there is no turning back.

In 1800 there were six cities in the United States with a population of 8,000 and over, as follows: Philadelphia, New York, Baltimore, Boston, Charleston and Salem, these cities having a combined population of about 200,000, or less than the total population of Portland, Oregon, which ranks twenty-eighth among the cities of this country. In 1910 there were 2,405 places of 2,500 inhabitants or more in the United States, which were counted as "urban" or "city," having a combined population of 42,623,383, or 46.3 per cent. as against a rural population of 49,348,853, or 53.7 per cent. of the total population.

Men live in cities because they can drain vast areas of surrounding farm lands of their products. Petty's 35-mile limit no longer holds. London to-day eats grain which was grown in Manitoba. The milk supply area of our great cities covers several hundred miles.

Whatever other causes there may be—and there are many which we cannot enumerate—the social factor is one of the most important with reference to the development of the city. The city provides better educational facilities than does the country. Recreational life is more advantageous. Standards of living are higher. The hours of labor are shorter. There is a better opportunity for social life. These have a strong tendency to draw the country-man to the city and to keep the city-bred man there. The cities will unquestionably dominate the nation. What is to be the character of the city in 1920 when it will govern all the people? What will happen when the city out-votes the country?

It seems almost incredible that the grossest forms of immorality should be protected in the first city in America through unscrupulous police officers who are commissioned and maintained to eradicate the evil; but this has come to pass be-

cause we have permitted a corrupt ring to gain control of municipal life. The average citizen is concerned only when the evil somehow creeps over into his lot. He is not at all interested even though the corruption is eating out the heart of the city's life, provided that it does not seem to injure him. This is one of the gravest perils of the city.

We have permitted land speculators to build our cities for us—men who are interested in their own gain and nothing else. The greatest peril of the city is not the tenement dwellers. The greatest peril is the smug, self-satisfied middle-class, which is quite content with itself and with things as they are. They act as clogs in the wheels of progress. These are the people who must be aroused to a sense of their own personal responsibility.

The Church is in peril in the city mostly because the great middle class, of which the Church is principally composed, has no hearty interest in the conditions which have developed in the city in recent years. The Church is slowly but surely losing ground in the city. If the city is to dominate the nation—and it will—and if the Church continues to lose in the city, it does not require a prophet to foretell the inevitable results.

New York City, N. Y.

A VERY IMPORTANT CAMPAIGN.

John M. Moore, D. D.

The Missions Council of the United States and the Council of Women for Home Missions, representing thirty-two Boards of Home Missions, are expending \$40,000 in an educational campaign in the interest of Home Missions. The Executive Secretary, Mr. Charles Stelzle, began work by issuing twelve charts, that present in bold outline twelve subjects that are now being discussed in thousands of papers of the United States, representing the Church, secular, and labor press, in the twelve weeks preceding November 17-24, which is to be observed as Home Mission Week. Five thousand sets of these charts have gone out to our Southern Methodist preachers. According to instruction from Mr. Stelzle they are to be displayed in order, one a week until all twelve are hung in the church or chapel. They are to be explained at the mid-week service in as few or as many words as the pastor may choose to use. The discussions in the public press will suggest proper lines of comment.

In harmony with the general campaign, the Secretary of the Department of Home Missions of the Board of Missions of the Methodist Episcopal Church, South, is sending out to all the preachers of the Church a package of literature bearing upon his work and policies. In inaugurating policies for the work of a great department of the Church, mistakes are not only possible, but probable, but the beginning must be made somewhere, and if "doing the will" will insure knowledge of the doctrine, surely a serious effort to meet conditions will result not only in some achievements, but in improved methods. Criticisms which present suggestions for improvements in policies and plans will be welcomed, but the lame man does not want his crutches taken away, if nothing better is substituted.

Home Mission Week is too important a matter not to be observed by every congregation. In the cities joint meetings will be held, at which noted speakers will deliver addresses. The time fixed for Home Mission Week is November 17-24. In Texas, Arkansas, Oklahoma, Alabama, Georgia, North Carolina, South Carolina and Virginia, the Annual Conference sessions will interfere with the observance at the time fixed. The Home Mission Secretary has written the officers of the Conference Boards in those States and suggested that where the interference was so great as practically to make the observance of November 17-24 impossible that a later date be chosen, and suggested that January 5-12, 1913, might be an ap-

propriate time. The response from the officers were so near unanimous that the Secretary hereby announces that Home Mission Week will be set for January 5-12 in those churches where its observance has been rendered impracticable by the meeting of the Annual Conference. Southern Methodism should get the full benefit of the great wave of Home Mission sentiment and intelligence which is now passing over the country, and it can do so by every pastor falling in line, reading the literature sent out, and observing to the best of his ability Home Mission Week either at the time designated, or at such time as will best suit his church.

WHAT NEXT?

I have lived to see strange things happen. One of the recent surprises is that the connectional agencies of the Methodist Episcopal Church, South, should become political machines and, leaving the legitimate work they are established to do, enter the field of politics. There is now before me an address delivered by Henry Ward Beecher at Cooper Institute, February 2, 1860, on woman's suffrage. It is a straight out and out plea for female suffrage. While there is nothing on it to show where it was printed, it came from the office of Prof. A. M. Trawick, from whom I recently received other documents on the same subject. I understand that Professor Trawick is connected with our Boards in Nashville in some capacity, and this literature is being sent out with the official sanction of whatever position he holds. The only effect this literature had on me was to lead me to prepare a sermon in reply, which I shall deliver from Dan to Beersheba, and by which I hope to kill as much sentiment as he can make in behalf of this pestilent heresy. To my mind it is an abomination of abominations, the greatest menace to what is left us of our Protestant home, and directly subversive of the divine order of human society. Beecher's address is significant. The woman suffrage movement had its birth, according to Hon. James Bryce, certainly an impartial witness, in the abolition crusade. That crusade had its culmination in the wild riot of political fanaticism in the Reconstruction era in the South. Henry Ward Beecher was a high priest of the movement and exulted doubtless in the triumph of negro suffrage. The ruin wrought by the mad experiment of negro suffrage was nothing compared to the deeper ruin that will come from woman suffrage. I expect it to come and the painful lesson to be learned, as it seems humanity has to learn all of its lessons at the cost of suffering—then the reaction and return to reason. But I confess that I never expected to see the "equality" literature that emanated from that arch-enemy of our Southern people and their civilization, Henry Ward Beecher, sent out by official distribution from the offices of the Methodist Episcopal Church, South.—S. A. Steel, in the Midland Methodist.

WHAT IS THE GOSPEL WORTH TO YOU?

By R. B. Eleazer.

A pastor whose charge has recently undertaken the support of a married missionary on the field at one thousand dollars a year, and has already remitted the first thousand, writes as follows in regard to the matter:

"Our offering is large only in comparison with the little that others are doing. When I think of what is left after this is given, we are still very unprofitable servants. There ought to be five hundred charges in our connection that would rise up and do what this charge has undertaken.

"I do hope that our example will inspire others to cease playing at missions and do something worthy of themselves and worthy of our glorious Christ. But this will never be done till all of

our preachers not only have the missionary spirit, but that spirit must possess them."

A consecrated layman of Virginia writes: "I am one of the missionary leaders in asserting that we should so arrange our giving that, while not neglecting the general and benevolent work at home, we should send to the foreign field beyond the United States proper one-half of our contributions, this being by far the greater field, and being so poorly equipped with workers. We should not neglect the one, of course, but neither should we leave the other undone."

How far the Church is falling below the splendid standards outlined by the brethren quoted above is indicated by the fact that the annual assessment for foreign missions averages 24 cents per member, and that the average annual contribution to this cause from all sources, Woman's work included, is only 46 cents—less than a penny a week. This is surely a measure of our ignorance and thoughtlessness, rather than of our interest and ability. May God hasten the day when we shall recognize our obligation to a perishing world, and make some reasonable effort to discharge it.

ONE THING AND ANOTHER.

The preachers on the Alexandria District are rounding to on what, from the present viewpoint, promises to be a good year from the standpoint of the Church. This is a faithful and working hand which I have the pleasure of being associated in the work this year. All are worthy of mention for the work they have done; some are deserving of special mention.

Our brethren in the region of the waters were put into very close places from a financial point of view, but the kindness of some of God's people has to a degree modified the press. May the Lord, and other good people, hear them in mind when distress shall come upon them! Kelly seems to be destined for the Black River country "in the swelling of the flood," this being the third overflow he has withstood in that section. Thanks to the good Lord and the energy of our people in that country, I do not think there will be any permanent injury to the Church in these quarters.

Three men stand out somewhat from the crowd in the matter of things done so far this year: May at Columbia and the surrounding country, Ledbetter at Standard and the country adjacent, and Perritt at Marksville, etc. (that is the only fit geographical termination I know to give that work). The prospects are that there will be five new churches to report at Conference from the works of these three.

Our district and the Conference has lost a valuable man in the person of I. T. Reames, who has gone to Oregon for the health of himself and family. He has not transferred. He will locate at the next session of the Conference. He said the condition of his health was such he could not give proper service to the Church, and, being so young, he would not become a beneficiary upon her bounty. Should his health be restored, he says that he will return to the ministry. What do you think of that?

A goodly number of people have united with the Church, and the Sunday school work, generally, is improving. Thanks to the kindness of the author, I have been permitted to read a book that I think is of interest to every Sunday school teacher and member of the League, not to speak of preachers and such. The volume is "The Story of the English Bible," by P. B. Wells. It contains a vast amount of information concerning our Bible. My, what our ancestors endured in order that we might enjoy as pleasant lives as we have! We and our civilization to-day are the product of their sufferings and work. The book is well written and brings to us in a handy volume the history of the greatest work in the English language. The Bibliography in the last part is particularly good and full. The book is deserving of a great circulation among Bible readers.

I have been here and there during the year, and it appears to me that we are doing some things within the bounds of our Conference that will win the approval of God, and that, notwithstanding rains and floods, we will close a very good year in church work throughout the State; so thinks the "Presiding Elder-at-Large."

BRISCOE CARTER.

THE WORK IN THE SHREVEPORT DISTRICT.

Dear Brother Meek: I am enclosing my fourth round. I have been rather strenuously engaged in revival work all summer. All of us are keeping pretty busy up this way trying to keep the church abreast with this rapidly growing section of our State. Many conversions are reported by the pastors as a result of their meetings. I think we will be able to report a considerable gain in membership. The work at Centenary and Mansfield is well under way and these two institutions will be able to give a most gratifying account of themselves at Monroe in December.

The finishing touches are being given to the beautiful Noel Memorial Church in Shreveport. All pronounce it second to none in the State in beauty and equipment. Work on the new First Church is progressing rapidly. The congregation of this church while waiting for the new building has converted the City Hall into a veritable bee-hive of religious activity. Work will soon commence on the new building in Queensboro. Before another year passes Shreveport Methodism will be housed in buildings second to none in the connection.

The blackboard you saw in the church at Mansfield is growing whiter each week and the indefatigable pastor hopes to knock out all the black, soon after Conference, if not before, if the Bishop doesn't disturb him.

Rev. C. M. Morris, our pastor at Lachute, is bereaved in the loss of his father, who died here this week at the advanced age of seventy-three years. He was a local preacher in our Church and leaves a precious heritage of faith to a large family of children, two of whom are Methodist preachers.

Rev. N. S. Cornell, one of our honored superannuates, passed to his reward a few weeks ago. Brother Cornell is widely known among our older people, having served the Church as pastor and presiding elder for many years with indefatigable zeal and industry. One of his former comrades will no doubt furnish a suitable tribute to his memory.

The Mooringsport and Zwolle pastors are both rejoicing over the recent arrivals in their homes.

Our preachers and people are unanimous in their praise of the Advocate and your editorship. I have frequent class meetings on the subject of subscribing to the Advocate with our official members during the sessions of the Quarterly Conferences.

All you need is to get straight on the question of the rights of women, and I feel sure that our campaign will convert you before the next General Conference. With best wishes to you and the Advocate, I am your friend and brother.

PAUL M. BROWN.

MY LAST PASTORAL CHARGE AND ELSE.

By Rev. H. P. Lewis.

I.

The District Conference of the Woodville District met in Summit in 1877. Rev. Ben Jones, who was called home in 1893, was in charge of the church at that place. James A. Godbey was presiding elder. Rev. John Ritchey had been for four years on Liberty or Amite charge. I had been for four years at Magnolia. Both of us had to move. Ritchey transferred to the North Mississippi Conference. I was his successor on the Amite circuit. A delegation was sent to the District Conference to select a preacher to succeed Ritchey. I was selected and appointed. I had

not moved my family in seven years. There being no parsonage on the charge at the time, I let my family remain at Holmesville. There are now three parsonages within the bounds of what constituted the Amite circuit in 1877.

In due time I started to my new charge. I was to preach at the Adams Camp Ground on the fourth Sunday in December, but was rained out. Two of my stewards, J. E. and J. P. Carruth, met me and gave me a cordial welcome each to his home. Both proved to be good and true friends to the new preacher. Brother J. Enoch Carruth went home to glory some years ago. Brother John P. still lives to let his light shine, though he is now old and feeble. Here I will make mention of some good men who were helpful to me, who have since gone to their reward: Rev. E. L. Tarver, Rev. J. E. Jagers, Rev. Wm. Wood, W. B. Raiford, James and Thomas Roberts, Arthur Whittington, D. N. Butler, Winston Wilkinson, Jas. Johnston, J. E. Carruth, Sam Carruth, Ferd Huff, Dr. Sherly, Sam McNulty, Grif and James Terrell and many others—all good men, and I trust that they are now in heaven.

I served the charge three years, went out in the "highways and hedges," and built up churches, etc. In 1880 the work was divided and a Brother Flowers was put in charge of the Liberty circuit, while I was retained on the Adams and Bogue Circuit to work. I received, I suppose, 150 into the Church during the three years I was there, and baptized about 200 children. I acted as colporter for the American Bible Society in 1878, in connection with my pastoral work. As Bible distributor, I had a little laughable experience. On one occasion I called at a house and inquired if they wanted a Bible. The woman of the house asked me what kind of Bibles I had, at the same time eyeing me rather suspiciously. I said, "I have good old Baptist Bibles." She said, "I don't want one of them; I am a Methodist." She then said, "If my husband was here, I specks he would buy one." I then said to her, "The Bible is God's book, and he has only one Bible." "He may not have but one up there," she said, "but they have two down here." I succeeded in selling her a Bible.

On another occasion I stopped at a house, and asked an old lady if they were in need of a Bible. "They have one here," she said, "but it is a song Bible." I saw clearly she would not know a Bible from a United States History, if she saw one; so I passed on to the next house.

I usually stayed from home two, and sometimes three, Sundays on a trip, and was kept busy most of the time, visiting from house to house, reading, singing and praying with and for my people. I did lots of pastoral work and enjoyed it.

On one occasion I rode up to a house about 2 o'clock in the afternoon, dismounted and went in. Everything seemed quiet and a little serious. After a few moments conversation I called for a Bible. I then read some verses, and began to sing:

"Peace be on this house bestowed;
Peace on all that here reside;
Let the unknown peace of God
With the man of peace abide," etc.

As soon as I began to sing, I noticed the mother of the home weeping. I learned afterwards that they were having a big family "broll" when I appeared in sight. It came abruptly to a close. It may have been that my visit was timely. This occurred more than thirty years ago.
Jackson, Miss.

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BEOROOM AND DINING-ROOM SUITES,
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Church News

Syracuse University (Methodist Episcopal) has broken all previous records by opening with an enrollment of 3500 students.

Bishop E. H. Hughes, of the M. E. Church, has a book on "The Teaching of Citizenship," of which more than 10,000 copies have been sold.

Dr. Henry Haigh, ex-president of the British Wesleyan Conference, was elected foreign missionary secretary at the recent session of that body.

Dr. R. B. Eggleston, of Richmond, Va., who a short time since was called to the pastorate of the First Presbyterian Church of Columbus, Miss., has signified his acceptance.

Rev. J. P. Lowrey, the well known Arkansas evangelist, who has been quite ill, is now reported to be able to take an occasional ride in a buggy or carriage. It is thought by his physicians that he will entirely recover.

A letter from Mrs. Mary Hoss Headman, daughter of Bishop Hoss, written from Galbraith Springs, Tenn., on October 9, states that the Bishop's improvement has been encouraging, but that his physicians still insist that he must make no engagements for some time to come.

With a view to promoting and improving Bible study among the Negroes of the South, the International Sunday School Committee is planning to have conducted among them in the various Southern States by trained specialists a series of institutes. In our judgment, this is a needed and timely movement.

Dr. John R. Mott, the noted Methodist layman and missionary leader, accompanied by a band of mission experts, started upon a world tour for the purpose of inspecting the operations of Christian workers in the various foreign fields, on October 5. In any great undertaking accurate information as to needs, difficulties, and methods is most important. Doubtless much good to the cause of Christianity will result from the careful study of conditions abroad by these earnest propagandists of the true faith.

Rev. A. H. Mecklin has lately rounded out a pastorate of fifty years at French Camps, Miss. The Presbyterian of the South says that next to that of the late Dr. Stratton at Natchez, this is the longest term of service that a Presbyterian minister has ever rendered the same congregation in the Magnolia State. It is reported that Mr. Mecklin is in high favor with his flock, and that he will likely continue to be its shepherd for some time to come. The Mecklins have long had an honored place in the history of the Presbyterian Church in Mississippi.

The following from the Central Methodist Advocate, of Lexington, Ky., raises a question that is well worth careful consideration: "There is not in South Carolina a white congregation of the Methodist Episcopal Church. What congregations of that Church there are in the State are composed of negroes, and with the Colored M. E. Church already existing in that State, there is very little reason why the white M. E. Church should insist on organizing the Negroes of that State into M. E. Churches, thereby dividing them into two rival organizations."

Galloway College, at Searcy, Ark., has begun the work of the new session most auspiciously, there being already in the boarding department more than 150 girls, and a number of others are expected within the next few weeks. Hargrove College (co-educational) at Ardmore, Okla., has also made a good beginning, though it is harassed by debt and is in urgent need of funds. The latter institution is the only Southern Methodist school now in operation in the State of Oklahoma,

though there are others in the process of organization.

The Alabama Christian Advocate declares in favor of having the next General Conference appoint a commission to study the question of laity rights for the women in all its bearings, and report to the succeeding session of that body in 1918. It strikes us that about the only merit in this proposal is that it would, perhaps, defer the obnoxious agitation of this issue for a time. We think the far wiser thing to do is that suggested by the Wesleyan Christian Advocate, namely, to lay the whole matter indefinitely on the table.

One of our Western Conferences is said to have taken the following action: "Resolved, That at the first roll call of the next session of this Conference, each pastor, when his name is called, shall be required to answer the question, 'Is your statistical report ready?'" We are inclined to think that this course of procedure is wise, and that it might generally be adopted to advantage. The way that some of the brethren have of withholding their statistical tables until the session of the Conference is nearly over is a most reprehensible practice, which undoubtedly ought by some method to be remedied.

A COMMENDABLE WORK.

Recently the ladies of the Shreveport First Church gave a "shower" to Mansfield Female College which was much appreciated. There were many useful and valuable gifts, among them being a complete set of china, which was purchased with money donations. Some of the ladies taking part in this interesting event were Mrs. Abel Bliss, Mrs. W. A. Nabors, Mrs. W. J. Crowder, Mrs. Wm. Sebastian, Miss Jessie Holt, Mrs. B. C. Peyton, Mrs. Will Johnson and Mrs. J. H. Fullilove. Mrs. Fullilove has recently presented to the College a complete set of furniture for a guest room, to be a memorial to her two daughters who formerly attended Mansfield College. The "shower" was much appreciated, and was appropriately received by Mrs. Bobbitt, the wife of President Bobbitt, who was present.

The ladies of Mansfield have organized what is called The College Improvement League. This organization has recently added many improvements to the college. Fresh paint, new paper, and attractive pictures have been placed upon the walls of the building, greatly increasing its beauty. This society exists solely for the purpose of helping to make Mansfield College a delightful place to which the mothers of the State may send their daughters to be educated, and any person may become a member of it by paying the membership fee, which is \$1, to Mrs. George Wilson, Mansfield, La. If we can get a large number of new members, it will help the good work along.

ELISE B. LIVERMAN.

A GOOD MEETING AND SOME REFLECTIONS.

Dear Brother Meek: Please allow me space to speak a few words concerning our recent meeting at Oak Grove, which was conducted by our pastor, Brother Parker, and our presiding elder, Brother Tucker. Oh, how I wish more could have heard the good sermons Brother Tucker preached for us! I know those who came for mental gratification, for a "feast of reason and a flow of soul," did not go away disappointed. It has been said, "To every one of us God gives something that he wants us to say to others," and it is in my heart to try in my feeble way to write a few words that may be helpful to some one that may chance to read these few lines. It was my good pleasure to be able to attend these services, and a pleasure it was, indeed; for I did so much enjoy them.

All of the sermons were good, but there were two preached during this meeting that impressed me so forcibly that I mention them: One was on "The Power of Prayer." It seems that I can hear the words of the text ringing in my ears now, "Lord teach us how to pray, as John taught his disciples to pray." Prayer is the mightiest power in our hands to-day. Is it not a great sin that we do not use this talent of all talents? What blessings we are withholding from ourselves, the

Church, and missions by not praying! But prayer is a costly exercise, and this, possibly, is why so few people dare pray in earnest. If we could learn to ring the prayer-bell, rather than the beggar's bell, we might accomplish more. The picture in my childhood was that of Atlas holding the world on his shoulders, but the picture for all to-day is Christ bearing the world upon his heart. The world with Atlas' shoulders under it we know is a myth, but the world with Christ's heart under it is the mightiest reality of the ages.

The other sermon that impressed me so forcibly was concerning the laying up of our treasures in heaven. While listening to these encouraging words, memory went back over the years that have flown, and I almost wished I was a child again. I thought of the lost opportunities; of wasted advantages; of the little child of whom no less a personage than our great Redeemer hath said, "suffer little children to come unto me, for of such is the kingdom of heaven;" and then I thought of a little treasure that I have there, that all the wealth in this world could not purchase. It broke my heart to part with it—a darling little child. I thought for a time I could not live without him, but God giveth and be taketh away, and says where our treasures are there our hearts are also. And now I thank him for sending this little treasure into my home for so short a time (only nine months was he with us to brighten our home); and I thank him for the light which he kindled there that burned with so pure a flame and taught so sweet a lesson. Yes, let us all strive to lay up our treasures in heaven where we know they will be in better hands than ours. God is so merciful he never puts more on us than he gives us grace and strength to bear. I hope Brother Tucker and Brother Parker will be spared many days yet to preach good sermons where they are so much needed, and that God's richest blessings may be their reward is my humble prayer.

MRS. J. T. WILLIS.

Gibbsland, La.

THE MEETING AT PARKER MEMORIAL.

The meeting at Parker Memorial Church began on October 6, and closed Oct. 15. Rev. A. F. Smith, D. D., of Jackson, Miss., preached twice a day for nine days, to the delight and edification of large congregations. Mrs. Smith, who has a rich and beautiful voice, added greatly to the services by her well chosen solos, while Mr. I. N. Niebergall led the congregation in the old hymns of the Church.

Brother Smith's sermons were just the kind we most needed, and the membership of the church has been greatly blessed, while the unconverted have been made to see our religion in a clearer and more beautiful light than ever before. His sermons were masterpieces of inspiring thought, clothed in beautiful diction, abounding in striking metaphor and simile, all serving to bring to the hearer some great spiritual truth. The members of the church have been revived and prepared for a great winter's work, and about fifteen adults have been received on profession of faith, besides several by letter. This makes 85 accessions for Parker Memorial Church since Conference, 35 of them on profession.

H. R. SINGLETON.

Mansfield Female College.

In the issue of Oct. 3, we asked for TEN more girls. One has arrived and one more will come soon. Now for the other EIGHT. Can't 33,000 Methodists in Louisiana find EIGHT more girls? One new man in the Conference has sent us five. If each charge would send us just ONE, we would have to enlarge our quarters and such an impetus would be given to Christian education among Louisianians that they would rise in the power of their wealth and pride and give old M. F. C. every needed facility for the work of a greater M. F. C.

With fifty or sixty girls we can pay our running expenses and if you will give us one hundred or one hundred and twenty, we can take up one bond each year ourselves and the Conference need not give us one dollar out of its educational assessments.

Our Domestic Science Department has a fine new gas range and also a first-class new Singer Sewing Machine. One-sixth of all our girls in the College classes are taking this course.

NOTICE—Eight more girls wanted now.

R. E. BOBBITT, President.

Secular News and Comment

By Rev. A. J. Gearheard.

It is said that Mrs. Russell Sage has given away to the public no less than \$26,575,000. Her latest benefaction was the purchase of Marsh Island for \$150,000 and dedicating it in perpetuity to the purpose of making a refuge for migratory birds. Marsh Island is located in South Louisiana.

Mr. H. H. Kohlsaat, editor and publisher of the Chicago Record-Herald since 1910, has again acquired control of the Inter Ocean. Mr. Kohlsaat was in part the owner of this paper from 1891 to 1893. He has announced that under his direction the Inter Ocean will continue to be staunchly loyal to the Republican party.

Recently 200 physicians pledged their bodies after death to medical universities for dissecting purposes. They did this, they claim, as an example, hoping that their influence will prompt others to give their bodies after death, so that the science of medicine and surgery may be further advanced.

Sweden gives annually \$5,400 to encourage athletics among adults. It is not necessary to stimulate athletics among the youth, but that country looks with alarm at the tendency of adults to spend their lives in physical inaction. Sweden is said to be the only nation that gives material aid to the cause of athletics.

An order forbidding the importation of absinthe went into effect all over the United States on October 1. It is claimed that in New Orleans, where the absinthe habit is most common, the dealers have provided themselves with a supply sufficient to last for two years, while in New York the supply will be exhausted in two months.

The Parents' Club of one of the New Orleans High Schools has undertaken to secure cheaper street car transportation for school children. It has been learned that the Street Car Company grants certain city employees a half-fare privilege, and the patrons of the public schools believe that a similar privilege should be granted to school children.

There is talk of a Government quarantine against Christmas trees from New England on account of the possibility of their being infested with the gypsy and brown tail moths, which are quite destructive to fruit, shade, and forest trees. These insects are known to exist in limited areas in Maine, New Hampshire, Massachusetts, Rhode Island and Connecticut.

The Woman's Christian Temperance Union of Mississippi is alarmed at the number of postal cards containing questionable or suggestive pictures that are being purchased and sent through the United States mails. They are planning to make a systematic raid on all the picture postal card racks of the State, and will endeavor to sort out and destroy those of an indecent character.

The report of the Census Bureau for the year ending August 31, that there was more cotton spun in the cotton growing States of the South than in all the other States of the Union combined, is very encouraging. The South is rapidly learning that it pays, not only to produce abundant crops and fatten large herds of cattle, but that it is also remunerative to build factories and convert the raw material into usable wares.

The Trustees and Faculty of the University of North Carolina, has appealed to the North Carolina Legislature to make "hazing" a punishable crime. There are, in North Carolina, as in other States, laws against all forms of lawlessness, and these laws are for school boys as well as others. A law to prevent school boys from playing innocent pranks on their associates is not needed, since the present laws cover every form of vicious hazing.

It is authoritatively announced that Dr. Oscar Dowling, the present incumbent, will be named to succeed himself as the head of the Louisiana Board of Health for the next four years. A better selection could not be made. He has been untiring in his efforts to make Louisiana a State of cleanliness and healthfulness. Besides his service to the State as a physician and health officer, he has been instrumental in advertising Louisiana in all parts of America, by travelling in his nation-famed health car and delivering lectures.

New Orleans is at present experiencing an epidemic of diphtheria, which is chiefly prevailing in the uptown sections of the city. On Saturday, the 12th inst., there were reported 177 cases, some of them being in Rugby Academy and in the Josephine Louise Dormitory of Newcomb College. The type of the disease is fortunately very mild. The health authorities are disposed to think that the outbreak is due to an infection of the milk supply of the city, and all households have been advised not to use milk for the present without first boiling it.

The estate of the late Colonel John Jacob Astor has been roughly estimated at \$75,000,000, and on this estimate an inheritance tax of \$3,150,000 has been paid to the United States. Doubtless, when the estate is finally appraised it will exceed the estimated valuation and a further tax will be levied. The object of estimating the estate and paying the tax in advance was so that the heirs might receive the 5 per cent rebate which is granted to all who pay the tax within six months of the death of the testator. The 5 per cent in this instance amounts to \$155,000.

Montenegro has declared war against Turkey. It is probable that all the Balkan States will join the Montenegrans in their effort to drive Turkey from Europe. Of course, the result of the war is hard to forecast at this time, but some comparative statistics are illuminating: Montenegro has a population of 230,000—less than the population of the city of New Orleans alone. Turkey has a population of 23,722,000, of which 6,122,000 live in Europe. The Balkan States have a combined population of 15,138,648, and Greece, which is in sympathy with the Balkan States, has a population of 3,500,000. The enemies of Turkey have a combined fighting force of 1,265,000, and Turkey has a depleted army and an exhausted treasury.

SOME PERTINENT FACTS.

Questions Answered by the Joint Board of Finance of the North Mississippi Conference.

1. How many superannuated preachers and families of deceased preachers are being cared for by the Joint Board of Finance of the Mississippi Conference? Ans. 62.
2. What is the average amount paid them annually? Ans. \$145.00 to a family.
3. How is the money distributed among them? Ans. The money is distributed according to their necessities and their time of service.
4. Is the Church doing its duty to these old men? Ans. Not by any means. Railroad corporations, insurance companies, department stores in cities, boards of trustees of colleges and schools, and many other institutions are paying their worn-out, retired workmen living salaries, while the Church barely gives her worn-out preachers enough for food. Let every preacher bestir himself to bring up his assessment for Conference claimants in full. Then let the Sunday schools of the Conference give us a great collection on Galloway Memorial Day, the first Sunday in November.

NOLAN B. HARMON, Secretary.

A REVIVAL AT CANTON.

Dear Brother Meek: We have just closed a revival meeting that lasted eighteen days. The preaching was done by Revs. J. B. and Burke Culpepper. For the first week the meeting was held in our church, and was then moved to the Culpepper tent in the Courthouse square. The services were attended by all classes of people. The preaching was evangelical and forceful. Intense earnestness and deep spirituality characterized these men of God. There was no uncertain sound. Sin was fearlessly and uncompromisingly denounced. There was nothing of the merely perfunctory in their work. They were intensely in earnest. Men who are not church members have announced in public and in private their intention to quit certain forms of evil and to live righteously. This meeting has reached a larger number of people than any religious gathering ever assembled in this city, touching white and black, Gentiles and Jews, Protestants and Roman Catholics. Presbyterians, Baptists, and Episcopalians entered heartily into the good work with us, and all were greatly benefitted.

One commendable feature about a tent meeting is the ease and freedom from restraint that people feel in a church building. For instance, people could clap their hands and applaud what impressed them without appearing to be irreverent and it did them good. The best of order prevailed and not a single incident marred the effect of the meeting. The pastor himself was heartily in accord with whatever these brethren did. They were endorsed by the public generally and several hundred dollars were raised for their compensation after all the expenses of the

meeting had been paid.

Thirty-three persons, up to date, have applied for membership in our Church and twelve or fifteen for membership in the Presbyterian and Baptist Churches. Of course, it is impossible at this time to forecast the results of the meeting. Time alone can do this. There is every indication that the good work done will abide and bring forth abundant fruit.

Twenty-nine members had been added by the pastor before the meeting began and this church seems to be in good condition. It is confidently expected that a full report will be brought up to Conference, as was done last year. We hope to install a pipe organ in the near future. We have one of the most attractive towns in the State, and a splendid class of people, who if they will avail themselves of their opportunities, can make this one of the most desirable appointments in the Conference.

C. F. EMERY.

REPORT OF TREASURER, BOARD OF MISSIONS.

The treasurer of the Board of Missions of the Mississippi Conference submits the following quarterly report, ending September 30, 1912:

Brookhaven District.	For.	Home
Centenary, McComb	\$ 22.04	\$ 17.75
Crystal Springs	30.00	41.50
Monticello	10.00	10.00
Meadville		15.00
Osyka	16.50	21.00
Pleasant Grove		5.00
	\$ 78.54	\$ 110.25

Hattiesburg District.		
Collins	\$	\$ 2.67
Estabatchie	3.00	3.50
Lucedale	5.65	5.64
Leaksville	28.00	28.00
Magee	10.00	10.00
New Augusta		10.00
Oloh	5.00	5.00
Prentiss	15.00	10.00
Purvis		25.00
Richton	20.00	25.00
Seminary	10.00	15.00
	\$ 96.65	\$ 139.81

Jackson District.		
Brandon	\$ 17.61	\$
Benton	5.00	5.00
Canton	30.00	30.00
Galloway Chapel		2.50
Harrisville	3.00	3.00
Terry	10.00	10.00
	\$ 65.61	\$ 50.50

Meridian District.		
Central	\$ 29.24	\$ 75.00
Bucatanua	5.00	5.00
Matherville		30.00
Porterville		7.25
Vimville		8.00
Waynesboro		75.00
Waynesboro Circuit	15.00	10.00
	\$ 49.24	\$ 218.25

Newton District.		
Carthage	\$ 10.00	\$ 10.00
Kinston, Laurel	15.50	12.00
Neshoba	15.00	15.00
Trenton	8.00	9.00
Shiloh		10.00
Walnut Grove	10.00	10.00
	\$ 58.50	\$ 66.00

Port Gibson.		
Crawford Street	\$ 24.67	\$
Amite	7.00	
Centerville		15.00
Fayette	17.00	5.00
Harriston	20.50	40.00
Oak Ridge	6.00	10.00
Port Gibson		48.50
Pearl St., Natchez	10.00	
Washington		5.00
Wilkinson	5.00	3.50
Woodville	38.00	20.00
	\$ 137.65	\$ 147.00

Seashore District.		
Bay St. Louis	\$	\$ 12.50
Biloxi	5.10	
Carriere & McNeil	10.00	10.50
Coleville	5.00	11.50
Howison and Saucier	49.69	
Long Beach	20.00	20.00
McHenry and Wiggins	20.00	20.00
Mentorum	15.00	
Pascagoula		19.00
Vanceave	10.00	10.00
Woife River	6.00	
	\$ 107.66	\$ 168.19

Total, Foreign, \$593.75; Home, \$900.00.

CHAS. W. CRISLER,
Treasurer.

OUR BEGINNING.

By Rev. T. B. Holloman, D. D.

In the Nashville Advocate of September 27, there appears an article entitled, "Centennial of the Tennessee Conference."

At its recent session in McKendree Church, October 9-14, the event was celebrated with quite an elaborate program. The writer says that the Tennessee Conference was formed by the General Conference of 1812, and embraced the Districts of Holston, Cumberland, Nashville, Wabash, Mississippi and Illinois. In his history of Methodism in Mississippi, the Rev. John G. Jones says that the work in the two territories of Mississippi and Louisiana was legally a part of the Tennessee Conference until the meeting of that Conference on Nov. 12, 1812, when the Bishops under authority of the late General Conference determined to make the two territories into an independent Conference, to be known as the Mississippi Conference; and its first session was appointed to meet at Spring Hill, in Jefferson County, Miss., on Nov. 1, 1813. On account of hostilities with the Indians, it was not possible for a Bishop to be present at this organization meeting; nevertheless the Conference was held, with Samuel Sellers as President, and William Winans as Secretary. Besides these officers the following were present: Miles Harper, Richmond Nolley, Lewis Hobbs, John S. Ford, John Phipps, John Schrock, Thomas Griffin, and John I. E. Byrd. All of these names, and some of their faces, were familiar to a few lingering readers of this Advocate.

Through the kindness and good management of Brother Will Ellis, it was the great pleasure of this writer, in company with a half dozen others, to visit this historic spot recently. The session of the Conference was to have been held in the Spring Hill church, but on account of inclement weather—it being impossible to heat the log house—it was held at the residence of Rev. Newet Vick, about two miles from the church. Our party was fortunate in having for its guide Brother Ely Jones, of Harrison, who was reared in the neighborhood, and was well acquainted with the country, having been often with his father a visitor to the old residence. It is doubtful if there lives another man who could have done our exploring party the service that he did. Not remembering so well the site of the old log meeting-house, he helped to secure the services of an old neighbor of the Vicks, now past four-score years of age, and unable to walk from the weight of these years, but who kindly came in a buggy sent for him, and pointed out the place where, as a child, he had attended the ministry of those giants and heroes. It was touching to hear his recital of those times and to catch the evident spirit which possessed him, as doubtless he fancied he saw their forms and heard their voices just across the narrow gulf. That his memory had not failed him we had evidence abundant in the neglected graves and fallen stones that marked the resting places of those who had died in old age, long before the oldest of our company saw the light of day. Taking advantage of this good fortune, we marked well the spot and talked of plans to visit it again in our centennial year, and, if possible, hold some service appropriate to the occasion. Finding the difficulties so great in locating these places of such great interest in our early history, it may be permitted us to suggest that, unless we give attention to these matters soon, the difficulties so easily overcome through our guides will be almost insurmountable by the future historian.

A BEAUTIFUL TRIBUTE.

(The remarks of the Rev. W. L. Duren, of Tupelo, Miss., on the occasion of the funeral of Mr. R. A. Weaver, of Tupelo, who died on October 1, 1912. Mr. Weaver was a son-in-law of the Hon. and Mrs. John M. Allen, and one of the noblest and most useful Christian young men in Mississippi.)

We share together the sorrow of this hour; and we have come to do as tenderly as we may the office which love and faith bid us perform. This

day, like an ominous shadow, has hung about us for many weeks; but we could not have come to it more reluctantly if it had been wholly unanticipated. Yet, I thank God that our sorrow is not the sorrow that bends above a bier forsaken of hope. We sorrow not on his account, but our own. We have lost from this life a priceless jewel—a good man. And because we know how poorly we can afford to spare men who are brave and courageous and true in the cause of right, we mourn.

He needs no words of praise to-day from you or me: but we need the comfort and the cheer and the inspiration which his life may lend to us. He had not quite completed his fortieth year; but the true measure of his life is not years, it is faith and service.

He was first of all a Christian. Not a Christian by the confession of a creed only; but by that confession which finds its expression through the purposes and thoughts and deeds of a life. Then he was the embodiment of Christian catholicity. To have been so fixed in his faith and so devoted in his spirit, he was one of the broadest and least fanatical men I have ever known. On the other hand, he was one of the most universally optimistic men I have known. He seemed to me to be faith incarnate. He was so anchored that the issue of a task made no change in his thought. Even when the ominous cloud of disease appeared upon his horizon, with the roseate confidence by which he had lived, he could say: "I think I have a good chance to get well, but if I haven't it is all right." Our consolation to-day is, that there lingered in his life to the end, the spirit, the passion, and the confidence that characterized the life of his Lord. It is not for his sake that we mourn, for God has but translated his own; and he shall ever be to us: a servant resting from his loved employ.

Our mourning is because we know the value of a good man. As a church we know what we have lost—in the prayer meeting, in the teachers' meeting, in the Baraca class, in the choir, and in the Board of Stewards. We will miss him in every place and in every task. The Y. M. C. A. has lost one to whom more than any other man belonged the credit for its success. Who will undertake to estimate their loss? The public school has lost one of its best assets; and the fraternity of cotton men has lost one whom they will not soon replace. I cannot and must not speak of the home, for he leaves to them memories too precious for public recital—'tis a heritage sacredly their own.

It is no wonder that our heads are bowed and our hearts are bleeding, for a lonely place is left against our sky. The traveler, standing in the weird twilight of the evening time, assures himself by the gold that gilds the sky above him that the sun is just beyond the horizon. So as we shall look upon the beautiful deeds of his life, the expressions of abiding faith in Christ, we shall be sure that he is just beyond the horizon in the beautiful land. It will not be long until we shall see him again. So through faith's triumph over our momentary sorrow, we can say:

Lord, he was thine and not our own;
Thou hast not done us wrong;
We thank thee for the precious loan
Afforded us so long."

HOW IT WORKS OUT.

Example 1. The A. B. Bowman Loan Fund was contributed by the late Mrs. Marie E. Bowman, of Lee's Summit, Mo., in memory of her deceased son, Abraham Bellfield Bowman. The fund consisted originally of \$5000, and was given during the years 1889-95. And now what, after twenty years?

Fifty-one churches have been aided by loans; average loan to each church, more than \$600; \$30,868.32 is the total of loans; total value of the fifty-one churches, \$255,000; 15,300 people can be seated for worship; for every \$98 of the original investment a church has been helped; the present capital is \$9,270.83.

Example 2. The Marvin Loan Fund was contributed as a memorial to the late Bishop Enoch

Mather Marvin by his friends in Missouri during the years 1886-08, and the contributions amounted to \$7,720.44. And now, after twenty-two years, what?

Fifty-four churches have been aided by loans; average loan to each church, more than \$1,000; \$65,226.72 in the total of loans; total value of the 54 churches, \$540,000; 21,600 people can be seated for worship; for every \$142 of the original contribution a church has been helped; the present capital is \$16,111.34.

And now observe: Both the above funds are intact; not a dollar has been lost. A working power has been developed many times the original sum. Hundreds of thousands of dollars of church property have been created, giving shelter to many thousands of worshippers. This is only the outward increase—what of the spiritual, the eternal? And what of the years to follow?

Why not live in good works forever? Write us about the loan fund investment, the Life Annuity feature, and other particulars.

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HOW A FAMOUS HYMN WAS WRITTEN.

As Tennyson's nurse was sitting one day at his bedside, sharing to a degree the general anxiety about the patient, she said to him suddenly:

"You have written a great many poems, sir, but I have never heard anybody say that there is a hymn among them all. I wish, sir, you would write a hymn while you are lying on your sick-bed. It might help and comfort many a poor sufferer."

The next morning, when the nurse had taken her quiet place at the bedside, the poet handed her a scrap of paper, saying, "Here is the hymn you wished me to write."

She took it from his hands with an expression of gratified thanks. It proved to be "Crossing the Bar," the poem that was sung in Westminster Abbey at Tennyson's funeral, and which has touched so many hearts.—Evening Mail.

TWENTY-FIVE YEARS OF NO SALOONS.

The city of Cambridge, Mass., has completed twenty-five years of no-license. The event was celebrated by resolutions adopted by the city council and by the ringing of the bells of the city. Cambridge has a population of more than a hundred thousand people, and is one of the fifty largest cities of the country. Its population is made up of cultured, well-to-do people, and a full share of working people, and one-third of its people are of foreign birth or parentage. During these twenty-five years Cambridge has grown seventy per cent in numbers and the property valuation has in the same time increased nearly ninety per cent. During this period savings bank deposits have almost trebled, and a very large increase has been made in the proportion of children who receive a high school education. Cambridge is satisfied with her no-license system. In order to obtain it her citizenship went through a terrific fight. This instance is a convincing proof that any large city can adopt and operate a no-license system, if it will pay the price of resolute and unceasing endeavor.—Baltimore-Richmond Christian Advocate.

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SIX KEEPS.

"Keep my little voice to-day;
Keep it gentle while I play;
Keep my hands from doing wrong,
Keep my feet the whole day long—
Keep me all, O Jesus, mild;
Keep me ever, Thy dear child."

JAPANESE DOCTORS.

A Japanese doctor never thinks of asking a poor patient for a fee. Whenever a rich man calls in a doctor he does not expect that he will receive a bill for medical services; in fact, no such thing as a doctor's bill is known in Japan. The strict honesty of the people does not make it necessary for the doctor to ask for a fee. When he has finished his visits to the patient a present is made to him, just as much as the patient can afford. The doctor then smiles, bows, thanks his patient and the transaction is settled.—Times-Democrat.

THE BUGGIES SADIE BOUGHT

"Those baby buggies you may pack and send to the second-hand man," said Mr. Spencer. "Everyone buys go-carts nowadays, and these are so hopelessly old-fashioned that we never could expect to sell them. If we get a dollar apiece I shall be glad to get rid of them."

"Oh, Uncle Frank, would you sell me one for a dollar?" asked an eager voice.

"What in the world do you want with a baby buggy, Sadie, and a green, plush-lined one at that?" laughed Mr. Spencer. "It's entirely too big for your dolls, even if you took the whole family out at once."

But Sadie was in earnest. She had come for a drive with her uncle to the little town where he had bought out a store and was making plans to dispose of the goods, and as soon as she saw the baby buggies a brilliant thought popped into her head. "I want to take Mrs. Adler's baby out riding in it," she said. "You know, Uncle Frank, they live in that big tenement house back of us, and the children have no place at all to play except right on the pavement; but if you will sell me the buggy I can take the baby out in it every day."

"That is a fine plan," said Mr. Spencer. "But are you sure your mamma will like it?"

"Indeed she will," said Sadie. "She told me the next time she went down town she would see the doctor about that poor baby. But all it needed, she thought, was just fresh air, so I know she would be willing to have me do something. I've got my dollar right here, Uncle." And she took a shining coin out of a little lead purse that dangled from her belt.

"How many girls could you find to help you wheel the carriage? Or is there only one poor baby in the tenement house?" asked Uncle Frank gravely.

"There's just lots and lots of them," said Sadie sadly, "but they couldn't all use one buggy. I know of a dozen girls who would be glad to help, and the babies can take turns, even if they can't all go at once."

"I'll sell you the whole lot for one dollar," said Mr. Spencer, taking the money, "and you and your little friends can have a regular parade every fine day. How will that do?"

"Really and truly," said Sadie, jumping down from her perch to count the buggies. "Ten!" she exclaimed, breathlessly. "Thank you ever and ever so much."

Strangers who walk through the beautiful, shady avenue are apt to turn and look at the old-fashioned baby buggies pushed by little girls in pretty white dresses. The laughing babies are clean and sweet, but their clothes are often old and patched, so visitors in the town cannot understand the meaning of the gay little procession. Once in a while a lady stops the big policeman on that beat and hears this explanation: "Yes, ma'am," the blue-coated policeman says

with a smile, "the little girls live on this avenue, but the babies don't. They come from the big tenement houses you can see over the tops of the trees. Every year there used to be lots of little funerals from that place, but there hasn't been one this summer. The mothers put the babies in the buggies, and the children keep them out under the trees hours at a time. And lots of folks are taking an interest in the babies, since they have seen how pale they were at first. One lady buys fresh milk every day and keeps it on ice for them, another shows the mothers how to bathe them, and somebody else sees about the clean clothes, and this whole neighborhood takes a hand."

"That was the best bargain I ever made," said Mr. Spencer, watching the procession pass under the drooping elm trees. "That dollar has been too precious to spend, so I'll give it back to you, dear, for a keepsake."

"It was my best bargain, too," said Sadie, tucking the robe about the dimpled feet of her charge. "I never get tired of pushing my buggy any more since Dr. Parks says we are keeping the babies alive and well. Don't you think it worth a great deal to bear that, Uncle?"

"Indeed it is, and you girls deserve every word of it," said Mr. Spencer heartily. "When these old-fashioned buggies wear out, I will see that you have dear little go-carts for your charges; but I don't believe the babies will ever know the difference."

"There never will be any nicer ones than these green plush ones," said Sadie decidedly. "Yes, Patsy, I'll catch up with the others in a minute. Good-by, Uncle Frank!" And she joined the merry little girls farther up the avenue.—Christian Intelligencer.

DECISION.

By Hon. W. A. Belk.

Dear Mr. Editor: There are a number of elements necessary to be embodied in a character in order to make life a success. We have all heard the expression that a person is "a well-rounded man," by which we mean to convey the idea that he possesses many, if not all, of those different elements or characteristics necessary to meet successfully the varied duties and difficulties of life. In this short article I wish to discuss briefly just one of those elements, and that one is DECISION. In my humble judgment, that element is one of the essentials of a successful life, and it is one which is too often found wanting. A man may be well equipped otherwise, but if he has not the power of decision, then indeed is he weak at the very point where he ought to be the strongest. To look at a thing, to size up the situation, to clear away the chaff, to be cool under excitement, to be able to tell just what to do, and when; in short, to possess the ability to rightly decide a matter, is a difficult task to any person, however honest or intelligent. But it is the cultivation of this power or faculty of simply deciding a thing which I am trying to emphasize.

Some people go through life, it would seem, without ever deciding anything. They appear to be unable to get their minds fixed definitely upon any course or upon any principle. Consequently they pass through life without having ever accomplished any purpose. In my opinion, a person ought to begin early in life the simple habit of deciding things for himself. I believe the true teacher is the one who cultivates that faculty in the pupil and teaches him, as did old Socrates, in such a way as to enable him to decide a question for himself. I think the parent and teacher far too often render a child helpless by "over-teaching" him. Let the child be taught to approach each subject carefully and thoughtfully. Let him hear what older persons have to say, but I insist that he be allowed to have opinions of his own and to decide some matters for himself. Let him be advised by the parent and by the teacher, but at the same time let that parent and teacher be very careful lest the individuality of that youth be destroyed and he rendered help-

less and incapacitated to form a decision for himself.

Having now said this much, I may go a step further and say that there is another point touching this subject which ought to be emphasized, and that is that we quite often find an individual who is mentally capacitated to form an opinion, and who knows what his decision about a matter ought to be, but can not, or will not, decide, simply because of the lack of moral courage so to do. Peter knew what was right, but was wanting in the manhood necessary to take a stand when that stand seemed to be unpopular or perilous, and as a result he "denied the Christ." Pilate knew what his decision ought to have been when he said, "I find no fault in this man; I will, therefore, chastise him and release him." He was simply afraid of public sentiment. Perhaps he was a politician. At any rate, he did not have the nerve, the manhood, to make the proper ruling. Caesar, "the lion-hearted", almost lost his nerve and hung long upon making a decision, but finally with apologies to himself said, "the die is cast, the Rubicon is crossed," by which he meant to say, "I have now crossed the Rubicon and cannot turn back. It is too late."

I should be glad indeed if I have said one thing herein which might in the slightest degree impress our young men and women with the great importance of simply deciding questions, and then with the further importance of standing firmly by their decisions when once rightly made. Let them not be afraid to take a stand, to decide upon a course, or to defend that position when in the right. I would warn them against hesitation. One writer has said, "hesitation is suicide." Let them think and then not be afraid to act.

Holly Springs, Miss.

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Editorial.

UNWORTHY MINISTERIAL AMBITION.

Improper ambition for place in the Church is as old as the history of Christianity. When the Master walked in the flesh among men it manifested itself in his holy presence. On a memorable occasion the mother of James and John came to him and asked that one of her sons might sit on his right hand in his coming kingdom and the other on his left, an aspiration in which these two apostles themselves doubtless shared. Never to be forgotten are the words that came from our Lord's lips in reply. In substance, they were a declaration that prominence of place counts for nothing with God; that service alone is the true measure of greatness. "Whosoever would become great among you, shall be your minister; and whosoever would be first among you, shall be the servant of all. For verily the Son of Man came not to be ministered unto, but to minister, and to give his life a ransom for many."

Far be it from us to bring a railing accusation against our brethren in the ministry, but it seems to us that there is too much desire for easy and remunerative places among us in this day. Conversation concerning approaching Conferences and the appointments that are then to be made often, we fear, discloses this fact. To far too great an extent, we appear to have adopted the world's classification of preachers, grading them by the prominence of the positions that they hold. Such an appraisal is fundamentally wrong. The important thing is the Master's estimate—not that of unspiritual men, whether in or out of the Church.

The only legitimate ministerial ambition is that for efficiency in service and the largest possible opportunity for usefulness. The notion that because a man has had one conspicuous appointment he must never have another less so, is pernicious and hurtful. A pastor who cannot go from a charge that pays a large salary to one where the stipend is smaller without disappointment and chagrin, needs to tarry at the mourner's bench. We have sometimes thought it would be a good thing if, like the Wesleyans of England, we could convert all our stations into circuits, and could in some way secure a more equitable adjustment of salaries. Any person who seeks a large place or high office in the Church of God, by that very act demonstrates his unfitness for it.

Nothing becomes an ambassador of Christ more than a spirit of deep and genuine humility. Self must be sunk out of sight before he is truly qualified for the work of his high calling. Egoism and plety do not flourish together. The man who constantly communes with God knows his littleness. A revival among us of the hero spirit which longs to dare and do for the Master where the work is difficult, would reclothe Methodism with power and make its future achievements outstrip those of the past. Soft places make soft

men. Only struggle and conflict can produce men of might.

"Oh, do not pray for easy lives!

Pray to be stronger men!

Do not pray for tasks equal to your powers;

Pray for power equal to your tasks!

Then the doing of your work shall be no miracle.

But you shall be a miracle.

Every day you shall wonder at yourself, at the richness

Of life which has come into you by the grace of God."

WANTED—A MORE VIGOROUS NATIONAL CONSCIENCE.

In spite of all that we hear about arbitration and international law and justice, the reign of might seems still to be largely untrammelled in the dealings of the nations with one another. The powerful ones do what they consider to their advantage and their actions, though they may be verbally criticized, are little interfered with. In the case of our own country, when it is to her interest to pursue a certain course, the national sense of honor seems adequate to exercise scarcely any restraint. Three illustrations of this within recent decades may be cited. One is seen in the acquisition of the Hawaiian Islands. It was alleged when the native government was overthrown and annexation to the United States was asked for, that our troops had aided in subverting the reigning dynasty. Believing these charges, Grover Cleveland, whose sense of fairness and justice was his most outstanding characteristic, used his influence against the scheme to connect them with our Republic and was severely censured for the high-minded policy that he pursued. In 1883, Mr. Cleveland was defeated and Benjamin Harrison succeeded to the Presidency. The movement to bring Hawaii under our flag was then renewed and accomplished with but little protest.

The second instance of questionable dealing upon the part of our national government is found in the way we acquired the isthmus across which the Panama Canal is being dug. There is little doubt that the power of the United States was the main instrument in wresting that territory from Colombia. Indeed, ex-President Roosevelt publicly boasts that he "took the isthmus." That it was to the advantage of the whole civilized world for us to have it, is undeniably true; but this fact did not justify us in obtaining it in an improper manner. Yet this achievement has been much more generally applauded than condemned.

A third illustration that expediency and self-interest, more than right, control our national authorities is furnished in the bill fixing the tolls for the Panama Canal, which was recently passed by Congress and approved by the President. That the discrimination in favor of American vessels engaged in our domestic trade is in plain violation of our treaty with Great Britain has, we think, been conclusively shown. Still, that enactment seems to be a popular one. The question is not whether the treaty referred to is a wise and equitable one, but whether, having made it, we may repudiate it at will.

From the foregoing facts, it would seem that we are sadly in need of a quickened national conscience, of a loftier standard of integrity in the management of our public affairs. It was a maxim of the olden time that "the king could do no wrong." We have helped that absurd philosophy of former days but little if we take the position that every nation is a law unto itself and may exercise its power as it pleases. There is a weighty obligation upon States as well as individuals to do what is right. The moral law is universal in its reign, and no human power is great enough to claim exemption from its requirements. If they are disregarded, the penalty for so doing must sooner or later be paid. The Supreme Judge of the universe will finally deal out even-handed justice to each and all.

Mr. Norman Angell, in a recent issue of the London Daily Mail, says that the United States

has within the last decade given Great Britain ample provocation for going to war against her, but that no appeal has been made to the sword because of the recognized futility of such a course. We quote, in part, his frank and interesting statement:

"The reason why we shall not go to war is because war would be ineffective: we could not impose our will by war. America is not only impregnable in so far as military force is concerned, but what is perhaps more important in this connection she is quite obviously impregnable. We could, it is true, destroy her navy, bombard her ports, blockade her coasts—and by so doing create a position far more onerous for us than for her. She would be embarrassed; but we should starve—Lancashire from lack of cotton, other parts of our population from high prices of food; our finances would be chaotic from the havoc which the state of war would make with the British millions sunk in American investments; while America, a self-contained continent, would be much less seriously hit. She does not depend upon foreign food; the foreign money she has already secured; her foreign trade is but a drop in a bucket compared to her internal trade; she can far better afford to be locked in than we can afford to be locked out. Her navy serves no earthly purpose connected with any vital function of her national life; by bombarding her coast towns we would do some damage, not much, as all bombardments prove to property which is mainly ours, and which in the end our insurance companies would have to pay for. But beyond that—nothing."

Bullying and relying upon our great strength to protect us may be popular, but there is nothing noble in it. Far better would it be for our Government always to seek to do that which is right, even though it should thereby sometimes suffer apparent loss. A nation can have no better asset in the long run, than a sound and vigorous public conscience.

THE WORLD'S GREAT LIBRARIES.

The educative influence of a great library is far-reaching and immeasurable. Indeed, such institutions have been the great lighthouses of the world, and their multiplication and growth in modern times has been one of the most striking indications of human progress. Dr. G. Knott-Ford Fortescue, who after forty-two years of service is about to sever his connection with the British Museum, recently estimated the relative size of the leading libraries of the world as follows:

British Museum, number of volumes	4,000,000
Bibliothèque Nationale, Paris	3,500,000
Imperial Library, St. Petersburg	1,881,623
Royal Library, Berlin	1,400,000
Royal Library, Munich	1,100,000
Imperial Library, Vienna	1,000,000
Victor Emmanuel Library, Rome	800,000
Bodleian Library	750,000
Royal Library, Brussels	600,000
Advocates' Library, Edinburgh	565,000
Vatican Library	400,000
Library of Trinity College, Dublin	321,347
Library of Congress, Washington	1,793,158
New York Public Library and forty branches	1,919,982
Easton Public Library and seventeen branches	987,268

PERSONAL AND OTHER NOTES.

Revival services are being planned for the Algiers, First, and Epworth Churches of New Orleans to be held some time between now and Conference.

Rev. W. B. Alsworth, the pastor, began a meeting at Rounsaville, Miss., on the first Sunday in October. He is being assisted by Rev. P. H. Howse, of Hattiesburg.

Rev. J. W. Thomas, pastor of Second Church, New Orleans, left last Sunday night for his old home in Kentucky to look after his business interests. He expects to visit Nashville while absent from New Orleans.

The Alabama Christian Advocate states that Bishop McCoy is fast recovering from the injuries that he recently received in a railroad wreck, and that he expects to take up again his "loved employ" this week. This will be gratifying news to his host of friends throughout the Church.

We have received an announcement of the marriage of Rev. E. H. Rook, of the North Mississippi Conference, and Miss Minnie Jackson, at Memphis, Tenn., on August 29. Brother Rook is our pastor at Lambert, Miss., and a most worthy

and useful itinerant. We congratulate both him and his bride, and wish for them a large measure of happiness.

Rev. T. B. Clifford, our pastor at Yazoo City, Miss., who has recently been on a trip to New York, Boston, and other Eastern points, returned home last week.

Rev. W. W. Holmes has the sympathy of his many friends in the illness of his wife, who is confined at their home in New Orleans with an attack of diphtheria. Let prayer be made for her speedy recovery.

The press dispatches report a great meeting at Hickory, Miss., in which Rev. F. B. Ormond, the pastor, was assisted by Rev. D. E. Kelly. It is stated there were 65 accessions to the Church, and that a liberal free-will offering was taken for the expenses of the revival.

We acknowledge the reception of an invitation to the marriage of Miss Hadie Brown, the accomplished daughter of Mr. and Mrs. L. P. Brown of Meridian, Miss., to Dr. Murray Tate, which will take place in Meridian on Wednesday evening, October 23. We extend in advance congratulations and best wishes.

A dainty card brings news of the arrival in the home of Rev. and Mrs. F. R. Power, at Shreveport, La., of Master Fred Frater Power, who made his appearance on October 6. The young gentleman weighs nine pounds, and is monarch of all that he surveys. We extend to the happy parents our most hearty congratulations.

The first number of The Purple and White, a weekly published by the students of Millsaps College, is on our table. Mr. H. H. Boswell is the Editor-in-Chief; Mrs. Stella McGehee, a granddaughter of Bishop Galloway, is the Social Editor, and Mr. J. B. Kirkland is the Business Manager. It is a neatly printed and highly creditable periodical.

Rev. C. P. Moss is winding up his third year at Durant, Miss., in high favor with his flock. While awaiting a helated train in the city in which Brother Moss resides, a few days since, it was the Editor's pleasure to converse with him for a season upon the work of the Church and matters in general. He is a most affable and obliging gentleman, who knows his people and commands their confidence and love. His father before him was a Methodist itinerant, sans peur et sans reproche.

On account of not being robust physically at present, Bishop H. C. Morrison has been forced to cancel a number of engagements made in Mississippi for the month of October, but he is still expected to deliver an address at the State fair in the interest of prohibition. For grace and eloquence on the platform or in the pulpit, Bishop Morrison has few equals in the South. We are much pleased to be informed that he is steadily gaining in strength, and we trust that he will soon be quite himself again.

A beautiful wedding took place at the Methodist Church in Lexington, Miss., on Wednesday evening, October 9, with Miss Kathleen Wilburn and Dr. Otho Hooker as the contracting parties. The impressive words that made them one were spoken by Rev. T. H. Lipscomb, in the presence of an assemblage that filled and overflowed the building. The bride is the daughter of Mr. R. E. Wilburn, the president of the Official Board of our church in Lexington, and is a young lady of many social graces and exemplary Christian character. The groom is a young physician of promise. After the ceremony, the happy couple left for a visit to Chicago and other Northern points.

Rev. Nolan B. Harmon, the energetic secretary of the Joint Board of Finance of the Mississippi Conference, writes as follows: "Programs and contribution cards for Galloway Memorial Day, which we are asking the Sunday schools of our Conference to observe, will be mailed out in a few days. Our pastors and Sunday school superintendents are urged to prepare to make the designated time, the first Sunday in November, memorable because of the collection taken for our superannuate preachers. If all will lend a helping hand, this undertaking will not fail to succeed." See the questions and answers bearing on this subject which appear elsewhere in this issue of the Advocate.

Judge Richard F. Reed, of the Supreme Bench of Mississippi, was down for an address at our First Church in Jackson last Sunday, which was Rally Day for the Sabbath school. In rendering such a service this distinguished jurist is in a noble succession, many of the foremost lawyers of the Magnolia State in bygone years having been active in the work of the Church and willing speakers in its behalf. Judge Robert B. Mayes, who recently retired from the Mississippi Supreme Bench, is an earnest Methodist, as is also his distinguished kinsman, the Hon. Edward Mayes, who has served in the General Conference and held other positions of large responsibility in his denomination.

Rev. O. G. Haliburton has been appointed to the Silver City charge (Mississippi Conference) for the remaining months of the year, and is on the ground and at work. We hope that he may have a pleasant and successful pastorate.

In a business letter to this office, Rev. J. M. Alford, our pastor at Rayville, La., says that two fine meetings have been held recently in his charge. He was assisted in each of them by Rev. A. W. Turner, who, he says, is a "prince in the pulpit."

We received a nice list of subscribers from Richton, Miss., last week, sent in by the pastor, Rev. R. P. Fikes. In his letter, Brother Fikes said that he expected to continue urging his people to subscribe for the Advocate, and hoped to secure many more names before Conference.

At the late session of the St. Louis Conference Dr. Theodore Copeland was returned to Cabanne Church, where the people have again heartily welcomed him as their pastor. The salary paid by this congregation is now \$3600, and it is enjoying a large degree of prosperity under the ministry of Dr. Copeland.

Rev. C. C. Selecman has consented to return to New Orleans during November and assist Rev. J. L. Sutton, the pastor, in a revival meeting at Louisiana Avenue Church. Brother Selecman is remembered by those who heard him in New Orleans last winter as a preacher of deeply spiritual and effective sermons. He is now located at Webb City, Mo.

The revival recently held by Rev. T. D. Lipscomb, the pastor at Slidell, La., in which he had the assistance of Rev. S. L. Riggs, was fruitful in results. Brother Lipscomb reports some new members and a general quickening of the spiritual life of the membership of the church. He speaks of the service rendered by Brother Riggs in terms of high commendation.

We are in receipt of a card from ex-Governor J. Y. Sanders, of Louisiana, stating that he has opened a law office in the Hibernia Bank building in New Orleans, and that he will practice his profession in both the Federal and State courts. Mr. Sanders is a man of ability and personal force, and we wish him success at the bar in the Crescent City and elsewhere in the commonwealth, of which he is a distinguished citizen.

Dr. W. H. Huntley, the resourceful presiding elder of the Port Gibson District, in a personal note to the Editor, says: "The people living along the river front below Mayersville determined at a conference, recently held, to have a church ready for dedication by the first Sunday in December. The old house of worship went off with the floods in 1903." We are pleased to be informed of this forward movement. Methodism should never retreat from a field where it once had a footing.

Last week's Carrollton Conservative (Mississippi) makes the following reference to the services in our Church in Carrollton on Sunday, October 6: "Fine congregations attended preaching at the Methodist Church last Sunday. In the forenoon Mr. Thames discussed Christ's sacrifice for sin, and in the evening he discoursed upon the joy of dwelling in God's house. Both sermons were thoughtful, interesting and helpful. The great hymns by the choir and congregation were an uplift to devout worshippers. Especially pleasing was the anthem, 'Glory to God,' and the duet by Mrs. Lloyd and Mrs. D. L. Bingham was a perfect piece of music, faultlessly sung by sweet voices. Three persons were received into the Church on profession of faith."

We are indebted to Rev. J. E. Cunningham, the presiding elder of the Aberdeen District (North Mississippi) for the following note: "After conditions developed making it impossible for Rev. I. D. Borders to come to Aberdeen from California, as only about two months of the Conference year remained, Bishop Morrison left the charge to be supplied by the presiding elder and the assistance of such near-by pastors as he could command. So far all the services have been held regularly. Dr. W. C. Black and Rev. J. R. Countiss have been doing most of the preaching, and they both have been a blessing to the town. Dr. Black has been long in the service and is on the retired list, but he is young in spirit and seemingly as active mentally as he ever was. His pulpit ministrations have delighted our people."

Rev. C. V. Breithaupt sends us the following encouraging report from Houma, La.: "I have just gotten back from the country. Brother Anatole Martin and I have received eleven persons into the Church this month. This runs the number of accessions up to 55 this year, and there are others who will likely join. This is the first year that the Houma Mission has had more than 40 additions within twelve months. I am winding up my fourth year, and during this time there have been 110 accessions to the membership of the charge. It is my purpose to try to make

it 150 by Conference." This is indeed a most gratifying showing, and we congratulate Brother Breithaupt upon the success which he and his associates in the work have achieved. It greatly pleases us to see Methodism making headway in the French mission field of Louisiana.

The Andrews' meeting which is being held in the spacious Capitol Street Methodist Church of Jackson, Miss., is reported as exercising a gracious and far-reaching influence for good. In a telegraphic night letter, written last Sunday evening after the day's services were over, Rev. J. M. Morse, under whose direction the revival is being conducted, says: "We are having a great meeting. A thousand men were present at the service to-night, and 200 gave their hands as a pledge that they will live a better life. We will not close until next Sunday. Andrews and Smith are great preachers and workers. A large number have joined the Church." We rejoice with Brother Morse and his worthy flock in this season of refreshing. An outpouring of the Holy Spirit is God's best gift to his people.

From the Times-Democrat we clip the following dispatch from Crowley, La., which was sent on October 11: "A meeting of the building committee of the new Methodist Episcopal Church, South, was held at the church yesterday evening for the purpose of discussing plans and specifications for the new church. Among those present were: Rev. R. H. Wynn, presiding elder of the Lafayette District; Rev. C. D. Atkinson, pastor of the Crowley Church; P. L. Lawrence, Dr. D. D. Mims, J. H. Griffin, P. J. Wikoff, Walter Fontenot, and C. P. Pond. It was reported at the meeting that the women of the church, who had pledged themselves to raise \$5000 toward the new structure, have raised \$3000 of the amount and expect to get the remainder during the present year. The Sunday school, within the last six months, has collected over \$300 toward the church. The new building will cost over \$32,000, most of which has been subscribed, and much of it collected."

It deeply pains us to chronicle the death of Mr. H. E. Buck, who passed away suddenly at his home near Acona, Miss., on October 5. We had known him from boyhood, and we have no hesitancy in saying that he was a worthy man in the highest and truest sense. It is doubtful whether Holmes County had a more exemplary and useful citizen. He was a faithful official in our Church and could always be counted on to do his full share toward the promotion of its interests. Happy-hearted and hopeful, he inspired a like spirit in others. Every good cause had in him a friend, and those among whom he lived trusted and loved him. Stricken, as he was, in the very prime of life, it is hard to give him up. But God knoweth best. May the Heavenly Father have in his gracious keeping the sorrowing and lonely wife and all others whose lives have been saddened by this great bereavement.

From Fort Worth, Texas, under date of 11th inst, Rev. W. M. McIntosh, who as an evangelist ranks with the best, writes: "I am just back from an evangelistic tour through the Panhandle of Texas. Our meeting at Memphis, Texas, was one of the greatest in spiritual power that I have ever witnessed. We had 350 conversions. The Panhandle country is a great section of this State. The people up there do things on a large scale. One is overwhelmed with the hugeness of the plains. There is no finer citizenship anywhere in the South. I was in some counties where they told me that there had not been a prisoner in jail within a year. There is one explanation of this: there is not a legalized harboim within the borders of the Northwest Texas Conference, which covers a large section of the State. I am now on my way to Oklahoma City, where we are to begin a great revival campaign next Sunday. If any of my friends wish to have me hold meetings during the months of November and December, they may write me at Iuka, Miss." In renewing his subscription to the Advocate, Brother McIntosh added a dollar to send the paper to some needy superannuate preacher of the North Mississippi Conference.

TO THE METHODISTS OF NEW ORLEANS.

The Y. M. C. A. is conducting a contest for new members. Two teams have been organized, the Whites and the Reds. I am the captain of the Whites and have the highest individual record for having gained new members of any man on either side, but my team is a few points behind. A much-to-be-desired prize will be given to the captain of the winning team. I want that prize. I am a Methodist; am a linotype operator in the office of our Christian Advocate, and a member of the First Methodist Church. Why not support such a worthy institution as is the Y. M. C. A., and more so now, when by so doing you can help a brother Methodist? Sincerely, L. L. BAILEY.

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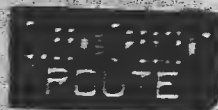
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Mrs. Alice Hargrave Barclay, M. E. Church, South, South Brook 1115 Louisville, Kentucky.

Obituaries.

Obituaries not over two hundred words in length will be published free of charge. All over two hundred words will be charged at the rate of 1 cent a word. Count the words and send the amount necessary with the obituary. That will save trouble all around.

DATED J. HANCOCK was born Jan. 22, 1851, and died Aug. 14, 1912. He married Miss Rebecca Rowland on Dec. 24, 1874, professed religion and joined the Methodist Episcopal Church, South, in 1874 and lived a consistent member for twenty-four years. He was a true Christian from his early boyhood. In his death the Old Ridge Church has lost one of its best members and the community a leading citizen. "Mark the perfect man and behold the upright, for the end of that man is peace." Brother Hancock was indeed a man perfect as a man could be in this life, and upright altogether. He said a few days before he died that he wanted to be on the right road, and that he felt sure that he was, and was ready to go. He was a true friend to everybody he knew. He died as he had lived—in peace with God and all men. He leaves a wife, nine children, and a host of relatives and friends to mourn his going, but we have hope of meeting him in the home beautiful. May the grace of God sustain the bereaved wife and children, and may they live as he lived, die as he died, and meet him in glory—there to enjoy eternal bliss and happiness forever.

His pastor, J. W. PRATT.

MRS. CORA HENRIETTA NUNNERY (nee Gray) was born in North Mississippi and died in Crowley, La., Oct. 1, 1912, at 3 p.m. Mrs. Nunnery was 52 years of age. At 22 years of age she married Mr. J. W. Nunnery, who was raised in the same neighborhood that she was near Wabana, Miss. She leaves her husband and five children—two sons and three daughters—the youngest of whom is about 5 years of age. Sister Nunnery joined the Methodist Church after her marriage to Mr. Nunnery. She was a devout and faithful member. Her life was one of service and devotion to her family and the Church. It was her lot in life to minister to a family of orphan children along with her own. In the spring of this year she, to doubt, overtaxed her strength ministering to an invalid brother, to whom she showed much devotion. She served with a spirit of joy, for she was a happy Christian. She was an inspiration to all who knew her. She was perfectly willing to submit to God's will in her last sickness. Her deepest regret was having to leave her invalid mother, to whom she had ministered so lovingly for years. Her death was that of a saint, ready and willing to answer the call of her Master. She was buried from her home on Oct. 2. Her husband and children will miss her, but her influence in that home abides, and will increase with the passing months and years.

C. D. ATKINSON.

ADAM MONROE BYRD was born in Sumter County, Alabama, July 6, 1853, and died June 21, 1912. He was married, first, to Miss Maggie Simmons in 1877. This happy union of eleven years was blessed with two daughters. His second marriage was to Miss Mary Guller of Meridian, Miss., in July, 1906. God blessed them with two sons and two daughters. His last wife and his six children are left to mourn their loss. When he was but a boy, he resolved to make of himself a great man. He seized the opportunities of his day for an education. He learned the law at Cumberland University and was admitted to the bar in 1884. He was for twenty-eight years a successful lawyer, during which time he was successively County Superintendent of Education, a member of the lower house of the State Legislature, a member of the State Senate, a member of the Constitutional Convention of 1890, District Attorney, Chancellor of

the district and for eight years (1902-1910) Representative from the Fifth Congressional District in the National Congress. Eighteen years ago he embraced Jesus as his Saviour and joined the M. E. Church, South, and lived an acceptable member of the same until he went to receive his eternal reward. Judge Byrd was a good friend to the common people. He was a good husband and a kind father and numbered his friends by the thousands. We all miss his smiling face. May God bless and comfort the bereaved family.

J. A. GOLDEN.

MRS. MARGARET ELLIS ELLIS (nee Crowson) was born April 24, 1831, and closed her earthly pilgrimage at the home of her daughter, Mrs. Emma Crowson, near Landersdale, Miss., on September 4, 1912, at the ripe age of eighty-one. Mrs. Ellis was a descendant of colonial blood. On both sides of her ancestry her church lineage reached back to the pioneer days of Methodism in America. On her mother's side of the house she had two uncles (Neighbors) in the Methodist ministry. Her grandfather, Richard Crowson, with his family, moved from East Tennessee to North Alabama in 1811 where he reared a large family. For fifty years he served as a class leader in the Methodist Church. His oldest son, Richard, gave 45 years to the Methodist ministry, and at the age of 65 closed a useful life in Louisiana. His youngest son, John Crowson, was born in 1861, was licensed to preach in 1881, and in 1885 closed a faithful Methodist ministry of 45 years.

The subject of this sketch was his second child. She was reared in obedience and trained to serve God. So at the age of fifteen she embraced faith in Christ, and in 1846 joined the M. E. Church, South, of which she was ever a faithful member. She was early married to Mr. Joseph Armstrong. To this couple was given one child, a daughter. On August 1, 1861, she was married to Mr. Eliza Gray Ellis of Landersdale, Miss., a native of North Carolina. God blessed this union with one daughter and four sons. Mrs. Ellis remained a most loving, faithful and self-sacrificing daughter to her age-stricken parents to their journey's end. She reaped the earthly reward of a long life, and had loving patient care in her feeble days.

As a patriot none excelled her. Resignedly yielding in the civil war all she had to her State's honor and defense, she stood and labored at her post with seemingly unwearying toil and deprivations to support her family and maintain the spirit of war.

As a neighbor she was the peer of any in either the open generosity of the home, or extended benevolence to others. She gave without expecting favors in return. She served, but not to be rewarded. For more than a generation she was looked to, for miles around by those in sickness, sorrow, and distress for ministry or comfort. In sickness she stood only second to the physician, and often filling his place. We were never surprised at any hour, day or night, for a rider to hail, desiring her presence at some sick bed. So thoroughly had she imbibed the spirit of Him who "came not to be ministered unto, but to minister," that it always seemed to her a pleasure, and she never seemed to feel that she had placed any one under obligations. Truly she was a deaconess unordained, save by hands Divine. She was an efficient, true, and faithful wife and mother, bravely in Christ, sustaining her own troubles, and comforting her family in theirs. She unceasingly administered to their needs, and by example and precept pointed them to the better life in Christ.

By the death of her brother and his wife, in the yellow fever scourge in 1878, five orphan children fell to her care. With a tender spirit and Christian purpose she accepted this added responsibility, and became a

true mother to the motherless. Today we can only rise up and call her blessed. She lived to see the fruition of these prayers for sixteen years the gospel of her Christ. She lived to see all others of her father's house descend to the grave, while it also received from her sympathizing two husbands and four grown sons. Sweetest of all she knew: "I am and learned more perfectly as I went with those that were." Nor did she escape persecution. At times she was sorely tried, yet with patience and ableness she bore it, various persecutions or ill will. Instead of bitterness and indignation, she looked for the blessing in life about her. Reared in a strictly Presbyterian home, it is not strange that she loved the Church to the end, and was always desirous to see and have the power that her home. When last I conversed with her, she said "Christ is my only hope. I stay my confidence in Him, and I enjoy His saving love." To the end her faith was true, and her love was strong. Her path was "as a shining light" that shined more and more to the perfect day, and though gone, she yet speaks. Her real life, sweet and beautiful, yet moves in memory's hall from which we may, according to our needs, draw blessed lessons. She read and pondered to the last with much comfort and joy, the Bible.

To Christ, dear mother, thou hast gone.

Nor would we call thee back. With peace of faith in Christ alone, We'll follow in thy tracks. As thou hast followed here thy Lord, So also would we do.

With faith and comfort through his word.

He'll safely guide us through. Her joy and blessing.

P. L. CROWSON.

Charles, Fla.

IN GREAT SORROW.

To my Friends and Brethren:

A great sorrow has fallen on us, and we, though cast down, are not forsaken. My first-born son, William Henry Parker, moved last January from Nevada County, Ark., to Hunt County, Texas. About the first of May he was stricken down with what proved to be cerebral meningitis. In his delirium he pleaded at times to be "carried home," and after lingering there for more than four months, he was removed to his old neighborhood, where he suffered for another month, and on last Tuesday morning the spirit made its departure from the body. He was in his fifty-third year, and leaves a family of a wife and nine children. His eldest son is in the Naval Service of the United States. His two eldest daughters are married, leaving the mother, five little girls and a son about 15 years old to live in this cold world. His ideal of moral character was exalted; he was a member of the Methodist Church, and, as far as I have known or heard, he lived up to his high calling. We wait and watch, looking for death, but are still unprepared for it when it comes.

I feel sure that under this burden of the first loss of an adult member of a family of twelve children, we will be remembered as a place of prayer by our many Christian friends.

J. A. PARKER.

Lafayette, La., Oct. 7, 1912.

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Tidings From the Field

Mansfield, La.

We have at Mansfield two of the best Leagues in the Conference. Our Senior League has an enrollment of 65, with an attendance ranging from 40 to 80. The members, almost without exception, participate in the services and lead when appointed to do so. We are organizing a mission study class. The Junior League has an enrollment of 25, and practically all attend the devotional meetings. There is one mission study class, and there is a good prospect for others. The credit for these Leagues is chiefly due to my wife, who enjoys working with young people, and succeeds well with them.

THOMAS H. MORRIS, P. C.

West Point, Miss.

Dear Dr. Meek: We have just closed a good meeting here. Rev. J. S. Duke, of Nettleton, led the singing and preached to the children every afternoon. He is splendid help. Our congregations were good, considering the time of year. Yesterday was a day to make one's heart rejoice. We had a magnificent Sunday school, and at its close fifteen bright boys and girls from the Junior Sunday school joined the Church on profession of faith, and five adults joined by letter, making a total of twenty. We had two of the largest congregations last Sunday that we have had this year. All told, we have added fifty-seven to the Church during the present year. We observed Rally Day in our Sunday school last Sunday, with 278 present in time to be counted. We had more than 300 there before the service ceased. Mr. R. W. Weaver, of Corinth, made a magnificent speech to us. He is magnifying the high office of layman in the Church of God. May his tribe increase! Kind things are constantly being said about the Advocate, Mr. Editor, and your friends here read it with an increasing appreciation.—E. S. Lewis, P. C.

Walnut, Miss.

The greatest meeting that has ever been held at this place closed on Sunday night, October 6. It was a great meeting for many reasons. It was the first, so far as we know, ever held here by a Methodist preacher. There were a great many who had never heard a Methodist sermon. They had been taught all these years that there was no such thing as experimental religion, and they were filled with malice against us. But few would come to church at first, and some few never did, but with the closing service the house was filled to overflowing. As to results, eternity alone can reveal. But we will note some few results that we saw. Men, women, boys and girls were heard to cry for mercy. Some men whose hairs are white professed a change of heart. Men who were never known to give any thought to Christianity before were thus saved. Fifteen joined our Church, and a number went to the Baptist Church. A Methodist church was practically organized, with a membership of thirty; a lot to build on and almost enough money to erect a church were secured the last night of the meeting. So, taking it all in all, this was the greatest meeting I have ever had the pleasure of being in. The preaching was done by Rev. W. D. Bass, of Corinth, Miss. Brother Bass is a man of God. His preaching is accompanied by the Holy Spirit. It is convicting to the sinner and instructive and edifying to the believer.

Any one needing evangelistic help would make no mistake in getting Brother Bass.—A. L. Davenport, P. C.

Matherville, Miss.

The Lord hath been mindful of us. Several weeks ago our people sent us in a box containing flour, meal, sugar, molasses, crackers, potatoes, starch, soda, baking powder, etc. On the Monday following we received two hogs as a donation. Since that time we have received many other tokens of kindness. As I came in home from Salem Monday morning, our people stopped us and loaded our buggy till nothing more would go into it; and those that know me know how much I can pack in a buggy. We have held but three of our revivals. W. W. Nelson and J. H. Wells were with us in July at Poplar Springs. They preached and sang in the spirit, but closed out just as the people began to get under conviction. There was one conversion. On the fourth Sunday in July we started our meeting at Winfred. The following day Brother C. M. Crossley came to us. There were several clear-cut conversions at this place, and nine were added to the Church on profession of faith. It does my soul good to hear the young men pray at our prayer meetings here. On Aug. 16, we had our quarterly conference at Andrews Chapel. Brother Lewis preached for us at eleven and at night. The following day Brother Crossley reached us and was with us in eleven services. The membership had prepared for a revival by cleaning the church, the grave yard, fixing up the well, and paying more quarterage than all the other four churches together. On Monday we had a confession meeting, and Oh! how the people were blessed. The next day the fire fell; I never saw anything like it. Brother Crossley says it is very seldom that such power is manifested, and that he has only seen such power once or twice before. At least a dozen, if not more, professed to be sanctified at this service, and the very light of heaven was on some of their faces. We had victory in every service. Rev. J. W. Harney held a camp-meeting at Frost Bridge, in the bounds of my charge. I was with him five days, as was also Brother H. Westbrook. Many professed sanctification and quite a lot of good was done on both charges. Brother Harney didn't compromise anywhere. I don't believe we have any more spiritual men in the Mississippi Conference than the men that have been with us this summer. Our churches have been greatly built up, for which we give God the praise. We have two more meetings yet to be held, one of which I will hold myself.

—Algie Oliver.

Marriages

At the residence of the bride's father, Mr. Palmer Smith, Wayside, La., on Sept. 29, 1912, by Rev. F. N. Sweeney, Prof. JAMES A. ROANE, of Ruston, La., and Miss FLORENCE L. SMITH.

At the Methodist Episcopal Church, South, in Wilson, La., on Oct. 3, 1912, by Rev. F. N. Sweeney, Mr. WALTER W. CUNNINGHAM and Miss NORA M. THOMPSON.

At the residence of the bride's father, Mr. Isaac Clark, of Kilmichael, Miss., on Oct. 6, 1912, by Rev. E. M. Shaw, Mr. ALFORD LEWIS SEAL and Miss ANN D. CLARK.

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Commonly cause pimples, boils, hives, eczema, or salt rheum, or some other form of eruption; but sometimes they exist in the system, indicated by feelings of weakness, languor, loss of appetite, or general debility, without causing any breaking out.

They are expelled and the whole system is renovated, strengthened and toned by

Hood's Sarsaparilla

Get it today in usual liquid form or chocolate tablets called Sarsatabs.

Try This Home-Made Cough Remedy

Costs Little, But Does the Work Quickly, or Money Refunded.

Mix one pint of granulated sugar with 1/2 pint of warm water, and stir for 2 minutes. Put 2 1/2 ounces of Pinex (fifty cents' worth) in a pint bottle; then add the Sugar Syrup. Take a teaspoonful every one, two or three hours.

You will find that this simple remedy takes hold of a cough more quickly than anything else you ever used. Usually ends a deep seated cough inside of 24 hours. Splendid, too, for whooping cough, croup, chest pains, bronchitis and other throat troubles. It stimulates the appetite and is slightly laxative, which helps end a cough.

This recipe makes more and better cough syrup than you could buy ready made for \$2.50. It keeps perfectly and tastes pleasantly.

Pinex is the most valuable concentrated compound of Norway white pine extract, and is rich in guaiacol and all the natural pine elements which are so healing to the membranes. Other preparations will not work in this formula.

This plan of making cough syrup with Pinex and sugar syrup (or strained honey) has proven so popular throughout the United States and Canada that it is often imitated. But the old, successful formula has never been equaled.

A guaranty of absolute satisfaction, or money promptly refunded, goes with this recipe. Your druggist has Pinex or will get it for you. If not, send to The Pinex Co., Ft. Wayne, Ind.

LADY WANTED.

To introduce Dress Goods, Hdkfs. and Petticoats. Make \$10.00 to \$30.00 weekly. Best line—lowest prices—sold through agents only. No money required. New Fall patterns now ready. Samples and case free. Standard Dress Goods Co., Desk 32-H, Binghamton, N. Y.

ROYALINE LIVER REGULATOR.

For Headache, Indigestion, Constipation, Billiousness, Best and Cheapest. Tin box to last about one month, 15 cents. Money back if not satisfactory.

A CAPITAL IDEA.

Speaking of the Advocate Piano Club, here is a letter from one of our Club members, a Georgia lady, which is a fair sample of the letters we are receiving every day. She writes: "I think it a capital idea. I know we would not have had our piano if we had waited to have gotten the whole amount. I find no fault with the Club plan so far, and as for the Club piano, we are just delighted with it. All our friends say they would like to have one just like it. It is just a beauty, and we value it more than anything else in the house."

Let us send you your copy of the beautiful new club catalog to-day. Address: Ludden & Bates, Advocate Piano Club Dept., Atlanta, Ga.

BOHNE & WILT, Booksellers and Stationers, 1328 Dryades St., New Orleans, La. Base Ball Goods, Religious Articles, Fishing Tackle, Periodicals, School Books.

A NOTE FROM BOONVILLE, MISS.

Dear Dr. Meek: The regular routine work, as well as many special services and the protracted meeting here at Boonville, has been pleasant and I trust profitable this year, but it seems that the best is coming last. We had Dr. S. A. Steel with us last Sunday. His sermon at eleven o'clock on "The Four Gospels" and his evening sermon on "Prayer" were full of inspiring thought. The large congregations came expecting to hear great sermons and none were disappointed. He remained over Monday night and gave us his great lecture on "The Reign of the Petticoat" to a large audience. His statement of the arguments for and against "woman suffrage" showed that he was familiar with the subject. His recital of facts, historical illustrations, his oratory and beautiful English completely captured the audience. Great as he is, his ideals are greater, and his ambition for the "people called Methodists" is making of him a champion and leader we are proud of.

S. A. BROWN.

Boonville, Miss., Oct. 11, 1912.

Epworth Church, New Orleans.

Dear Doctor Meek: Sunday, October 6, was a good day for us at Epworth Church. In the morning the Sunday school had its annual 'Rally Day.' Preparations had been made in advance for this service, and special effort had been put forth by the pastor and the Sunday school force to have back all those that had been absent during the summer. The number present exceeded our expectations. The reports made by the teachers to the secretary showed 176, but there were enough others not counted to make the attendance fully up to 190, or perhaps 200. This was the best attendance this year. The teachers were most of them back and showed a disposition to take a new hold on things. All this gives promise for a good Sunday school during the coming winter. We have a good body of officers and teachers in our Sunday school. They are willing to give of their time and their energy to the work of the Lord in instructing the young in the Bible and the right way to live.

In the evening the Epworth League meeting was led by the newly elected first vice-president of the League. We had a good attendance and a good service. It was the best meeting for some months. A number of the young people took part in the exercises in other ways than merely by singing. The new officers of the League have begun their work with vim and seem to purpose to look after the interests of the League with zeal. The League has also taken on life after the summer and gives promise of a good season during the winter that is before us. The young people have already been doing a good work, and certainly what they have done in the past can be taken as a prophecy of what they will do in the future.

In the evening, after the League meeting, the pastor preached to a good and attentive congregation. At this time the new officers of the League were installed. The evening service closed with the Sacrament of the Lord's Supper, which was partaken of by a good number of the members of the Church present. On the whole, this was a good day for us at Epworth. We are praying the Lord to give us a good revival. Plans have been made for our meeting which will begin on the last Sunday in October. Brother Sutton and Brother Singleton will assist us, and we all feel that the Lord is going to be with us and crown our efforts with success.—Yours faithfully, W. L. Doss, Jr.

QUARTERLY CONFERENCES.

MISSISSIPPI CONFERENCE.

Durant District—Fourth Round.

Ebenezer, at Salem.....	Oct. 19, 20
Sidon, at Sidon.....	Oct. 20, 21
High Point, at Center Ridge.....	Oct. 26, 27
Poplar Creek, at Friend-ship.....	Nov. 2, 3
Black Hawk, at Acona.....	Nov. 9, 10
Lexington.....	Nov. 10, 11
Durant, 7:30 p. m.....	Nov. 11
Ebenezer, 11 a. m.....	Nov. 12
Pickens, at Pickens.....	Nov. 13
Vaiden, at Vaiden.....	Nov. 14
Rural Hill, at Macedonia.....	Nov. 16, 17
McCool, at McCool.....	Nov. 18
West, at West.....	Nov. 20
Sallis, at Sallis.....	Nov. 22
Ackerman, at Salem.....	Nov. 23
Kosciusko Station.....	Nov. 24, 25
Kosciusko Ct.....	Nov. 25
Hesterville.....	Nov. 25
Chester, at Chester.....	Nov. 26
High Point, at High Point.....	Nov. 29
Louisville, at Louisville.....	Nov. 30, Dec. 1

N. G. AUGUSTUS, P. E.

LOUISIANA CONFERENCE.

Shreveport District—Fourth Round.

Pelican.....	Nov. 3, 4
Grand Cane.....	Nov. 5
Queensborough.....	Nov. 6
Keatchie and Logansport, at Logansport.....	Nov. 8
Vivian.....	Nov. 10, 11
Mooreport, at Oil City.....	Nov. 15
Many.....	Nov. 17, 18
Pleasant Hill.....	Nov. 19
Anacoco, at Prospect.....	Nov. 23
Zwolle, at Zwolle.....	Nov. 24, 25
Conshatta.....	Nov. 26
Wesley.....	Nov. 27
La Chute.....	Nov. 28
Greenwood.....	Nov. 29
Grand Cane Mission, at Ebenezer.....	Nov. 30, Dec. 1
Mansfield.....	Dec. 1, 2
South Mansfield.....	Dec. 2
Leesville.....	Dec. 4
Shreveport, First Church.....	Dec. 5
Ida, at Munnerlyns Chapel.....	Dec. 6
Shreveport, Texas Ave.....	Dec. 8
Shreveport, Noel Memorial.....	Dec. 9

We hope that the late dates will afford an opportunity for us to get accurate reports of the whole year's work. The pastors are urged to see that full answers are furnished to Question 9 and that the trustees have full reports in answer to Question 32. Special attention will be given to Question 30. This is in many respects the most important Conference success of the work during another year. Let us have full attendance and carefully prepared reports and nominations. PAUL M. BROWN, P. E.

FARM HAULING BY TRACTOR.

Hauling or freighting in the South is a serious problem and a heavy task. It matters not whether it is marketing the crops of the farm, hauling fertilizer and other supplies to the farm, or the freighting and hauling of the contractor. It is an expensive proposition.

Farmers and contractor freighters of the South will welcome the advent of the Oil Tractor, the Modern Farm Horse. These tractors will easily and cheaply haul one wagon or a train of wagons on the city streets, the country roads or in the fields.

You do not need specially built wagons. The ordinary farm wagons can be hitched in a string with a cable, a chain or a rope. If it is a contractor, he can use his regular freighting wagons.

One type of these tractors, rated at 40 brake-horse-power, will pull a load requiring 15 to 17 ordinary mules to haul. It is built with two speeds, one of 21.4 miles an hour and the other four miles. When used for freighting it will haul a heavy train of wagons at the low speed and return with the empty ones at the high speed. Or it will haul lighter trains at the higher speed. This tractor is

especially well adapted to hauling work, because of these two speeds.

These tractors are used a great deal throughout the world for doing all kinds of agricultural and contract hauling. In addition to this they do all kinds of field work, ordinarily done with horses and mules.

For complete literature on the subject of tractors, write the Hart-Parr Company, 324 R Lawler Street, Charles City, Iowa.

Stole 1,000 Church Members and Got "Skinned Alive."

"My Dear Brother: We have here a Campbellite preacher, the greatest proselyter I ever met. He robbed other churches of 1,000 members and now has 2,200. They built a church costing \$75,000.00, seating 2,500, and it seemed all other ministers were afraid of him. A little Lutheran preacher came along and I loaned him a copy of The Bible Model of Baptism. In about two weeks he met the Campbellite in public debate before 4500 people in the auditorium, and he skinned the Campbellite alive and routed him on every point. The vast audience arose and cheered the victor round after round and since then they are as still as an oyster."

The above is one out of hundreds of letters showing how great the need is, and how effectively Mahaffey's book on Baptism does the work where ever given a chance. The price is like a copy, but just now you can get 15 copies for \$1. The last big edition is nearly gone and the next will cost more. Send orders direct to Rev. J. E. Mahaffey, Box C, Clinton, S. C., as no one else can fill them at this price.

EVILS OF SOCIALISM

Just from the press. Full of new and sensational disclosures. Are you a Socialist or Anti-Socialist? Makes no difference. You must read this book. Don't forget. Order to-day. Price, only 25 cents per copy. Firm Foundation Publishing House, Austin, Texas.

Agents Wanted

100 per cent Profit selling Maddox's Perpetual calendar 1901-1950; ingenious, artistic and invaluable to everyone. Write at once for agent's outfit. W. T. MADDOX, Alexandria, La. Please mention this paper.

Bond's Liver Pills

were originated in 1895 by three of the most prominent physicians of the south, who had many years' experience treating diseases depending on a torpid liver.

Grandly has this splendid combination of anti-bilious and anti-malarial agents sustained the reputations of its originators.

Bond's Liver Pills have long since proved to be a most effective remedy for the troubles arising from torpidity of the liver or the bowels.

The small dose—one little pill—and gentle action, make them almost invaluable.

Intelligent readers will not confound Bond's Liver Pills with the numerous so-called "wonderful" remedies that flood the country with reckless and misleading claims of astonishing merit.

When you require an honest and gentle liver or bowel stimulant, take one Bond's Liver Pill at bedtime. You will almost certainly wake up well.

If your druggist cannot supply you, send to us. Price 25c everywhere.

BOND'S PHARMACY CO.

Little Rock, Ark.

A free sample on request.

"One of the greatest lessons in life is to learn to take people at their best, not their worst; to look for the divine, not the human, in them; the beautiful, not the ugly; the bright, not the dark; the straight, not the crooked side."

PISO'S REMEDY

Best Cough Syrup. Tastes Good. Use in time. Sold by Druggists.

FOR COUGHS AND COLDS

REV. JOHN FLURRY.

Rev. John Flurry was born in Jackson County, Miss., on Jan. 28, 1826, and passed into rest on Aug. 26, 1912. He joined the Methodist Episcopal Church, South, in 1845; was converted in 1858, and licensed to preach in 1859. He was married Nov. 4, 1848, to Miss Fannie Bird, and 12 children were born unto them. His wife and three of the children preceded him to the grave several years ago. Brother Flurry was an active local preacher for 43 years, and was always found at his post of duty. In his early ministry he preached often at what was then known as "Cooper Church" on Black Creek, in Jackson County, where many people who are old and feeble to-day first heard the news of salvation from his lips in their early days. He preached often at "Mulberry Grove," a church which was once established on Bluff Creek, north of Vancleave. As a local preacher he preached often at Shiloh, Red Hill and Pine Grove. When the New Prospect Camp Ground Association was organized, he was one of the charter members of the church established at that place. He kept his membership there to the day of his death, and this church, also, became one of his established preaching places. While he was uneducated and had but little knowledge of theology, as the great schools teach theology, yet he was a good expounder of the gospel and, to many, the greatest preacher they ever heard; for it was through him that they were brought to Christ and saved from their sins. He was his pastor's friend and standby; his house was always the preacher's home. He has one son preaching the gospel, Rev. Sam Flurry, of the Mentorium charge. He also has one grandson in the ministry, Rev. John Irvin Flurry, who is working his way through school. For the last ten years Brother Flurry had been an invalid, suffering sometimes untold agony, but through it all he was resigned to the Father's will, and happy in his lot. The last few weeks before he passed away, his children say they never saw him happier and more cheerful—often while lying on his death-bed, he would shout and clap his hands for joy until he would almost be exhausted. He was certainly ready to go; and when the angels came for him there was no regret upon his part. Death was to him no leap in the dark. He knew whom he believed and was persuaded that he was able to keep that which he had committed unto him against that day; so, with shouting and singing, he left this old world of sorrow and woe, and entered into the haven of the redeemed soul.

JAS. M. LEWIS, His Pastor.

PINNED HIS FAITH TO IT.

J. C. S. Douglas of Edenworld, Tenn., writes: "I had been a sufferer from white swelling in my right arm for three years, carried my arm in a sling and could not dress myself. The doctors gave me up to die. Remembering what Gray's Ointment did for me when a child, I decided to pin my faith to it in this case and live or die by it. I began wrapping my whole arm in Gray's Ointment from the elbow to the shoulder and am now perfectly well." Put your faith in Gray's Ointment—you can trust it absolutely to cure all ulcers, old sores, boils, bruises, carbuncles, swellings, and other skin diseases. It has never failed when used properly and never will. Write to Dr. W. F. Gray & Co., 806 Gray Building, Nashville, Tenn., for a free sample, or get a 25c box at your druggist or direct by mail from the manufacturer.

PONTOTOC, MISS.

The year is fast closing. We had a very unpromising outlook in the winter months, especially for the country churches. The pastor did not get a hearing till the 1st of May. I held my meetings at my two country churches, one of which, Ebenezer, four miles south of Pontotoc, is a little band, but as plucky as can be found anywhere. Rev. W. L. Duren, of Tupelo, who is one of the finest preachers that I have ever heard, came to us Friday, and preached that night,

Saturday and Sunday morning. He also conducted the quarterly conference like an old presiding elder. Our fellowship, as far as this scribe was concerned, was most delightful. We all missed our genial and most lovable presiding elder, Brother Cunningham, and the hearts of all my people went out to him in his sorrow. Everybody loves Brother Jimmie over this way, and every other way that I have heard of in all the land. . . . My other country church, Palestine, nine miles west, and located in one of the muddiest countries in the winter, and one of the most delightful in the summer, has a large membership—just plenty of people who are of the finest type. We had a great meeting, with some old-time conversions and eleven additions. I forgot to say that there were five additions at Ebenezer. I never have been more cordially received than at these two churches. The people in the rural districts are hungry for the gospel, and the way they listen makes a preacher feel like he is doing some good in the world. . . . We have had a great year in Pontotoc. These people attempted almost the impossible, when as a comparatively small band, with members of other Churches as thick as hops all about, they built a church that would be a credit to any appointment in the Conference. You have heard of the Holcomb meeting. We have had for the whole year forty additions here, and at all of the churches fifty-six. These liberal, aggressive people have paid on their church debt \$1400, and will pay two or three hundred more by Conference. Of course, all the other claims will be met in full: so says the official board. We are seeking to project a tithing system which would wipe out all financial trouble now and henceforth. The board has endorsed the movement. If you want to know of the plan, write to Layman, 143 North Wabash Ave., Chicago, Ill. . . . The pastor has tried to do his work as always, "In his great Taskmaster's eye"—a loving eye that overlooks inherent faults and forgives when he sees the glistening tear of penitence in the heart, whether it gets to the eye or not. Oh, how the godly servant of God loves his people! His greatest remuneration is the peace afforded by the divine approval; the next is the real, genuine love of the people. My fellow workers in the pulpit and out of it, let us be true to God and to each other, and all will be well.

W. D. WENDEL, P. C.

WEAK EYES

are made strong by Leonard's Eye Lotion. Inflammation is cured without pain in one day. No other eye remedy so pure and healing. Keeps the eyes in working trim. It makes strong eyes. Guaranteed or money refunded. Druggists sell it at 25c, or forwarded prepaid on receipt of price by S. B. Leonard & Co., Tampa, Fla.

We are too much haunted by ourselves; we project the central shadow of ourselves on everything around us.—F. W. Robertson.

FOR DIGESTION.

Take Horsford's Acid Phosphate. Half teaspoonful in water before meals recommended as grateful relief from distress after eating.

INFORMATION WANTED.

To the Pastors and Epworth League Presidents of the Mississippi Conference.

Dear Brethren: An effort is being made to get out a complete directory of the Senior League chapters, officers and Junior Superintendents in the Mississippi Conference. Let every charge where Epworth Leagues exist report to me at once, giving this information, if it has not already been sent. If you have not at present an organization but have the prospect of one, organize at once and let me have a report of same before November 1st.

We wish to have this Directory in print not later than January 1, 1913, in order that we may do some effective work before June, 1913, at which time

our Annual Conference will be held in Laurel, Miss.

Many of the pastors have a blank return-postal card, which we ask them to have filled out and mailed to me at once.

Asking your co-operation and awaiting your favor, I am,

Yours in League work.

C. F. AMES.

Pres. Miss. Conf. Epworth League.

SCIENCE UNDERSTANDS THE STOMACH.

Treating Indigestion with Stuart's Dyspepsia Tablets is an Exact Science.

They Give Quick Relief.

Medical men have learned more about the stomach than perhaps any other vital organ. They have discovered why the stomach rebels at certain conditions—what causes the formation of gases—what causes flatulency, heartburn, dyspepsia, burning sensation, brash, and all the other disorders of the stomach.

They have gone further. They have found remedies for all these afflictions, these results of improper digestion. They have learned that pepsin, hydrochloric acid and fruit salts are powerful digestants that relieve quickly and surely all the troubles to which the stomach is subject. They have discovered that one grain of these properties will digest 3,000 grains of food.

Stuart's Dyspepsia Tablets are not a medicine. They are a scientific compound that supplies the stomach with the digestive agents which it is itself unable to provide. When your stomach is sick and not working right—when it fails to give out enough of the digestive juices to properly take care of the food you eat, these tablets will make up the deficiency. You will have no indigestion. Your food will digest thoroughly.

You never can tell just when your stomach is going back on you. It gives no warning. If you eat a big meal, if you eat hurriedly, take one of these little tablets. You will avoid a lot of pain and misery.

Some of the most prominent men carry these tablets in their vest pockets when they attend banquets, etc., and never fail to take them.

Stuart's Dyspepsia Tablets are sold by all druggists, at 50c a box.

Observe what direction your thoughts and feelings most readily take when you are alone, and you will then form a tolerably correct opinion of yourself.—Bengel.

THE VICK TREATMENT.

as practiced in the use of Vick's Croup and Pneumonia Salve, commends itself to discriminating people because of its perfect accord with the best modern practice in treatment of coughs, colds, catarrh, croup and other similar diseases of the organs of respiration. Applied to throat and chest, it gives local stimulation over the parts affected, while the body heat vaporizes the antiseptic and volatile oils contained in the salve, such as Eucalyptus, Thymol, Menthol, Camphor, Pinus-Sylvestris, etc. These are inhaled together with plenty of fresh air and thus act directly upon the inflamed membranes, inducing the expulsion of phlegm and healing the inflamed surfaces. Easier breathing and reduced fever result, leading to speedy recovery.

Vick's Croup and Pneumonia Salve is sold in three sizes, 25c, 50c and \$1, by druggists, or direct from the manufacturer, The Vick Chemical Company, 24 Milton Avenue, Greensboro, N. C. A full sized jar of Vicks Salve will be sent free to any physician who is not now using Vick's Salve, and who desires to test its efficiency in his practice. Sample free to anyone on request.

The idea of task and burden is eliminated from the life where loyalty holds sway.—Rev. James McCord.



DOCTOR Tichenor's Antiseptic

THE GO-BETWEEN

whether it be a Burn, Bruise or Scald—

DR. TICHENOR'S ANTISEPTIC

affords instant relief. Its cooling effect prevents congestion and the antiseptic qualities prevent swelling, blistering and supuration afterwards.

"It draws the fever"—you cannot afford to be without it at home.

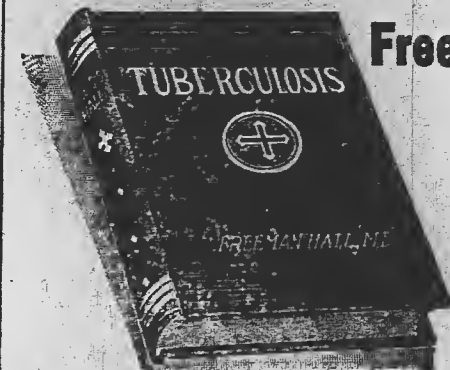
All druggists 25 and 50 cts.

ASK ANY ONE WHO HAS EVER USED IT

Tuberculosis

Its Diagnosis, Treatment and Cure

Free



NEW TREATISE ON TUBERCULOSIS

By FREEMAN HALL, M. D.

This valuable medical book tells in plain, simple language how Tuberculosis can be cured in your own home. If you know of any one suffering from Tuberculosis, Catarrh, Bronchitis, Asthma or any throat or lung trouble, or are yourself afflicted, this book will help you. Even if you are in the advanced stage of the disease and feel there is no hope, it will instruct you how others, with its aid, cured themselves after all remedies tried had failed, and they believed their case hopeless.

Write at once to the Yonkerman Co., 5559 Water St., Kalamazoo, Mich., they will gladly send you the book by return mail FREE and also a generous supply of the new Treatment absolutely Free, for they want you to have this wonderful remedy before it is too late. Don't wait—write today. It may mean the saving of your life.

PILLOWS FREE

Send \$10.00 for one of our famous special 36 lb. FEATHER BEDS. We will ship Bed and include 6-pound pair Feather Pillows FREE, freight on all prepaid. Satisfaction guaranteed. New Featherers. Best Ticking. AGENTS WANTED.

Turner & Cornwell, Dept. 34, CHARLOTTE, N. C. Reference: Commercial National Bank.

STOMACH GALL TROUBLES. Try our Home Remedy (No Opium). No more Pains or Aches, Stomach Misery, Dyspepsia, Colic, Gas, Bloating, Headaches, Constipation, Piles, Catarrh, Nervousness, Bile, or Sallow Skin. Write GALLSTONE REMEDY CO., Dept. 318, 2198 Dearborn St., Chicago

Strength

Comes from well digested and thoroughly assimilated food. Hood's Sarsaparilla tones the digestive organs, and thus builds up the strength. If you are getting "run down," begin taking Hood's at once.

WANTED A man or woman, all or spare time, to secure information for us. Experience not necessary. Nothing to sell. GOOD PAY. Send stamp for particulars. Address M. S. I. A., Indianapolis, Indiana

Woman's Missionary Work

Edited by Mrs. R. F. Harrell, 1329 Josephine St., New Orleans
Conference Press Superintendents:

Louisiana Mrs. A. C. McKinney, Ruston, La.
Mississippi Mrs. H. L. McCleskey, Hazlehurst, Miss.
North Mississippi Mrs. A. C. Yeager, Water Valley, Miss.

All communications for this department should be sent to the Editor at the address given above.

Study Circle at Water Valley.

The Study Circle at First Church, Water Valley, met on the third Monday to study "What to do for the Immigrant." About twelve members were present, also two visitors. The chapter was read and questions asked, the answers all showing careful study. One of the visitors, the State Secretary of the Christian Board of Missions, talked on the Home Mission Week of Prayer. As previously arranged between her and the leader of the Study Circle, it was agreed to hold denominational meetings once a month, and to invite the Woman's Societies of the other churches to unite with them; thus adapting themselves to the trend of the times, and bringing the churches closer together. The Study Circle has a membership of twenty-four, and is studying, "The Conservation of National Ideals," and are much interested in it. A. C. Y.

Union Meeting in Collins, Miss.

The missionary societies of Collins held a union meeting Monday afternoon, Sept. 9, at the Baptist church. The societies of Ora and Williamsburg were also represented by their Presidents and one other member from the former's auxiliary. This meeting was largely attended and the strict attention given attested the appreciation of the audience. We wished while listening to those excellent talks, papers given, and almost astounding statistics brought forth, that the laymen could have heard them too, in order to have gotten a real insight into the woman's work at home and abroad. We feel that a great number, both men and women, are ignorant concerning the pressing need right around them as well as in other lands, for knowing these needs would drive those who have a spark of love toward God and his creatures in them, to work in every cause that would advance his kingdom. Oh, that every woman in Collins might realize the importance of this work and come to the very altar of service and lay herself there a living sacrifice which would be acceptable unto God and a benefit to humanity! We must as individuals give an account to our Creator of the deeds we commit or omit here on earth. May we examine ourselves and see whether we "be in the faith" (2 Cor. 13:5). The following was the program used, and was prepared by the several Presidents. Each number was a volume within itself, explaining the work, the need, and the opportunity, of today in the mission fields:

Opening Song—"Work for the Night is Coming;" Prayer by Mrs. Allen (President Presbyterian Society); Scripture Reading, Mrs. Dan McIntosh (President Methodist Society); Song, "Higher Ground;" Sketch of Mountain Work, and Home Work in General, shown by chart, Mrs. Hugh McIntosh; "City Missionary and Deaconess Work," Mrs. Ralph Napier; "Harmonizing or Uniting the Home and Foreign Work," Mrs. Dan McIntosh; "Foreign Missions," Mrs. Allen; "Home Work," Mrs. Coulter; Missionary Quiz," Mrs. Allen; "Who and What is a Missionary?" Mrs. Eitel, Ora, Miss.; "Policy of the Baptist W. M. U., Mrs. T. J. Thames; "Personal Service," Mrs. E. V. Martin; "Talk on the General Work of the B. W. M. U.," Mrs. Kervin;

Song, "Blest Be the Tie that Binds;" Benediction, with the Lord's Prayer in Concert.—Mrs. Ralph Napier.

Items from Scarritt.

In a recent issue of the Alabama Advocate we notice a letter from Miss M. L. Gibson, telling of some of the great things which have come to Scarritt. The first half of the \$5,000 promised by the South Georgia Conference has been received; South Carolina has promised \$3,000; the Southwest Mission has installed electricity. The next item, while not a gift, proved a blessing in disguise. A tornado swept over Kansas City and damaged our building to quite an extent; the insurance companies paid \$500 which went a long way toward restoring the building to its former state. The Foreign Department made an appropriation for "pressing necessities" and this relieved the school of all financial embarrassment on this line.

White Slave Legislation in England.

The Sunday School Chronicle, London, has this pertinent comment on current white-slave legislation: "We note with pleasure the decision of the Government to make Mr. Lee's White Slave Traffic Bill a 'starred' measure, thus giving it a chance to become a law. All parties are agreed that the infamous traffic should be suppressed, if that be possible, or at any rate made more dangerous for those carrying it on. Few realize its extent and true character. Hundreds of English girls are trapped and sold into American or Continental brothels every year, and ruined in body and soul. A correspondent of The Times, on the authority of the head of the New York police, says that at least 15,000 fresh girls were brought into that city from Europe in 1907 for immoral purposes, some of them only 14 years of age. The syndicate engaged in the awful trade made a profit of 40,000 pounds in a single year. In the burial lots of one of these organizations were found 451 nameless graves of girls. In South America, Argentina and elsewhere the situation is even worse. The bill will make the procuring and selling of these girls a felony instead of a misdemeanor, and thus increase the perils of the business. No wonder that the womanhood of England is pressing for more stringent legislation. It is the duty of every patriot to lend his support and strengthen the defense of ignorance and innocence against the procurers of hell."

A LOVELY PIANO.

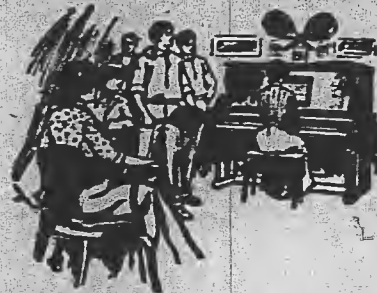
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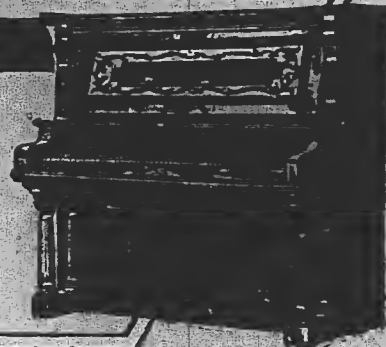
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The Sunday School.

LOUISIANA NOTES.

By Rev. P. O. Lowrey.

Rev. P. M. Brown interested himself in the observance of Children's Day in the Sunday schools of his District to the extent of writing personal letters to the superintendents in its behalf. It is needless to say this thoughtful and faithful service has borne fruit, the contributions being something like five times as much as last year.

In many of our Sunday schools the leaders have never been awakened to the possibilities of giving due consideration to the social life. Since they have become "old" they have "put away childish things" and don't care for "parties" any more. They are alive to the spiritual needs of the pupils, but in too many instances the social life is found under the auspices of the world. The Adult class' social committee should be encouraged to magnify its work, and to have at least one Sunday school social a month.

Would it not be well for our Adult devotional committees to conduct a monthly consecration meeting after some program of their own devising. It could come either before or after the lesson study on a certain Sunday, and might enquire into the members' habits of prayer, Bible reading, church attendance, and also into their habits of Christian service and good works. Since our Bible classes have no regular devotional program, as does the Epworth League, it seems that some such monthly program as that herein suggested would be of inestimable value in developing the spiritual life of their members.

Miss Lucie Walker, of Winnsboro, has one of the best Cradle Roll Departments that we know of in the State, having twenty-eight on the roll. Not only does she send out birthday cards regularly, but she also visits all her members and keeps the pastor and the Sunday school in touch with them, and is making her department more than self-supporting. Her Cradle Roll members have not only given four kindergarten chairs to the Beginners' Department, but have paid the postage on several lots of "waste material" the Winnsboro school has sent to Korea, under the direction of Miss Ethel Birken, teacher of the Beginners' class. The secret of this is, "she loves little ones and never passes one without stopping to speak to him."

In endeavoring to provide for the more essential needs of the Wesley Adult classes, Dr. Bulla, the superintendent, has selected a reading course of three volumes, and our Louisiana classes should be among the first to avail themselves of this new source of piety and spiritual growth. The course for 1912 is composed of the following books: "The Life of Christ," by James Stalker, price 60 cents; "The Principles of Jesus," by Robert E. Speer, price 60 cents; "Social Creed of the Churches," by Harry F. Ward, price 50 cents. Many an ordinary man has become a man of vision, and changed an aimless life to one of purpose because of a good book. Let us encourage our people to read, and direct them to the best books, and have the courses for our own classes read as they come out, year after year, without a break.

NEWS AND NOTES.

By Miss Elizabeth Kilpatrick.

The Leland Sunday school is doing good work with that progressive young layman, Mr. I. R. Matthews, as superintendent.

Mrs. R. P. Neblett's class, at Houston, sent out attractive invitations for the installation of officers, on Sept.

29, and it goes without saying that an interesting program was rendered.

A man said to Bishop Wilberforce: "Pray, sir, can you tell plainly in a single sentence the way to heaven?" "Certainly," was the instant reply. "Turn to the right and go straight ahead."

One Adult class calls itself "The Every-day Good Samaritan" and they really study a book called "First Aid to the Injured" along with their Bibles, and the world is a better place for their having lived and loved and worked.

Another big men's class sends out on its circulars: "We're looking for trouble! Are you in any? Let us help you." And how many burdens they have lightened only the last great day will tell.

The Sunday school in Indianola is doing good work. Mr. J. D. Smith has a Men's class that is growing, and the superintendent reports an increase in attendance every Sunday. Brother Shipman is doing a fine work there, which is much appreciated.

The prayer that precedes the study of the lesson in an Adult class should not be a haphazard utterance from some one, or just any one, called upon suddenly to lead the devotions. Nothing so determines the results of the class hour as the spirit, tone and atmosphere of the class that is making the study. Then such a class should always have in mind something very, very definite for which to pray.

North Mississippi Sunday schools, and especially the Tupelo First Church school, have suffered a great loss in the "passing over the river" of Mr. R. A. Weaver, of Tupelo. He was a splendid man in every respect, and the teacher of a fine and progressive group of men. His place will be most difficult to fill. May many of our young men grow up in his likeness, to help fill his place. Many, many hearts sorrow with his loved ones.

Mrs. Nellie Nugent Samerville, of the Greenville First Church, has a fine class of thoughtful women studying the Old Testament sages and prophets, and they are doing an unusual type of work. Mrs. E. Taylor has an interesting class of 10 or 20 little girls and great things are expected from her understanding and skilled leadership. Mr. Kretshmar has an unusual class of bright boys and is well up on the "boy problem" and how to meet it. Mrs. W. W. Woollard presides over a class of small boys with loving understanding. These four teachers all belong to Mr. Lagrone's progressive Sunday school and are materially assisting the great cause in Greenville. Mr. R. P. Dunn, the up-to-date superintendent, is doing a great work.

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A LETTER FROM OKLAHOMA.

Dear Brother Week: A few notes from Muskogee, Oklahoma, may be of interest to your Mississippi readers and others.

Leaving Starkville, Miss., on Tuesday, September 16, we arrived at Muskogee in the afternoon of the next day. We were met at the station by my son-in-law, Dr. A. E. Bonnell, with one or more of the little folks, and Maude, a lively trotter, and the surly, and were soon at the home of my daughter, Beulah Lipscomb Bonnell. My traveling companion on this trip was Mrs. M. A. Reynolds, my sister-in-law. She expects to remain with Mrs. Bonnell until next spring. My visit will be limited to a few weeks, during which time I expect to visit other children, living west of the Mississippi River. I will go first to the home of Mrs. Gertrude Rowe, our "baby child," who lives in Broken Arrow, Okla., while my return trip will take in Fort Smith, Ark., the home of my sons, Howard B., and T. C. Wier, Jr., and Little Rock, the home of my son, W. E. Wier. The latter part of October, or the early days of November may find me home again at Starkville.

Brother Joe Ramsey has been holding a meeting in Muskogee since Sunday, Sept. 15. It has been a great pleasure to meet again this consecrated evangelist, with whom I have taken sweet counsel in the past. He is the same genial spirit and earnest, effective preacher as in other days. The meeting is under the auspices of our two Southern Methodist churches here—First Church and St. Paul's. The services have been held mostly under a large tent. These services this week, however, on account of inclement weather, were held in the near-by Christian Church. But last night the congregation was again under the tent, and "Brother Joe" seemed more at home on his own ground, and made a strong and earnest appeal to the

church. His preaching has been mostly to the church. Congregations at night sometimes have been large. Last Sunday night the audience was estimated at twelve or fifteen hundred people, while many, it was said, were turned away for lack of seats. A leading Methodist, speaking to me of Brother Ramsey's preaching that night, said: "It was a great sermon." The singing is led by Brother Clark, a young man from Kentucky. He is a good leader and is aided by a large choir.

A great and gracious revival is hoped for and prayed for as a result of this meeting before it shall come to a close—a revival that shall mightily uplift and establish the Church, and bring many souls to Christ. Such a revival is very greatly needed in Muskogee, as in many other places.

T. C. WIER,

Muskogee, Oklahoma,
September 27, 1912.

A GOOD MEETING AT TERRY, MISS.

On September 18, at our mid-week prayer meeting, the thought was suggested to hold evening services from day to day with special prayers for divine leadership and help in a series of special revival meetings. The attendance from the beginning was good and increased daily till the meeting closed on Sunday, October 6.

On Tuesday, Sept. 24, we added a 10 a. m. service, which was well attended, the business houses closing that those employed in them might attend. The spirit of unity and Christian fellowship among the leading members of all the churches was most delightful. With one mind and heart all seemed to join in an effort to reclaim the erring and save the lost. The result cannot be tabulated by us; God kept the record. As most of our people are in some one of the Churches, the meeting lacked the delightful feature of having many

additions to the membership. The churches were drawn into a closer fellowship in Christ. Many members rejoice in a better Christian experience and promise greater activity and faithfulness in the Lord's work. The good people of Terry have long suffered from the whiskey demon. They now rejoice in better conditions on these lines, and have organized for aggressive temperance work. Our prayer meetings show a large increase in interest and numbers. We believe the end is not yet, but that fruit will be gathered many days hence.

We are under special obligation to Brother R. W. Thurman, who was with us from September 22 to the close, rendering efficient service in faithful sermons, songs and prayers. Rev. J. R. Jones, our efficient presiding elder, preached an excellent and telling sermon. Rev. J. W. Chism, of Galloway Chapel, Jackson, preached an instructive and helpful sermon on "The Personality and Work of the Holy Spirit." Preceding this service on Oct. 4, at 11 a. m., Mr. S. C. Milton, of Camden, Miss., and his wife, Mrs. Maude Ellis Milton, presented their first born, Carabel Ellis, for baptism. Brother Chism assisted the pastor in this delightful and impressive service. His wife, Mrs. Maude Ellis Chism, joined in the presentation.

Miss Belle Roberts, of Franklin, La., spent a few days with us in the interest of the Advocate contest. Her presence and services will bear fruit for good. She is working to win and hopes to gain the coveted prize—the trip to Switzerland.

God bless all who so nobly aided in our gracious and never-to-be forgotten campaign for the upbuilding and extension of the kingdom of our Lord.
C. H. ELLIS.
Oct. 14, 1912.

CHRISTMAS GIFT!

What is Santa Claus going to bring you this year? How would you like a splendid, high grade piano, the best that money can buy? We can tell you how you can get it so easy that you will hardly know how it came about.

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DO THE BAPTIST CLAIM TO BE THE ONLY CHURCH?

All my life I have been closely associated with the Baptist people, yet I must acknowledge that I do not understand them in the question of the Church. Is it their faith that the Baptist is the only Church? This is the question I would like to have answered. Let the Baptists secure themselves on this question.

The Baptist Board, missionary or evangelist, Rev. Mr. Durbin, does claim the Baptist to be the only Church, at least I have the word of the pastor of a State Bank and others considered perfectly reliable on this subject. His relation to the Baptist Church of this State makes him a representative man, and he holds on this may be taken to be the faith of the Baptists and will be interpreted that way. A number of Baptists do not believe the Baptist to be the only Church of Jesus Christ.

I am not attacking their faith in this article. I am not calling them to an argument or a defense. I am simply wanting to know whether they claim to be the only Church of Jesus Christ. I am willing to interpret to any one the claim of the Methodist Church. Why should not the Baptists frankly answer me? Come out in the light on this question, brethren. If the Baptists do not claim to be the only Church, then Brother Durbin is spreading ignorance and prejudice among the people.

Yours for a direct and authoritative answer, H. W. LEDBETTER,
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NEW ORLEANS CHRISTIAN ADVOCATE

VOL. 59—No. 43.

"Prove All Things: Hold Fast That Which is Good."

WHOLE No. 2957

ROBERT A. MEEK, Editor.

NEW ORLEANS, LA., THURSDAY, OCT. 24, 1912

CHAS. O. CHALMERS, Publisher.

Editorial

NO CAUSE FOR ALARM.

There has lately been quite a flutter of excitement caused by the assertion that the scientists are about to develop life from inorganic matter. When they show conclusively that they have done this, we shall believe it, but not before. This is not the first time that a loud cackle has been raised over such an alleged discovery. This claim was made years ago with much insistence, but the researches of Tyndall and Pasteur proved it to be utterly groundless. Biogenesis—life from life—seems to be the universal law of creation, and we are disposed to think that the fiat of the Almighty is behind it and that it will stand until the end of time. But even if life should be produced by artificial means, in our opinion, it would not necessarily discredit the teachings of Christianity, though it would probably tend, for a while at least, to boost the cause of evolution.

THE GOOD USUAL—THE BAD EXCEPTIONAL.

We take the following from the New York World: "For fifteen years past Congressman McKinley, of Illinois, has been lending money to students at the State University upon no other security than their character and habits. During all this time he has not lost one cent of principal or interest. Having his faith in young manhood thus confirmed, he has now presented the University with the sum of \$13,000 to be used as a nucleus for a permanent loan for deserving students."

Commenting upon Mr. McKinley's experience, The World says: "This is one of the illustrations of human honesty sufficiently notable to command wide attention. As a rule, the honest debtor is not noted, while every absconder or swindler gets plenty of advertising. The unreflecting are thus betrayed into forming harsher judgments of mankind than are justified by the truth."

We think our contemporary is undoubtedly right in the view expressed. It is the unusual that finds its way under glaring headlines into the secular papers. The ordinary and commonplace are ignored by them. The sterling virtues so generally prevalent among the people are taken as a matter of course; exhibitions of them, if set forth in the public prints, would command little or no attention. It is because the departures from the accepted standards of society are the exceptions, and not the general rule, that they so startle us and that the news of them is published far and near.

The truth is, the world, though there is still an appalling amount of wickedness in it, is constantly growing better. There is less of evil and more of good in it to-day than at any former time. Despite the aspersions of them, which unhappily at present are far too common, there are more good men in public life now than in any

preceding period of the nation's history. It is true that many things occur that are shocking, but this has always been the case; and they were more frequent in the past. We believe that the great body of the American people are sound in morals and are gaining in all the essential qualities of noble manhood and womanhood. Let us not make the mistake of gazing at the leprous spots of society until, blind to its beauties and excellences, we imagine that we can see corruption everywhere. Few things are more misleading than a "jaundiced" eye.

A DEPLORABLE TRAGEDY.

A few days ago it was rumored that in this city a little girl eight years of age, whose parents were Christian Scientists, had been allowed to suffer and die with diphtheria, treated only by a healer of that cult and having no proper medical attention. The body of the child was exhumed and an examination made, which showed that the report was all too true. Now the father is under indictment for manslaughter; the healer has been charged with violating the law of the State in undertaking to treat diseases without proper license and placed under bond, and the infant brother of the first little victim has caught the dread malady.

Such are some of the logical fruits of the teachings of Christian Science, which not a few people are disposed to regard as a sort of amusing and harmless delusion. But in reality it lacks much of being that. It is fraught with grave possibilities for evil both to the body and soul, and it ought to be more vigorously combated. Entirely too much toleration is shown it. If grown-up people are foolish enough to afflict themselves in cases of illness by refusing to use the tested remedies which common sense and science have provided, and suffer in consequence, we may pity and regretfully let them alone; but in the case of innocent children, unable to care for themselves, it is clearly the duty of the State to interfere. And if the laws of the land are not adequate to hold those responsible for such neglect accountable in the courts, they should be made so at the earliest possible moment.

PAY THE PREACHER IN FULL.

With the utmost emphasis at our command, we wish to stress the importance of every pastoral charge paying its preacher in full. The salaries which our ministers receive are, with few exceptions, small, and in many cases they are forced to wait until the close of the year for a large part of what was promised them. On this account, they have perhaps been forced to buy on a credit, or to borrow money to meet their current expenses. What they owe will have to be paid or they will be injured in their standing and influence. And how are they to meet their outstand-

ing obligations if they are deprived of what is due them? It is easy for an entire congregation to make up a deficit of \$75 or \$100 on a pastor's salary; but if it is allowed to stand unmet, it is a heavy loss for him to sustain. And where several churches are grouped together, as soon as one has raised its apportionment it should not cease to be interested in paying the preacher the whole of the assessment made for him. The amounts assigned the different congregations may not have been exactly equitable, since that it is a mere matter of judgment. Moreover, the charge is the unit, and a shortage at any one point affects adversely the entire work. For this reason (as well as others), the stewards of no church should rest until every dollar due the pastor has been raised.

A writer in the Western Methodist states that ninety-three out of a hundred and forty-two charges in the Oklahoma Conference failed to pay their pastors in full last year, and that these deficits foot up the sum of \$13,529, an average of more than \$145 for each delinquent charge. What the figures would show in the Louisiana, Mississippi, and North Mississippi Conferences, we have not taken the time to ascertain; but we do not doubt that an examination of the Minutes of these bodies would prove that the shortages were regrettably large.

It is high time that we were doing better in the management of our church finances. The cost of living is higher now than ever before. Under our way of doing things, a pastor cannot press his claims upon the people without detriment to himself and the Church. His interests are in the hands of his official board. These brethren should recognize this fact and faithfully discharge the duty imposed upon them. Negligence upon their part is most reprehensible. It entails hardships upon those who, even under the most favorable conditions, have privations enough. If need be, a congregation should be willing to sacrifice rather than to see a needy servant of the Master, who has been unselfishly spending his strength of mind and body and heart for them, go unpaid. But it is very rarely necessary to do this. If every church member would give in a reasonable proportion to his ability, in most cases there would be ample funds to meet all proper demands. It is not our poverty, but a lack of systematic liberality, that keeps our church treasuries empty.

DOING BETTER THAN TALKING.

Once we had the day of speculative Christianity. That has largely passed, and now we have a doing Christianity. Never before were so many agencies at work for the industrial, social, and moral betterment of mankind. Streams of philanthropy now flow around the world; millions of arms are reaching out to help the needy. And we think this change is undoubtedly for the better. Surely there is more merit in serving than in theorizing.

AN AUTUMN CALL

There are great and pressing tasks that await the renewed energies and refreshed spirits of the men and women of the churches these bright and beautiful fall days. We ought to be eager and responsive and alert to the call that comes to us to serve the cause of the Church and humanity. What would really happen if you and I and all the men and women in our Church should become enthusiastic for the doing of the Church's work and may persistently enthusiastic until vacation time next summer? Wonderful things would happen we are persuaded, things quite past our present calculation. Why not let us, in so far as we are concerned, decide to make the experiment?—The Christian Guardian.

WOMEN AND CHILDREN IN INDUSTRY.

By Rev. Charles Stetzie.

Whether or not it is better for a woman to work in her home in occupations which are related to industrial life or whether such work should be done in the factory itself is a question which most students have decided in favor of the factory, and this for various reasons.

In the first place, when such work is done in the factory there is a legal number of hours during which the woman may be employed, and the wages which she should receive have been fairly well standardized. Women in industry ordinarily work too many hours per day, and they do not receive as high a wage as they earn, as compared with that received by men, but undoubtedly the conditions in the factory are much better than they can possibly be in the home. Aside from other considerations, the home should rarely, if ever, be turned into a workshop, for this involves not only the work of the women, but that of little children. Whatever else may be said against the factory system, it has been beneficial in a purely economic sense. The factory has undoubtedly raised moral and ethical standards.

The history of woman in industry in the United States is a story of great industrial readjustment. Not only has women's work been carried from the home to the factory, but the kind of work which they have been doing has been greatly changed, and at the same time their monopoly of traditional occupations has been destroyed. As in the case with men, their labor has been systematized and specialized so that an individual woman no longer finishes an entire product. She has become part of a great machine. Also, what was formerly regarded as women's work exclusively is now being performed by men, and what was formerly considered men's work is often performed by women. Under the old domestic system the work of the women was to spin, to do a large part of the weaving, to sew, to knit, and in general to make most of the clothing worn by the family, to cook, to brew ale, to clean, and to perform the other duties of the domestic servant; but machines have now come in to aid in all these industries—machines which in some cases have brought in their train men operatives, and in other cases have enormously increased the productive power in the individual, making it necessary for many women to hunt other work. One kind of spinning is now done by men alone. Men tailors make thousands of women's suits. Men dressmakers, and often milliners, are common. Men make bread and brew ale, and do much of the work in the steam laundry where our clothes are washed. Men, too, have learned to clean our houses by the vacuum process, so that it is not altogether fair to insist that women have been crowding men out of industrial life. Men have also crowded women out of their former occupations.

The wages of women in industry are almost scandalously low. According to the "Report on Woman and Child Wage Earners in the United States," gotten out by the Department of Commerce and Labor, investigations were made of wages paid to women in department and other

retail stores in Boston, Chicago, Minneapolis, St. Paul, New York, Philadelphia and St. Louis. The living conditions of 108,516 women were investigated. Those living at home averaged 22.5 years of age, while those not living at home averaged 21.2 years of age. The average weekly earnings of those living at home were \$5.35; those not living at home \$7.19. Those living at home paid an average weekly amount to their families of \$5.23; while those not living at home paid an average weekly amount of \$1.43 for food, shelter, heat, light and laundry. In addition to this, in the latter group about 21.4 per cent contributed to needy relatives. Those working in factories, mills and miscellaneous establishments were even worse off. The total number of this class investigated in the same cities was 294,506. The average age of those living at home was 21.1; those not living at home 20.7. The average weekly earnings of those living at home were \$5.40; those not living at home \$6.75. Those living at home paid weekly to their families \$5.45; while those not living at home spent \$3.50 per week for food, shelter, heat, light and laundry. Of the latter group, nearly 21.4 per cent contributed to needy relatives.

Any one who is familiar with living conditions in our great cities can see at a glance, that the earnings of women in industry are totally inadequate to maintain a decent standard of living, and when they do so it proves the unusual strength of character of the women engaged in industrial life. The State of Massachusetts has just adopted a minimum wage for women in industry. Half a dozen other States are seriously considering this question. Women will unquestionably remain in industrial life. Large numbers of them should do so. Most of them will be compelled to, but it might as well be recognized that when women become competitors of men in industrial life they always suffer directly or indirectly; and when women, and especially mothers, desert the home for the factory the nation suffers.

According to the Special Census Bulletin of 1907, there were 1,750,175 child workers in the continental United States, of whom 69.2 per cent were on the farm. Four-fifths of these youthful agricultural laborers were reported as assisting their parents. The question is, to what extent is such labor injurious? It will not hurt the average child between the ages of ten and fourteen to do a reasonable amount of work on the farm, but many country boys are over-strained—according to those who are in a position to judge. But probably the greatest evil attendant on rural child-labor appears in the form of arrested educational development. In many a country school the percentage of girls to boys is six to one. The real curse of child-labor is not in the fact that children are compelled to work. It is the continuous toil for long hours under unsanitary conditions, with improper or insufficient food, that stunts the body and the mind, so that when the child arrives at the years when he should be giving expression to his best self it is impossible for him to appreciate the best values of life. The pathetic thing about the whole situation is that there comes no realization of that which is missing. Life has lost its largest and fullest meaning.

LAYING OF THE CORNER STONE OF THE BARNES HOSPITAL.

On Friday, October 11, the corner stone of Barnes Hospital was laid by Bishop E. R. Hendrix in St. Louis, Mo. The Barnes Hospital, when completed, will be the largest hospital under the control of the Methodist Episcopal Church, South, the largest Protestant hospital in America, and one of the largest sanitariums in the world. The building will cost a million dollars, and will have an endowment of a million dollars more. Besides this, it will be alongside of the new building of the Medical Department of Washington University, and the medical experts of that school will be connected with the new

hospital, and Washington University has contracted to pay any deficiency that may occur in the running expenses of the institution above the income from the million dollar endowment.

The building of the Barnes Hospital was made possible by a bequest made by Mr. Robert A. Barnes—himself an Episcopalian and his wife a Roman Catholic—who died in 1892. At that time the bequest amounted to \$340,000.00, which was placed in the hands of trustees, who wisely invested the same and waited until the income from it was sufficient to build the present structure without touching the original gift. The credit for the wise management of this fund is due to Messrs. S. P. Gault, R. M. Scruggs and S. P. Cupples, deceased, and Mr. S. P. Kennard, the only one of the original four trustees now alive.

The Southern Methodist Church has every reason to be proud of this noble institution, and especially of the fact that the great philanthropist, who was not of our faith, saw in our denomination what he thought to be the proper spirit to administer wisely this great trust. The arrangement which the trustees have made with Washington University will practically place the Medical Department of that industrial school under the direction of our Church.

AGAINST THE PROPOSED NEW NAME.

In an editorial reference to Dr. Du Bose's pamphlet, "Shall the Name be Restored?" the North Carolina Christian Advocate says:

"The object of the author is to show why the various Annual Conferences should vote to change the name of our Church to that of The Methodist Episcopal Church in America. There is no questioning the fact that Dr. Du Bose has made out a clear case, so far as the proof of the fact goes, that the original name of our Church in this country was The Methodist Episcopal Church in America. However, we fail to see why this should have any bearing upon the question as to what name we shall assume for the future. It is generally understood that the demand for a change is based upon the fact that our name at present is sectional, by reason of the suffix, South. This being the case, the editor of the North Carolina Christian Advocate is unalterably opposed to swapping one sectional suffix for another, the suffix, 'in America,' being sectional only in a wider sphere. When a change is made, we are in favor of the original proposition which was submitted to our last General Conference, namely, that we adopt the name, 'The Methodist Church.' This is a name as wide as the world in its fitness and is in harmony with the ideal of Mr. Wesley; for he said, 'the world is my parish.'"

CHURCH ATTENDANCE AS A PATRIOTIC DUTY.

The Public Ledger of Philadelphia has entered on a campaign to promote church attendance avowedly from patriotic motives, holding that apart from any purely religious motive church attendance is beneficial to the community. It says:

There has been more or less inclination to criticize the Church, pick flaws in its administration and charge it with insincerity; but the fact remains that the aim of every body of worshipers, whether in humble chapel of stately temple, is the promotion of a social ideal—a kingdom of God in which equity and universal brotherhood shall be dominant. And whatever seeks to bring in such a consummation is of manifest benefit to the community, the State and the nation. Nor can this be styled a mere creed of religious congregations—the world-wide ministration among the poor, the afflicted, the sick and bereaved is palpable evidence of the fulfillment in large part of their mission.

Mere attendance upon a religious service may count for little in molding character, yet it is undeniable that regularity in church duties is a wholesome practice. The churches stand for sobriety, good order and the reign of law. They promote stable government and security of life; their services to the republic in these respects are a matter of history; and such organizations should have the moral support of all good citizens.

Without question every community would be

benefited if the practice of devoting a few hours one day in seven to moral themes were general; while a different conception of the aims of religious workers would doubtless be obtained if non-churchgoers became attendants upon church services.—The New York Weekly Witness.

BISHOP McTYEIRE ON THE SUBJECT.

Dear Brother Meek: I noticed in the Advocate of October 17, a short editorial under the caption: "An interesting Historical Fact," in which it was stated that it has been generally overlooked, at least within recent years, that the Northern branch of Episcopal Methodism permitted slavery among its members as well as the Southern branch, until it was abolished after the outbreak of the Civil War.

This fact, which is news to many, would be a matter of common knowledge were all familiar with Bishop McTyre's History of Methodism, which gives in detail, pp. 660-663, the manner in which slaveholders were sought after by the Northern Church. And on page 672 we find that the President's Emancipation Proclamation of Jan. 1, 1863, anticipated the action of the Northern Church in making slaveholding a bar to membership therein, by about two years.

These facts have been before the public, in print, since this excellent work was first published in 1884, and I am glad that it has been included in the course of study for Conference undergraduates.

JAS. S. DUKE.

Nettleton, Miss.

ROBERT A. WEAVER—AN APPRECIATION.

By Hon. W. M. Cox.

R. A. Weaver, after a long illness and much suffering patiently endured, departed this life at his home in Tupelo, Miss., on October 1, 1912, in the fortieth year of his age. A prince and a great man has fallen in Israel, and with his passing, a life has been lost to the world that was remarkably rich and helpful in all its influences.

He was fortunate in his birth and upbringing. He came of gentle blood and lineage. His father was a soldier of the Confederacy, who received in battle wounds which shortened his life. His mother, who survives him, an inmate of his home, is a typical woman of the Old South, gentle, refined, gracious, yet earnest, capable and strong both to suffer and to do.

Nature did much for him. He had a well-knit frame, developed by manly sport and exercise, a winning smile, lustrous eyes, an open brow, a profusion of dark hair, and an air of distinction and refinement. He had a strong intellect, a cheery temper, a firm, resolute and disciplined will. He received Christian training in a Christian home. He was brought into the Kingdom of Grace in his thirteenth year, and united with the Methodist Church. He was educated in the city of Memphis, finishing at the Preparatory School of Werts and Rhea. He entered Vanderbilt University in his eighteenth year, and prosecuted successfully the course for the Bachelor's Degree, until his father's death, at the end of his Junior year, made it necessary for him to leave the University in order that he might take charge of his father's business. This he did, taking his father's place as head of the family, becoming his mother's chief stay and support, and both father and elder brother to his brothers and sister, as well as to some orphaned cousins, all of whom he loved with a great fervor of affection. Though prevented from completing his university course, he maintained through life the habits of a student. He was widely read in the best literature, and had the tastes and culture of a scholar. He was fond of music, and found great delight in the masterpieces of classical composition, as well as in the songs of Zion.

He was for a number of years a member of the First Methodist Church of Memphis, and was thereby brought much in contact with that eminent man of God, Mr. John R. Pepper, through

whom his spiritual life was greatly deepened and enriched.

A little more than fifteen years ago he was most happily married to Miss Georgia May Allen, daughter of Hon. J. M. and Mrs. Georgia Taylor Allen, a superior woman whose spirit fully matched his own. Whatever may be true of others, this marriage was one that might well have been made in heaven. It was ideal in its sweetness and harmony. It was the blending into one of two richly dowered lives, neither of which had ever known another love. It was never for a moment marred by any disloyalty, or suspicion of it, by any coldness, contention or bitterness. As the days went by each grew more and more into the life of the other, until the twain did verily become one, in thought, in purpose, in ideals, in aspirations. As the responsibilities of life multiplied and its burdens grew heavier, their love ripened into a joy which the dark waters of affliction could not chill, nor even death itself altogether extinguish in the widowed heart that survives.

This union was blessed with six children—two sons and four daughters—each of whom they welcomed as a gift from God, to be nourished and trained and kept for him. The proper rearing of these children was to them always their highest concern and most important duty in life. They made for them a home splendid in all its appointments, and rich in all the means of culture and of grace. The library was filled with well chosen books. Music, pictures and innocent games were employed to entertain and charm. God was honored in the home, and each day, as priest of the family, he presented them all in prayer at the throne of grace. He was comrade to each of his children, from the eldest son to the baby daughter. He entered into their sports with the enthusiasm of a boy. He read much to them from the best books, and worked with his two sons, training them in habits of industry. His days he gave to business, his evenings to his family. He sang often with them the great songs of the Church, which have in them the very essence of the Gospel, and made them familiar with those parts of the Scriptures suitable to the youthful understanding. In all this he wrought well with them, and his labor, we trust, will not go without its reward.

He had lived for five years in the town of Tupelo, and had become identified with every interest of that great and progressive community. He was recognized as one of its most sagacious and successful business men. He was interested in everything that made for its material and civic advancement. But his most valuable service was rendered in the promotion of education and morality, and the quickening and deepening of its spiritual life. For he was a man of faith. The Scriptures were to him the very word of God, the world's one indispensable book, its great storehouse of wisdom and integrity. He believed with Peter that "the prophecy came not in the olden time by the will of man, but that holy men of God spake as they were moved by the Holy Ghost." He believed with Paul that "God, who at sundry times and in divers manners, spake in times past unto the fathers by the prophets, hath in these last days spoken unto us by his Son, whom he hath appointed Heir of all things, by whom, also, he made the worlds." And he believed that in the Son all who believe in him have eternal life. And so believing, he wrought diligently, redeeming the time, doing with his might whatsoever his hands found to do. He interested himself in whatever concerned the kingdom. He gave himself freely to every work of the Church. He was regular in attendance upon and participated actively in its services. He was teacher of the Baraca Class in the Sunday school. He was especially interested in the boys and young men of the congregation and community, and won many of them for Christ and the Church. His influence for good over the young within its reach has scarcely, if ever, been surpassed. He was chiefly instrumental in organizing the Y. M. C. A. of Tupelo, and in procuring the erection of its magnificent building. And so he had won the

confidence and love of every boy and girl, and man and woman, in Tupelo. And so it is said of him that while others may have surpassed him as an influence for the material upbuilding and civic betterment of his community, he was its greatest influence for righteousness.

He grew daily in grace as the end drew near. Wishing to live, yet willing to die, if God saw best, he was to the last calm, serene, and unafraid. We sorrow for him, but not as those who have no hope. We grieve for him, but our grief is mixed with joy. His life was hid with Christ in God, and can never be lost. "We know he lives in Him and there we find him worthier to be loved."

A multitude testified their affection and sorrow by attending his funeral; and they buried him beneath a mound of flowers. He awaits the resurrection of the just. We indulge in no vain speculations as to why God took him ere yet his life had reached high noon. He knew best and has done best. It may be well that our dear friend, though his work on earth seems all unfinished and his place impossible to be filled, has served God, and those who loved him, better in his death than in his life. His memory shall be to us an everlasting possession.

Baldwyn, Miss.

AN EVERY-DAY RESOLVE.

I will this day try to live a simple, sincere and serene life; repelling promptly every thought of discontent, anxiety, discouragement, impurity and self-seeking, cultivating cheerfulness, magnanimity, charity, and the habit of holy silence; exercising economy in expenditure, carefulness in conversation, diligence in appointed service, fidelity to every trust, and a childlike trust in God.

—Bishop J. H. Vincent.

EPWORTH LEAGUE MEETING.

The joint Epworth League Meeting of the Alexandria and Monroe districts will be held in Alexandria, October 25-27. We hope a large number of leaguers from these districts will be present, and that many of the ministers will attend. Their presence is encouraging, and we are made to feel that they believe in this branch of the church work, and approve the effort that is being made to hold the young people to the Church, and use their gifts and talents in the Master's service.

Every department of the work will be fully explained, and we hope this Conference will result in the complete organization of these districts, and the establishment of the League work in other churches.

Rev. E. B. Troy, of West Monroe, will preach the opening sermon Friday evening. During his pastorate of a few months at West Monroe, he has organized four Epworth Leagues, the Missionary Societies have taken on new life, and the church, as a whole, we are informed, is moving forward in the Master's work.

Dr. Werlein will preach on Sunday morning a sermon to "Young People," and Rev. C. D. Atkinson, of Crowley, will preach Sunday evening. Mrs. S. J. Lingle, of Shreveport, Mr. S. A. Mayo and Mr. J. A. Stockwell, of Lake Charles, Mrs. S. H. Werlein, of Alexandria, and others will speak during the Conference.

MRS. CROW GIRARD,
Field Secretary.

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Church News

Bishop E. E. Hendrix is slated to deliver an address at the University of Georgia this month.

There are reported to be one hundred and sixty-two students from Methodist families at the University of Arkansas.

Miss Helen Gould has pledged \$10,000 toward the erection of a hundred thousand dollar Y. M. C. A. building at Portsmouth, Va.

The Union Theological Seminary (Presbyterian), at Richmond, Va., celebrated its one-hundredth anniversary on October 14.

Dr. Gilby C. Kelly, the pastor of First M. E. Church, South, of Charlottesville, Va., is in feeble health. He has lately been spending some time recuperating at Afton.

Bishop A. W. Wilson is down for a sermon at the mid-year meeting of the Board of Missions of the Baltimore Conference, which is to be held at Front Royal, Va., this week.

The Travelers' Aid Society of New Orleans has been complimented by a request from the New York Society for information as to its methods of work. The Crescent City chapter of this organization is one of the liveliest and most successful in existence.

Henderson-Brown College, at Arkadelphia, Ark., announces an attendance of 166 boys and 33 girls, a gain of 25 over last year. This is another of our Southern Methodist schools which has established a chair of Biblical Literature and given the Word of God a place in the college curriculum.

The Midland Methodist speaks in high praise of the service rendered by Bishop Kilgo at the recent session (the 89th) of the Holston Conference, especially of his pulpit and platform work. Dr. E. G. B. Mann, the editor of the Central Methodist Advocate, who was a visitor, is also said to have delivered a sermon of extraordinary power.

How mightily has Southern Methodism grown within the last hundred years! The Minutes of the Tennessee Conference of 1912 show in the list of appointments, New Orleans, with Rev. Miles Harper as pastor. Now we have a Louisiana Conference, and between it and the Old Jerusalem Conference of Tennessee lie the Mississippi, North Mississippi, and Memphis Conferences.

It is announced that Dr. Frank P. Culver, formerly one of the leading ministers of the North Alabama Conference, but now the president of the Polytechnic College at Fort Worth, Texas, will re-enter the pastorate this fall. Dr. Culver received a large vote for the episcopacy at the last General Conference, and is considered one of the strong and growing men of his denomination.

Bishop and Mrs. H. C. Morrison, according to the Florida Christian Advocate, have recently been visiting in Kentucky, where they are much at home, the Bishop having served with unsurpassed acceptability as a pastor in Louisville many years ago. We trust that the bracing air of the Blue Grass State has proven beneficial to both this beloved chief pastor and his accomplished helpmeet.

The Methodist Episcopal Church will establish a College in Washington, North Carolina. The plan is to begin erecting a main building to cost \$30,000 or \$35,000 and a Domestic Science Hall to cost \$15,000. The citizens of Washington gave 20 acres of land and \$5,000 in cash to secure the institution. This is another evidence that the Northern Methodists are in for aggressive work in the Southern States.

The World in Baltimore, which is intended to set forth before the very eyes of visiting Americans the conditions existing in the various mission fields, will open on October 25, and continue through the month of November. It is stated that the cost of the exhibition will be approximately \$75,000. This scheme for imparting missionary information is said to have been a marked success in the places where it has been tried.

Dr. H. B. Johnston, of the Jackson (Tenn.) District, who easily ranks as one of the first presiding elders of Southern Methodism, was a visitor at the late centennial session of the Tennessee Conference, held in McKendree Church, Nashville. Dr. Johnston, by special request of the Editor of the Midland Methodist, is preparing a historical sketch of Methodism in the Memphis Conference which will soon be published in that wide-awake journal.

Bishop Smith, of the Methodist Episcopal Church, is represented by the Central Christian Advocate as saying on the first day of the recent session of the Southern Illinois Conference: "On Friday every preacher will be notified as to his probable appointment for the next year. There will be no surprises, at least to the party concerned." The Central praises this action of the Bishop. The expediency of the plan, however, remains to be proven.

The corner stone of the first building of the Southern Methodist University at Dallas, Texas, was laid on October 16, with appropriate addresses by Bishops Atkins and Mouzon and the mayor of the city. This structure, which has been named "Dallas Hall," will be 263 feet in length and 135 feet in width, and four stories high. Its architectural plan is a work of masters, and the site is one of the most beautiful to be found on the one hundred and thirty-three acre campus.

Rev. George R. Stuart, the noted evangelist, has returned to the pastorate, having been assigned to the Church Street congregation of Knoxville, Tenn., a most excellent charge. We venture the prediction that there will be no standing still in church work upon the part of this flock while under the direction of this tireless toiler. Two other appointments of special interest made at the late meeting of the Holston Conference were those of Rev. R. M. Standifer to Morristown, Tenn., and Rev. J. W. Perry to Centenary, Chattanooga.

Mr. Andrew Carnegie has promised to give Emory and Henry College \$25,000, and the General Board of Education (Rockefeller) \$50,000, on the condition that the friends of the institution raise \$70,000 by June, 1913. An aggressive campaign to secure the amount necessary to obtain these outside donations will be launched at an early day. We trust that the movement will succeed. The splendid service that Emory and Henry has rendered in the past justly entitles it to this recognition and assistance. It takes more equipment for a college to maintain its rank now than in former decades.

"A GUDE WORD" FOR JESUS CHRIST.

One recalls that message of Ian Maclaren, in "His Mother's Sermon," where he sketches a young man about to preach his first sermon in his own church. All the results of his few years of study are found in the manuscript which contains the sermon he expects to preach. Friday night comes, and he is reminded of the time, five years before, when he stood beside his dying mother and she asked if God called him to the ministry he would not refuse. Continuing, the mother said: "An' the first day ye preach in yer ain kirk, speak a gude word for Jesus Christ, an', John, I'll hear ye that day, though ye'll no see me, and I'll be satisfied."

The memory of his mother is rich in his heart,

and he cannot be untrue to her wish. His sermon was placed in the fire; "it was his best and he gave it for love's sake." The next day is given to the preparation of a new sermon, the subject of which is Jesus Christ. Sunday morning, when the young man preached, the women were weeping quietly, and the rugged faces of the men were subdued and softened, as when the evening sun plays on the granite stone.

Lord Guthrie recently recalled that he, many years ago, heard an open-air preacher tell the people that he had never been to college; "but," said he, "I have been to Calvary." The earnest words had never been forgotten by Lord Guthrie. —William J. Hart, in Zion's Herald.

SHE MADE HOME HAPPY.

She never went to cooking school
Yet somehow, minus book or rule,
She dainty, wholesome bread could make,
And most delicious tempting cake.

A trained nurse she was not, indeed,
Yet one and all the folks agreed
(The white-haired doctor said so, too),
She knew exactly what to do.

To quickly hush the ache or pain,
Relieve the smarting bruise or sprain,
To drive dismay and needless gloom
At once from out the darkened room.

Her singing master ne'er said she
A wondrous lyric star would be,
Yet on her tender, loving breast,
She nightly sang wee ones to rest.

She was no great philosopher,
Yet men and women turned to her
For sympathy and earnest cheer
When dawning skies seemed dark and drear.

She never claimed to be devout,
Just unobtrusively about
She gently moved a-dofing good,
When e'er and how the best she could.

She had no wealth of higher knowledge,
Led not a single class in college,
Without a mission, aim or call,—
She made home happy, that was all.

—Kathleen Kavanagh, in the Times-Democrat.

INVITED TO CHINA.

The World's Sunday School Convention, which will assemble in Zurich, Switzerland, next year, will be the seventh of these great gatherings. It has been announced that the next one, which will be held two years later, will be invited to meet in China. The mere issuance of such an invitation, whether it is accepted or not, would be a remarkable occurrence. That such a thing should even be thought of is an attestation of the strong foothold which Christianity has gained in the Orient.

A DISTINGUISHED METHODIST.

The Rev. George Jackson, formerly of Edinburgh, and well known in this country as teacher and preacher in Toronto, has been honored by the English Wesleyan Church by an election to the corporate body known as the Legal Hundred. In acknowledging the distinction he thanked his brethren for their expression of confidence in his loyalty to evangelical truth. He declared that "all that is central in Methodism and Christianity was never so certain and luminous to him as to-day." He was also elected resident tutor in Didsbury Theological College. As the Fernley lecturer at Liverpool this year his theme was "The Preacher and the Modern Mind." Professor Jackson will return to Canada in September and will continue to teach at Victoria College until the close of the next college year. His work in Didsbury will be in pastoral theology and it is expected that he will also be resident dean of the institution.—New York Christian Advocate.

Secular News and Comment

By Rev. A. J. Gearheard.

There are said to be 1,250,000 students enrolled in the high schools of the United States.

Harvard College has recently reported an increase of 77 students over the attendance at this time last year. It has a total registration of 4,195 students.

Senator W. B. Heyburn, of Idaho, died in Washington on Oct. 17, after a lingering illness of several weeks. Senator Heyburn was born in Delaware, was of Quaker parentage, a lawyer, a Republican, was sixty years of age, and had been in the United States Senate for nine years.

We have manufactured eggs, manufactured breakfast food, and almost every other necessity of life manufactured without the aid of nature, and now it is announced that a famous chemist has invented a process of digesting cabbage and other vegetables and manufacturing milk.

It is claimed that there are 106 males to every 100 females in the United States. Among the Negroes and in almost all European and Asiatic countries there are more females than males. The reason of the excessive number of men in the United States is claimed to be caused by immigration.

Miss Helen Gould is said to be writing a book of memoirs in which she will tell her impressions of the great men she has met and give her views of the relations of capital and labor. Miss Gould is one woman of wealth who has resisted the temptation to give her life over to the follies of the idle rich, and has spent her life in doing good. Doubtless she will write a very interesting book.

Guglielmo Marconi underwent an operation in Rome, Italy, on October 18, in which his right eye was removed. The operation was made necessary by bruises received in an automobile accident recently. The great inventor is reported as resting easily, and it is thought that he will recover and keep the use of the other eye. The whole world sympathizes with Mr. Marconi in his affliction.

The Nobel prize for medicine this year has been awarded to Dr. Alexis Carrel, of the Rockefeller Institute of New York City, in recognition of his achievements in making sutures of blood vessels and in the transplantation of organs. Dr. Carrel was born in France in 1873, and was formerly connected with the University of Lyon, coming to New York in 1905. The Noble prize is valued at \$39,000.

For many years the Southern custom of interring the deceased in tombs above the ground has been criticized by the people of the North and East, but that day is over. A company has been formed in New York City for the purpose of building a ten-story mausoleum, which will be equipped with an elevator and sold to the custom at \$2,250 for each vault with receptacles for eight corpses. This is a decided innovation, but it is said to be the most sanitary method of interment.

More homicides were committed in Memphis, Tenn., in proportion to population, during the last ten years, than any other city in the United States. New Orleans ranks fourth in the list, with Charleston, S. C., and Savannah, Ga., respectively, occupying the second and third places. It is notable that the eight most murderous cities are in the South. The reason of this is claimed to be because of the number of negroes in the South, and the common habit of "gun-toting" among all classes.

Mrs. Isabelle Worrell Ball, National Senior vice-President of the Woman's Relief Corps of the G. A. R., has made public her protest to returning the old Confederate flags that were captured during the Civil War. She claims that in the South the children are taught to reverence the old flags above the Bible. It is encouraging to know that the majority of the people of the North do not share her opinions, and doubtless a little more association with the people of the South and a little less prejudice on her part would cause her to change her views.

Ten thousand farmers are now in attendance at the National Dairy Show in Chicago. The object of offering special inducements in the way of cheap rates and board to get the dairy farmers to attend the show is said to be for the purpose of educating them as to the dangers that lurk in unclean or impure milk. The farmer furnishes most of the milk in this country, and it is eminently proper that he should know how to prepare it for the market. The recent diphtheria epidemic in New Orleans is thought to have had its origin in the milk supply received from farmers in the near-by country.

On October 14, in Milwaukee, Wis., ex-President Theodore Roosevelt was shot in the right breast by Nepomuk Schrank, a resident of New York, and a native of Germany. The wound was not a serious one, and the Progressive leader delivered an address of more than an hour's length after he was shot. A roll of manuscript, a spectacle case, and other things in his coat pocket broke the force of the bullet and doubtless saved his life. His would-be assassin, Mr. Schrank, was overpowered and placed under arrest, and is being held in jail, in default of a \$15,000 bond. He claims that he committed the crime as the result of a vision, and this statement, together with the history of his family and many other things, has led many to believe him insane.

S. A. Baldus, editor of Extension Magazine, states that every American family pays annually \$70 in dividends to the watered stock of corporations. This reaches the enormous sum of \$1,400,000,000. He claims that the two greatest dangers to the future welfare of the country is race suicide and the employment of women outside of the home. There are, according to his figures, 30,000,000 working people in America, 7,000,000 of whom are women. Younger women are crowding out the older ones, and since the average working woman is single, and consequently homeless, he predicts that within a score of years the female tramp problem will be a more difficult one to solve than the one we now have. His figures and predictions are worth careful consideration.

Immigration to the United States is decreasing. According to the statistics recently published, 838,172 immigrants reached our shores during the twelve months ending on July 1, 1912. This was 40,000 less than the number that came during the preceding year, and 200,000 less than the number arriving in 1910, when the maximum of 1,041,570 was reached. Southern Italy contributed most largely to this incoming stream during the past year, sending over 153,830 of her population—the smallest number she has sent since 1908. Since 1908 Mexican immigration has increased from 5682 to 22,001. Jewish immigration, on the other hand, shows a remarkable decline of late, though it amounted last year to 80,595. The number of immigrants to the United States from September 20, 1819, to July 1, 1912, was 29,211,052, about half of whom came within the last twenty years.

Among the events in Louisiana and Mississippi during the past week that challenged our attention were the following: A record-breaking crowd attended at the Mississippi-Alabama State Fair that was held in Meridian, Miss.; De Ridder, La., was named last Tuesday as the parish seat of Beauregard Parish; reports show that

45,000 bushels of pickles have been received and cured by a company at Wiggins, Miss., and that the same company will pack 45,000 bushels of sweet potatoes; a thousand pupils are enrolled as students in the State Normal School at Natchitoches, La., and that city has voted to tax itself to pay for a new \$65,000 model school building; the managers of the Mississippi State Normal School at Hattiesburg have perfected a plan whereby out-of-town pupils may secure their board at actual cost—the first month's board averaged but \$7.05 per pupil.

CALLED TO HIS REWARD.

Dear Dr. Meek: Last Thursday morning, Oct. 17, 1912, our veteran pastor of the Mangham Charge, Rev. H. O. White, passed to his reward. For several months he had been in feeble health, suffering from a lesion of the heart. Patiently and in triumphant faith, he awaited the end. It was a benediction to be with the faithful soldier; for the certain hope and faith invincible that were his made it easier for others to put their trust in God.

At his request, Brother White's remains were buried near Union Church, where he had ministered last during his eventful service in the Church. For fifty-two years consecutively he had responded to the call of duty.

When the end came Brother White was surrounded by his loved ones and friends. No veteran ever was ministered unto with gentler sympathy by his parishioners than Brother White. They loved him and proved their love in very deed.

No doubt some comrade in his long service will give us a more extended account of him whom we now sadly miss.

To the bereaved family our hearts go out in sympathy. It was my sacred privilege to administer the last sad rites. WM. SCHUHLE.

Bonita, La., Oct. 21, 1912.

Every temptation is a chance for a victory. It is a signal to fly the flag of our Victor. It is a chance to make the tempter know anew that he is defeated. It is an opportunity to strike the note for a ringing song of victory. Steady, steady—there's a will within, and a Friend alongside, and a victory just ahead, with the flag high, and the music joyous.—S. D. Gordon.

No member of my body can be hurt without my feeling it and seeking to guard it. No temptation can touch me without Jesus feeling it at once, and giving succor. Is not the one thing we need, to know him better, in faith to realize his ever-present nearness, and to count on his help?—The Rev. Andrew Murray.

Mansfield Female College.

We believe that a woman's college of to-day must offer instruction in more of those things essential to the needs and welfare of women; and surely no one subject is more essential than that which has to do with the health and happiness of the home. The purchasing, preparing, cooking and serving of food is no menial's task; but is a service requiring fine judgment, scientific knowledge, expert skill and superior taste.

The ignorant, slovenly and often filthy servant has too long been our cook. Why not train every girl that she may at least be a capable and wise manager of her own home?

Our Domestic Science department has a fine new gas range and a first-class Singer sewing machine. We do things, not merely theorize about things.

It ought to be easy for a girl to pass from home life to College life and easier still to go from College to home life again.

Write,

R. E. BOBBITT, President.

A GOOD LESSON.

A good story was told me by a good old Methodist minister. He said that in one of his churches of the long ago, a good old man regularly gave every Sabbath five dollars for the support of the Church. Listen! A poor old widow was also a member of the same church, who supported herself and six little children by washing for the public. She was as regular as the rich man in making her offering of five cents a week, which was all she could spare from her scant earnings. One day the rich old man came to the minister and said the poor woman ought not to pay anything, that he would pay five cents for her every week. The pastor came to tell her of the offer, which he did in a considerate manner. Tears came to the woman's eyes as she replied: "Do they want to take from me the comfort I experience in giving to the Lord? Oh, just think how much I owe to him! My health is good, my children keep well, and I receive so many blessings that I feel that I could not live if I did not make my little offering to Jesus each week." As Wesley has exhorted us to do, let us make all we can, save all we can, and give all we can. For it is "more blessed to give than to receive." (Acts 20:35.)

HILARY WESTBROOK.

Waynesboro, Miss.

MY LAST PASTORAL CHARGE AND ELSE.

By Rev. H. P. Lewis.

II.

When I served the Liberty charge the first time it embraced practically all of Amite County, with a part of Franklin County and one appointment, Adams, in Lincoln County. Adams was perhaps the oldest church on the work, and had the largest, and in some respects the most interesting congregation; but they had no Sunday school. On the fourth Sunday in March I made a Sunday school talk and urged the brethren to organize one. The superintendent, Brother Billie King, said he had declared he would never make another effort to organize, but that he would on condition that the people, the heads of families, would agree to stand by and help him. The brethren agreed and the Sunday school was organized with 20 or 25 members enrolled. Literature was ordered and everything moved off grandly. By June we had by far the largest Sunday school on the work, and in most respects the most interesting Sunday school I ever had anything to do with. "The people had a mind to work." Sing! Why, they beat a camp-meeting singing. They had no organ, didn't need one; so everybody felt free to sing, and they sang. This was thirty-four years ago, and there are many people living yet who remember that Sunday school.

The last of July we had a Sunday school picnic and a grand celebration. We had a band of music from Johnson Station. Dr. H. P. Johnson, President of Whitworth College, and Dr. Otkins, President of Lee College, of Summit, were present to talk to the children and others. There were between 1500 and 2000 people present. It was to serve as the beginning of our protracted meeting. It came near being the beginning and the end of the meeting. The good sisters and others had worked so hard to get things ready for the big occasion they were too tired to enter heartily into the revival meeting, so the thing fizzled out. I never began a meeting after that with a picnic. "We live and learn" and sometimes learn to live.

The year following, 1879, we held a meeting at Adams, which ran ten days, and resulted in one of the best revivals I was ever in. Sixty-six united with the Church, several of whom developed into good and useful members. Some three or four preachers went out from that meeting. Milton Ferrel, a Baptist brother, was happily converted during the meeting, joined our Church, was licensed to preach, and made a successful local preacher. He went home to Glory about four years ago.

I close with extracts from a letter received

a short while ago from S. E. Carruth, son of one of the best friends I had in all that country. Sister Lizzie Carruth:

"Dear Uncle Henry: Doubtless there is no lack of expressions of appreciation from the multitudes who have been blessed through your ministry and labor of love, but I would like to add this little flower of mine while you are yet in the flesh to enjoy it. I want to say, as I have said before, that I recognize my debt of gratitude to you and I try to be duly appreciative of the good influences and gospel privileges which have in such large part emanated from your service for the Master. If our anticipated manner of welcome to our Eternal Home is realized, joyous indeed should your home-coming be. You have many friends and loved ones who have preceded you. Not only will your works follow you, but much has gone on before. After the flush and excitement of youth are past and I stop to take stock of the influences which have contributed to my well-being, I am inclined to give most credit to that which is being relegated to the past and sneeringly termed by some, 'old timey.' At this time I do not recall any of the splendid pulpit utterances of Uncle Bryant, but his calling me to his bedside early one morning when I was a young schoolboy in Jackson and earnestly talking with me about my soul's welfare will never be forgotten. I do not remember the text of that eminent divine, nor the outline of his scholarly discourses delivered a few weeks ago; but your visits to my childhood home, your stirring songs and prayers, your earnest manner, made an imprint that doesn't wear off."

MRS. LUCY GREEN EVANS.

At the Touros Infirmary, in New Orleans, in the early hours of September 22, Mrs. Lucy Green Evans died. Ten days earlier than this Dr. Matas had performed on her a surgical operation which was not considered serious, but which was followed by a blood-clot on the brain, and the consequent paralysis, from which she never rallied. In the afternoon of the day of her death we laid her body in the bosom of mother earth at Heidelberg, Miss., in the presence of a large company of those who loved her, and whom she loved.

She was born near Paulding, Miss., August 16th, forty-five years ago, and grew to young womanhood in the community of her nativity. On Nov. 18, 1884, she became the wife of Charles Clinton Evans, a young man whom she had known from her childhood. The crown of motherhood came to her six times, and five of her children remain, with the father, on this side, believing that the mother has gone to join the babe who went before.

During the year following their marriage she and her husband joined the Congregational Methodist Church, in the communion of which they lived until 1889, when they became members of the Methodist Episcopal Church, South. In December, 1891, Sister Evans was brought into a new relation to the Church when her husband was admitted on trial into the Mississippi Conference. It was in this relation that the writer knew her, and esteemed her highly for her nobility of character.

Were the ability and inclination mine to pay a worthy tribute to some one of earth's heroines, I would ask for no subject more worthy and more inspiring than the wife of the pastor. The demands for her gifts and labors are without limit. She must show grace and graciousness in the midst of the culture of the college, and in the commonest of country life. In her modest reception room she often bridges the great social chasms which run through the membership of almost every church. With one hand she grasps the hand of her friend, the banker's wife, and with the other she grasps the hand of her friend the needy widow. The cross-current of social life, passing through her own body, reaches the hearts of her two friends, and awakes in them a feeling of sisterhood. She must never be too young for a companion for the old, and never too old for a companion for the young. Her breast becomes the safety-box for a thousand secrets,

and her lips the guarding angels which protect the social life of the community. Truly, she must weep with those who weep, and rejoice with all who rejoice. In her poverty she must be magnanimously generous. Her hospitality must know no stint. The excellency of her family government must atone for the failures of many other households. The possession of a home, the desire and boon of every woman's life, is denied her. When she sweeps the floors, decorates the walls, or ornaments the yards, she is not able to say, "These are mine." The uncertain tenure of place frets away much of the smooth side of life. The strongest social attachments must be exchanged, with great frequency, for the possibilities of a new place. The pastor's salary is often fixed with the implied understanding that his one dollar must do the same service that the dollar and a quarter of his neighbor must do. This miracle of economy must be performed by the wife.

To meet the demands upon her the pastor's wife must encompass the extremes of social life, be a paragon of discretion and sympathy, incarnate the stoicism of the early Church, and touch the material provision of the household with the wand of a Susanna Wesley.

Into this delicate and responsible position Sister Evans was brought by the call of her husband into the itinerant ministry. Nature had endowed her with a great heart and a judicious mind. To these was added a culture which put her in easy touch with all. How well she graced her position, and how largely she contributed to the success of her husband's work, is attested by more than twenty years of success in the itinerant ministry.

She was modest without timidity, dignified without stiffness, courteous without flattery, and kind without fawning. The emotional was not conspicuous in her religious life, but she was ready always to avow her love for her Savior, and to tell of his conscious presence with her. That his grace could sustain in all life's trials she showed by an unwavering constancy in success and in adversity. Her faith in God was greater than all her trials. The honors and responsibilities of motherhood she accepted as a gift from God, and his power was invoked and expected in the training of her children. Her prayers and her aims laid up as a memorial before God for her children will be her richest legacy to them. They will bless her memory for the splendid ideals which she gave them. Her vision penetrated the veneer and tinsel of life and saw character. Beneath quaint fashions and rough garments she could see the gentleman or the lady. To her, character was more than place or power, and to be noble was life's good.

Her broad sympathies and earnest spirit kept her in touch with the community life wherever she lived, and her attachments were of the strongest kind. Perhaps she was never more loved and appreciated by the people of any pastorate which her husband has served than by the cultured community of Heidelberg. Here she and her husband labored through four successful years. It is fitting that her mortal remains should rest in the "city of the dead" which is cared for by those who loved her so well. Out of affection for my bereft friend, Charley Evans, and his motherless boys and girls, I offer this tribute to a noble woman.

GEO. H. THOMPSON.

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FOUR MAGIC KEYS.

The proverb says, "With hat in hand,
A person may go through the land!"
But I know another way,
Which will take you any day,
Anywhere you want to go—
Try it, boys—see if 'tisn't so!
The keys you'll want to use are four,
And they'll unlock any door!
The bunch you'll want to use are these—
Yes, sir; no, sir; thank you; please!
—Adelbert F. Caldwell, in Christian Guardian.

COULD NOT LOOK FATHER IN THE EYES.

Disobedience to parents is the first step in the downward path. A circus was in the town and a little boy stood watching the great tent curiously. A neighbor coming up said: "Hello, Johnny! Are you going to the circus?"

"No, sir," answered Johnny. "Father don't like 'em."

"O, well, I'll give you the money to go," said the man.

"Father don't approve of them."

"Well, go in for once. I'll pay for you."

"No, sir. My father would give me the money if he thought it best. Besides, I've got twenty-five cents in my box, enough to go."

"I'd go, Johnny, for once. It's wonderful the way the horses do," said the man. "Your father needn't know it."

"I can't," said the boy.

"Now, why?" asked the man.

"Cause," said Johnny, "after I'd been there I could not look father in the eyes, but I can now."

The boy who will never do anything that will prevent his looking straight into his father's eyes will never be a rebel.—Central Christian Advocate.

WHEN JANEY AND JIMMY KEPT STORE.

Emily S. Windsor.

Janey and Jimmy had been blackberry-picking. They were on their way home, each with a large tin bucket filled to the brim with the biggest, fattest and juiciest berries. They were so sweet, too.

"They're the splendoriest berries ever," exclaimed Janey, as for the hundredth time she stopped and lifted the covering of green leaves to peep at the fruit.

"I guess mother will think so, too," said Jimmy, and he also stopped and peeped at his berries. "Won't they make a splendid cobbler!" And his mouth watered as he thought of it—Jimmy was very fond of blackberry cobbler.

"Say, let's go home by the Branch road—it's shorter."

"Well, let's sit down a while and rest." So in turns walking a while and resting a while in the shade, they finally came to the main street of the village.

"Let's cross over and look in Granny Miles's window and see if she has any of those chocolate stars. If she has, we'll come this afternoon, and buy some; I have the nickel grandpa gave me the other day."

Just as they reached the shop window Granny Miles came to the door. "Oh!" she cried. "I am so glad to see you children! I've just got to go to the station to see about some goods that's come for me. I don't like to leave the shop alone. Could you little people keep it for me a while?"

"Oh, yes," said Janey eagerly; for like all the children of the village, she was very fond of Granny.

"Yes," added Jimmy, "we'll take care of it."

"Just tell any one that comes that I'll be gone for an hour. If they want lettuce or blackberries they can measure for themselves. The lettuce is five cents a measure, and the berries five cents a quart."

"All right," said Janey, "we'll take good care of

everything; we'll just sit right by the door."

"I'll hurry, children, all that I can."

Granny had been gone but a short time when a woman came in to buy lettuce. When she had measured it and put the money on the counter, she looked at the blackberries. "They're too small," she said, and did not buy any.

Presently another woman came in. She, too, bought lettuce, and looked at the berries, but she also found them too small. Then there were several other customers. They all looked at the berries, but said they were too small.

"I guess poor Granny won't sell those berries."

"Well, they are dreadful small," said Jimmy.

"But they are sweet," said Janey, as she tasted one of the berries. "But you see folks want big ones."

No more customers came in for a while. Suddenly Janey said: "Let's sell our berries to the next person that comes."

"Why, Janey Morris!"

"Oh, I mean instead of Granny's; we'll give her the money, of course, and we can take her's instead."

"But we want a cobbler!" objected Jimmy.

"Granny's berries are just as good for a cobbler—they are sweet."

Jimmy remembered how good Granny always was to the children. She always put in extra pieces when they bought candy. So he said: "All right. There is a lady coming now."

The lady wanted blackberries. "We have some here," said Janey, uncovering the two pails. "They were gathered this morning," she said in quite a businesslike manner.

"Why, how fine they are—and so sweet! I'll take them all. Here, I can put them in this basket I have. Just put a few sheets of paper in the bottom."

She measured the berries, and there was just nine quarts. She put forty-five cents on the counter, and left. The children filled their buckets with Granny's berries. This left but a quart or two of hers.

In a short time after Granny returned. "I am sure I am much obliged to you," she said. Then, as she glanced around, "You sold nearly all the berries. I am glad of that. I was afraid, after I'd taken them this morning from Joe Wilson that they were too small to sell well, and I hadn't the time to preserve them for myself."

She went behind the counter, and from the glass case took out several chocolate stars. "Eat these on the way home," she said. "You are fine storekeepers."

When the children got home and told their mother all about it, she said: "I am glad you did it. Granny is always so good to you children, you ought to do something for her. And these berries will make a fine cobbler."

And when the cobbler was made Jimmy thought he had never tasted a better one, and he felt glad to think that Granny had not on hand a lot of berries she could not sell.—Pittsburg Christian Advocate.

MRS. JULIA KENDALL—A TRIBUTE.

"Blessed are the dead which die in the Lord from henceforth: yea, saith the Spirit, that they may rest from their labors; and their works do follow them." (Rev. 14:13).

This declaration of the "voice from heaven" is truly applicable to one who recently passed from the walks of life on earth to the home in heaven where the faithful meet to part no more.

Mrs. Julia Kendall, widow of Rev. Amos Kendall, a long honored member of the North Mississippi Conference, departed this life in her 80th year, in the home of her good friends, Mr. S. B. White and family, of West Point, Miss. Her maiden name was Rozzell. Her father lived in Texas, where she was reared and was first married to Mr. Hancock. Some years after his death she was married (in 1869) in Hernando, Miss., to Rev. Amos Kendall, who was the station preacher in that town. This proved to be one of the most congenial and happy marital unions ever known by this writer. For forty years they were true and devoted companions in all the toils and vicis-

situdes of the Methodist Itinerancy, until the husband was called home on April 12, 1909. She was a wife and helpmate in the fullest sense of the terms.

Brother Kendall was a presiding elder for twenty years consecutively, during which time she, having no children nor other earthly care excepting her husband and the high calling in which he was engaged, traveled with him almost all the time when the weather and roads were favorable. Such were her lovely Christian character, kindly nature, and friendly disposition that there was everywhere a welcome for her with the husband. Many homes have been brightened and many hearts cheered by her kind words and generous deeds, as myself and family with numerous others can testify.

During the eleven years spent in the parsonages of the West Point, Aberdeen and Sardis stations her domestic life shone most beautifully. There was nothing wanting on her part in the way of neatness and comfort. The cordial welcome extended and the incessant care for the welfare of her guests made it always a pleasure to be in her home. After the death of her husband, Sister Kendall made her home with her three sisters in Texas, but her heart clung to Mississippi's soil, where her companion is buried and where are living many loved and loving friends. Twice she returned on visits; the last time a few months ago when she came among us in great feebleness of body, but with her characteristic joyous spirit. She was met wherever she went with hearty greetings and an earnest welcome. This writer and his family will ever cherish the memory of her stay in their home for ten days, only a few weeks before her departure to the eternal rest.

Her body rests beside that of her husband in the cemetery at Aberdeen, while her noble soul has gone to join his in the life beyond, and to be forever with the Lord.

"Friend after friend departs—

Who hath not lost a friend?

There is no union here of hearts

That finds not here an end:

Thus star by star declines,

Till all are passed away;

As morning high and higher shines

To pure and perfect day;

Nor sink those stars in empty night,

But hide themselves in heaven's own light."

G. W. BACHMAN.

Winona, Miss., Oct. 14, 1912.

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orders for Lumber from
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"THIS is John. Will be a little late for dinner to-night. I'm bringing out Mr. Forbush. Expect us about seven o'clock."

The thoughtful husband never fails to notify his good wife that he is going to be late for dinner, or that he is bringing home a guest.

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Christian Advocate.

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Editorial.

It is well to have the approval of good people; it is better to have the approval of one's own conscience; and it is best of all to have the approval of God. Happy indeed is the man who has the approval of all three!

• • •

"We find him in magnificent physical condition, due to his regular physical exercise and his habitual abstinence from tobacco and liquor." So said the eminent physicians in attendance upon Col. Roosevelt in Chicago. There is in this statement a lesson which every American citizen would do well to learn.

• • •

A Roman Catholic journal is quoted as saying: "When Methodism dies from sheer inanition one of these days, its epitaph will be that, for a pestilent and blatant little heresy, it fooled a good many people for a long time." With the sound of the hammers upon its upgoing buildings ringing around the world, many moons will wax and wane before the Romanists will have the pleasure of singing a doxology above the grave of Methodism.

• • •

The noted gambler, Rosenthal, who recently was murdered in New York City, is said to have been the possessor of a magnificent art collection. Yet there are those who write of the purifying and ennobling influence of this branch of study. But the truth is, there is no power that makes for righteousness in any kind of culture, apart from Christianity. Vice flourishes alike in the palace and in the hovel, and among the learned and illiterate. The notion that any amount of secular education can make people virtuous is "an iridescent dream."

• • •

It is the very essence of selfishness where all have equal rights for a person to demand more than is his due. Yet this is done by some who make claim to high attainments in grace. They want the appointing power, the church paper, and other agencies which are designed to serve all alike to show them special favors, and are offended if they do not. No matter what their professions may be, such people are many leagues distant from the goal of Christian perfection. Even a sense of fairness and justice, to say nothing of religion, requires that an individual shall be as mindful of the rights of others as his own. God has no favorites; neither should the State nor Church have any.

THE VANDERBILT LAWSUIT.

The following is a dispatch from Nashville to the Memphis Commercial Appeal, sent on Oct. 17: "The case of the State of Tennessee ex rel. vs. the Board of Trust of Vanderbilt University et al. was called on the docket in the Chancery Court this morning, with a full array of lawyers present. All of the Church's lawyers, with the exception of Mr. A. W. Biggs of Memphis, were present, the other lawyers on this side being Mr. G. T. Fitzhugh, of Memphis; Judge E. C. O'Rear,

of the Supreme Court of Kentucky; Col. Harris, of Georgia, and Mr. Percy D. Madden, of Nashville. On the other side were Mr. J. J. Vertrees, Mr. C. C. Trabue, and John B. Keeble, all of Nashville. The lawyers for the Church announced that they were ready for trial, but the lawyers for the Trustees objected to proceeding with the trial, or to the setting of a date for the calling on a date being set for the trial, and after considerable argument the date was fixed for November 18."

This dispatch shows clearly where the responsibility for the delay in this important litigation rests. For some time an effort was made to create the impression that the Church was hesitant and afraid of the issue, and that this was the cause of the slow procedure in the adjudication of the case. This misrepresentation has time and again been corrected, but, notwithstanding, it has prevailed to some extent. But surely since this latest denouement everybody except the wilfully blind ought to be undeceived. That the Trustees seem disposed to dilly-dally and to take advantage of every possible legal technicality is far from creditable to them. A body of Christian gentlemen ought, it seems to us, to desire a settlement of this disturbing issue at the earliest practicable date. Legal cunning and trickery should have no place in this suit. It ought to be tried upon its real merits, according to the law, the equity, and the evidence. For our part, we had rather see the Church lose, as strongly as we believe that the property is rightfully hers, than to see her attorneys win by a resort to chicanery. Surely there has now been delay enough for the litigants on each side to prepare fully for the contest in the courts. It certainly is to be hoped that when the eighteenth of November comes the machinery of justice will not slip another cog, but that it will go steadily forward, regardless of what the outcome may be.

A VICE COMMISSION SUGGESTED.

Dr. J. W. Moore, the pastor of the First M. E. Church, South, of New Orleans, has recently been delivering at night a series of sermons specially designed for business men. These discourses have been thought-provoking and in every respect of a high order. The series was brought to a close last Sunday evening, with an unusually forceful and effective utterance, from which we take the following extract that strikes straight at one of the greatest evils prevalent in this city:

"The greatest curse to New Orleans is the social evil. In no city in the United States of which the speaker has knowledge is this evil half so bold or shown half the toleration that it has here. Chicago is fighting it, Atlanta is fighting it, Seattle is fighting it. Our last Legislature recognized it and legalized it, when it prescribed its limits under the guise of restraining it. Governor Colquitt declared that such legislation violated the Constitution of Texas, as it violates the sense of decency of every good citizen. The Mayor of our city would do well to appoint a vice commission to study this problem and suggest a solution. In these reform movements the business element has taken the initiative in many sections of our country."

ONLY A SURFACE ASPECT OF THE REAL QUESTION.

While in session in this city last week the New Orleans Presbytery of the Southern Presbyterian Church had under consideration the question of changing the statement in their Confession of Faith concerning the salvation of infants, which at present reads as follows: "Elect infants dying in infancy, and other elect persons who are incapable of the outward call, are nevertheless regenerated and saved by Christ through the Spirit, who worketh when, where, and how he pleaseth." The change proposed is to substitute for the first part of this declaration the following pronouncement: "Being elect, all infants dying in infancy are regenerated and saved," leaving the latter part of it as it now appears. After an animated

and somewhat extended discussion, the suggested alteration was rejected by a large majority.

Possibly we do not view the matter in the right light, but it seems to us that so long as the Southern Presbyterian Church holds to the doctrine of unconditional election and reprobation all this ado about the question of infant salvation is out of place and wholly unnecessary. If a man before his birth is foreordained to be lost, is he not doomed as much when he is a babe in the cradle as at any other time? Is it any less horrible to send those who live to become adults to perdition, without their ever having had any real chance to be saved, than it is to send infants there? If the reprobation of any individual has been determined before hand, independent of him, and he can do nothing to change it, what difference does it make, so far as the justice of the matter is concerned, whether the decree is executed when he is five days or fifty years old? As we see it, to cling to the dogma of predestination and quibble at that of the damnation of some infants, is to "strain out a gnat and swallow a camel." And if we mistake not the theology of most of the Calvinistic Churches embraces the doctrine of wholesale heathen damnation, than which nothing could be more horrifying. The question concerning infants is only a minor feature of the great issue as to the extent of the atonement. The proposal to mend the Presbyterian creed at this point is merely an attempt to plaster over the outward surface of a radical defect that extends to the very center of the theological system of which that creed is an expression.

We write this in no captious or hostile spirit. We have great respect for the Southern Presbyterian Church, and are bound to it by many tender ties. Next to our own denomination we prefer it to any other. We do not for one moment believe that its members hold the view that any infants are lost; nor do we think that a majority of them really subscribe to the teaching that vast multitudes of the human race are unconditionally predestined to eternal punishment. On the contrary, we think that they have largely outgrown the rigid Calvinism of the books, and we sincerely wish that like some of the other Presbyterian bodies, they would become courageous and outspoken enough to say so; that they would unequivocally declare it to be their conviction, as did Dr. Cornelison (who now occupies the pulpit made forever famous by the brilliant ministry of the great Dr. B. M. Palmer) when this question was up last week: "The Bible is saturated with the idea of God as the author and source of all love, and with the desire of God that no one shall perish." Splendid as has been the history of this great Church in the past, we do not doubt that, with such a theology, its achievements for the Master would in the future be still larger and more glorious.

TWO VETERANS CALLED HOME.

On Thursday, October 17, after last week's issue of the Advocate had been mailed out, we received a telegram from Rev. C. M. Noble announcing the death of Rev. H. O. White, which occurred that day at Charleville, La. The next day the press dispatches announced that Rev. Thomas J. Upton had passed away at the home of his son-in-law, Mr. W. T. Burnett, at Minden, La. Both of these brethren were known in every part of the Louisiana Conference, and the news of their departure will touch with sadness many hearts and homes.

Brother White was admitted into the traveling connection in this State in 1865, and had long been one of the most useful Methodist ministers in this section. His character and service commanded universal respect, and his name is as "ointment poured forth" in many communities. It is stated that he was seventy-two years of age. He leaves a wife and a number of children to mourn his decease and cherish his memory.

Brother Upton entered the itinerancy in 1858, and had been connected with it for more than half a century. He was a man of strong faith and earnest zeal, and sought to do his duty in every field to which he was assigned. His record

was a worthy one, and he lived to the ripe old age of 83. His remains were carried to Gibbsland for interment.

We extend sympathy to those who have been bereaved by the home-going of these honored brethren, and pray that the Heavenly Father may graciously comfort and sustain them. We trust that suitable memoirs of both these deceased veterans will be furnished the Advocate at an early date.

PERSONAL AND OTHER NOTES.

This is hustling time. The Annual Conferences are only a little over a month off.

The New Orleans pastors are planning to observe the Home Mission Week of Prayer by holding a series of union services.

Do you like the Advocate? If so, tell your neighbor about it. And be sure that your own subscription is promptly renewed. Sheer carelessness is responsible for a considerable portion of our delinquent list.

Rev. G. W. Bachman, the faithful colporteur for the two Mississippi Conferences, spent several days in Jackson recently attending the Andrews meeting in that city, and offering the people an opportunity to supply themselves with good literature.

A dispatch from Magnolia, Miss., to the Times-Democrat on October 14 stated that a revival was in progress at that place, and that the pastor, Rev. J. A. Moore, was being assisted by Rev. M. B. Sharbrough, presiding elder of the Hattiesburg District.

Bishop E. D. Mouzon will reach New Orleans next Monday evening and spend all day Tuesday in the Crescent City. On Tuesday a luncheon will be served in his honor, to which a large number of the leading laymen and all the local pastors will be invited.

Rev. J. W. Moore, pastor of First Church, New Orleans, left Monday evening for Shreveport, to attend the fall meeting of the State Anti-Saloon League. Before returning to New Orleans he will go to Houston and Beaumont, Tex., to fill lecture engagements.

A union Thanksgiving service will be held this year in First Church, New Orleans, and Rev. H. R. Singleton will preach the sermon. The regular offering will be taken, and the proceeds equally divided between the Mary Werlein Mission and the Clinic Department of St. Mark's Hall.

We regret to learn that the health of Rev. H. F. Lewis, our pastor at Columbia, Miss., has not been robust of late. We trust that he will soon gain in strength and vigor. Brother Lewis gives us some interesting Sunday school notes from the Mississippi Conference in this issue of the Advocate.

Last Sunday was Sunday school "Rally Day" at our First Church, in Corinth, Miss. We are indebted to Miss Elizabeth Kilpatrick for a copy of the excellent program arranged for the occasion. The pastor, Rev. J. H. Felts; Mr. Warriner, the superintendent, and Mr. R. M. Weaver were down for brief talks.

Rev. Elton Wilson recently conducted an interesting and helpful meeting at Hammond, La., in which he had the assistance of Rev. H. W. Bowman, of Amite City. Brother Bowman's preaching was much appreciated by the community. A Revival Bulletin was issued daily while the services were in progress.

The North Carolinians are keeping Dr. F. N. Parker busy. He recently dedicated a church at Ayden, and he spent Sunday, October 13, at Charlotte in the interest of the six-million-dollar endowment campaign for Trinity College. Evidently the Methodists of the old North State know a capable man when they get hold of him.

Rev. J. C. Holt is closing his fourth year as pastor at Jeanerette, La., and the Jeanerette church is loathe to see him leave. He has accomplished much for the Master during his ministry there. The Jeanerette people are planning to make some much needed improvements upon their church property in the near future.

There has been great progress made during the year in the Oaknolia (La.) Charge, where Rev. J. W. Faulk is closing a very satisfactory year's work. He has received 60 into the Church, baptized 25 adults and 26 infants, and organized the churches into a strong working force. His young people recently gave him a nice new suit of clothes.

We acknowledge our indebtedness to Rev. P. H. Howse, of the Seminary charge (Mississippi Conference), for some valuable work recently done for the Conference organ. Referring to the conditions existing in his field, Brother Howse says: "Things are moving on nicely. We have had revival services at all our churches, with encouraging results."

A report of the Methodist Sunday school at Ruston, La., for October 13, signed by Mr. W. P. Up-

church, secretary and treasurer, lies before us. It shows an enrollment of 34 officers and teachers, with 29 present, and of 435 scholars, with 289 in attendance. There were 7 new pupils, 8 visitors, and the collection taken for the Louisiana Methodist Orphanage amounted to \$158.12.

Writing from Lafayette, La., on October 15, Mrs. Crow Girard, who is one of the most energetic missionary and Epworth League workers in the State, expressed appreciation of our "Woman's Work Department," and the interesting manner in which it is edited by Mrs. R. F. Harrell. We have no hesitancy in saying that we think the compliment paid our Editress is well merited.

The Rev. Mr. Lichenstein, a Jewish missionary of St. Louis, Mo., occupied the pulpit of Carrollton Avenue Church last Sunday morning, and preached to a fair-sized audience at First Church in the afternoon. He is here for the purpose of founding a Jewish Protestant Mission, if he thinks that the field will justify the attempt. Mr. Lichenstein is a member of the Baptist Church.

Rev. D. Scarborough, of McComb City, Miss., has been transferred to California. A brother minister of the Mississippi Conference, in writing of his removal to another field, says: "Hundreds of friends will miss this successful pastor and devout Christian." We commend Brother Scarborough to the brethren on the Pacific Coast as one in every way worthy of their confidence and high esteem.

We were favored on Tuesday, October 15, with an appreciated visit from Dr. A. F. Smith, the pastor of our First Church at Jackson, Miss., who was in the city assisting in a meeting at Parker Memorial Church. Dr. Smith is doing a great work at Jackson, and the plans for the splendid Galloway Memorial Church which he and his congregation have in contemplation are going steadily forward.

Rev. H. T. Carley, in a personal note to the Editor, speaks encouragingly of the situation at Centenary College in which he is teaching English, History, and the Bible. He is kept quite busy, but is pleased with his present work. Brother Carley is a capable instructor, and one of the most brilliant young ministers in the Church. We are fortunate in having his services at Centenary.

Rev. W. M. Langley, of Coffeeville, Miss., sends us a list of five subscribers from his charge. Modest almost to a fault, he makes no mention of his work, but it goes without saying that it has been faithfully and well done, and that if a good report is not made at Conference he will not be to blame. Everywhere that he has wrought since he has been in the itinerancy, he has left substantial achievements for the Church.

We take off our hat to Rev. Osmond S. Lewis, who forwarded us on the 15th inst. a list of sixteen subscribers from the historic town of Brandon, Miss. He states that 24 copies of the Advocate are taken by his flock, which numerically is not strong. This community is made up of a reading people, who have given to Mississippi many of her first citizens. We are grateful to Brother Lewis for this kindly service.

Rev. W. A. Bowlin, of North Carrollton, Miss., is pleased with the outlook in his charge. He states that things are in fine shape, and feels confident of reporting all claims "paid in full" at the Annual Conference. It is not unusual for this faithful toiler to make a good record. And in the present instance he has the co-operation of an excellent people in taking care of the various interests of the Church committed to his hands.

From Sun, La., a few days since, Evangelist E. D. Whiddon sent us the following note: "During our meeting here 43 joined the Methodist Church and 10 the Baptist Church. A house of worship will be erected at this place at once. I go from here to Brookhaven, Miss., to see a son four weeks old that I have never seen; thence I shall proceed to Anguilla, Miss., where I have an engagement to assist in a series of revival services."

Rev. J. T. Leggett, presiding elder of the Brookhaven District, has recently undergone an operation at the Jackson (Miss.) Sanitarium. His many friends will be delighted to know that he is rapidly improving. Brother Leggett is pronounced by men of good judgment who have had an opportunity to observe his work to be one of the best presiding elders in the entire Church. We trust that he will soon be thoroughly well and able to resume his labors for the Master.

The Epworth League Union of New Orleans will organize a new Sunday school at 3658 Ursuline Street, at the corner of Broad, next Sunday. Mr. Harry Jamieson has been elected superintendent and Rev. W. W. Holmes will assume pastoral oversight over the new work. It will be remembered that it was the City Epworth League Union that led in the founding of the Epworth Mission a few years ago, where there is now a strong church, with one of the best Sunday schools in the city.

The Seashore Campground Training School is progressing nicely, having at the close of the first

month an attendance of 56 pupils. Prof. H. O. Price, an A.B. and A.M. graduate of Roanoke, College (Virginia), has been chosen assistant, and was due to arrive and take up his work on October 10. The trustees are planning to lay off an athletic field at an early date, and to give Epworth Hall a complete renovation. President Van Hook is reported as much encouraged by the beginning made and the general outlook for the school.

A prominent layman of Louisiana sent in a club of five subscribers recently and said that it is his purpose to keep up with each of them and send in the renewals annually. He says: "I am in a better position than the pastor to do this, as we have a new preacher every year or two." If a layman in each charge would assume the responsibility of seeing that five people regularly subscribe for the Advocate, it would mean untold good to Methodism in our territory. One brother of the Franklinton (La.) Church has been sending in a large list of renewals for many years.

In a business communication to our office, Rev. Thos. J. Martin, Sr., of Ringgold, La., adds: "The Wesley charge is not thoroughly organized. When I took control three of the churches were without a prayer meeting or Sunday school. We now have two prayer meetings in operation and are starting two Sunday schools; but much yet remains to be done. We are at present receiving on the work some 17 copies of the Conference organ." We are grateful to Brother Martin both for the good work done for the Advocate and his kindly words of appreciation concerning it.

We are glad to have our pastors send in reports from their charges, which we feel sure the people read with interest; but in view of the pressure upon us for space, we suggest that unimportant details be omitted. Results are what we want. It is the brief contributor who is appreciated and read in this day. This suggestion also applies with equal force to those who write articles for the Advocate. It is better to send in three or four communications at different times than one voluminous one that will fill nearly a page. There are not many people who in this busy day will take time to wade through a long drawn-out discussion.

Dr. S. A. Steel, the Chrysostom of Southern Methodism and one of the most gifted platform speakers in the United States, delivered a series of lectures at Shreveport, La., last week, under the auspices of the Queensborough Methodist Church, of which Rev. H. W. Jamieson is pastor. A correspondent states that these lectures were highly entertaining and that they made a profound impression. Dr. Steel will be in New Orleans next week, and will lecture at the Parker Memorial Church on October 31 and November 1 and 2. The Methodists of this city should avail themselves of the opportunity to hear this brilliant series of discussions. They will miss a rare treat, if they do not.

Dr. I. W. Cooper, President of Whitworth College, writes as follows: "The conditions at Whitworth are now more satisfactory than they have been at any time during the eleven years of my administration. There are more than 130 music pupils and the other departments are well patronized. Miss Sarah Smith, a graduate of the Randolph-Macon Woman's College, and Prof. Petard have been added to the faculty." We are pleased to hear of the prosperity of this historic institution, though we cannot say that it at all surprises us. Capable, energetic, and possessed of the elements of leadership, Dr. Cooper has long been in the habit of succeeding in what he undertakes. He is doing a great work for the Church.

From the Jackson (Miss.) Daily News of last Monday, Oct. 21, we take the following: "The Andrews meeting, which has been in progress here for several weeks, closed last night. This has indeed been a notably successful revival. There have been nearly four hundred conversions, a hundred of which took place yesterday morning and night. On the previous Sunday there were 150 conversions. The pastor of the church, Rev. J. M. Morse, is very highly pleased with the results of the meeting, and on last night he took occasion to express his appreciation to Mr. Andrews and to Mr. Smith, who has conducted the singing." During the Sabbath day Mr. Andrews received news that his mother was at the point of death in Birmingham, Ala., and after the night service left for that city.

Hold on, my heart, in thy believing!

The steadfast only wear the crown;
He who, when stormy waves are heaving,
Parts with his anchor, shall go down;
But he who Jesus holds through all
Shall stand, though earth and heaven fall.
Hold out! There comes an end to sorrow;
Hope from the dust shall conquering rise;
The storm foretells a sunnier morrow;
The cross points on to Paradise.
The Father reigneth, cease all doubt;
Hold on, my heart, hold on, hold out.

—Schmolke.

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Obituaries.

Obituaries not over two hundred words in length will be published free of charge. All over two hundred words will be charged at the rate of 1 cent a word. Count the words and send the obituary necessary with the obituary. That will save trouble all around.

It pleased our Heavenly Father to remove from our midst, on October 10, 1912, dear SISTER HARLEM, wife of Brother Todd Harlem. Sister Harlem was born August 17th, 1859. She had been a member of the Methodist Church almost since her girlhood. She had dispensed kindly hospitality to many of our pastors for the past twenty years. After intense suffering for a week or more, the sun of her earthly life set to rise again in the world to come in greater effulgence, never to set again. The writer will ever cherish her sweet memory. The deceased was laid to rest in St. Maurice Cemetery.

A FRIEND AND BROTHER
Lafayette, La.

On September 25, 1912, the precious soul of the little son of Brother and Sister HOPKINS, of Brownsfield, Miss., took its flight from this world of care to the dearless mansions above. He was permitted to bless the home of his fond parents only nine months, but his earthly ministry was well done, for the rose does its work as grandly by blossom as does the vine with its fruit. After having helped to sanctify and lift heavenward the very hearts that break at his farewell, he went from this troublesome sphere, leaving the world he blessed and the skies through which he passed still sweet with lingering fragrance. He has entered into his glory land to be an ever-unfolding flower in the blessed garden of God.

R. C. KENNEDY, P. C.

On August 22, 1912, it pleased God in his infinite wisdom to permit death to visit the home of Dr. Hardy, and remove from our midst our beloved co-worker and sister, MRS. LULA HARDY. For many years she had been a faithful, sincere and appreciated member of our church and Sunday school, ever ready to lend a helping hand for the advancement of both our church and community. She suffered long but patiently. All that loving hands could do for her was done, but nothing could relieve her—nothing could stay the cold hand of death. Her life was full of sunshine—filled with kind deeds and loving words for all. It is hard to give her up, but we feel confident that our heavenly Father makes no mistakes. We know that our loss is her eternal gain. Her home was at Garlandville, Miss. She leaves an aged father, a husband, six children and a host of relatives and friends to mourn her death. She was laid to rest in the Garlandville Cemetery.

Signed by: Miss Carrie Wall, Virginia Wall, Annie McCrory, Committee.

BROTHER A. J. CHAPMAN, a good, sanctified man, suddenly passed from this stage of action on the evening of October 7, 1912, at his son's home in Waynesboro, Miss. The day previous to his soul's flight from the body, he attended service at the church which he loved, and where he held his membership nearly all of his life (Hebron), and he listened very attentively to his pastor's sermon on sin and gave a very bright testimony. Any one could tell from the ring of his utterance that day that his spiritual sky was clear. The preacher on the Waynesboro Circuit has lost a true friend, for he was a friend to his pastor. The funeral service was conducted at 2 p. m., on October 8, in the Hebron Church. As his pastor was on the indisposed list, Rev. W. H. Lewis, the presiding elder, was sent for to conduct the burial service. A large concourse of relatives

and friends gathered to pay tribute to the memory of this good man. After the consecration the form of "Uncle James" was laid to rest in the Hebron Cemetery. May the comforting Spirit of God overshadow his dear wife and children. Weep not, dear friends, for one day you will meet him again, robed in the garments of white.

His Pastor,
HILARY WESTBROOK.

RESOLUTIONS OF APPRECIATION.

Forasmuch as it has pleased our Heavenly Father to take from us our sister, Mrs. A. A. SIMMS, be it resolved:

1. That we extend to Brother Simms our hearty sympathy in this sore trial, and assurance that he has our love and prayers, and commend to him the faith which made beautiful and strong the character of our deceased friend.

2. That a copy of these resolutions be published in our country paper, and The Christian Advocate, a copy be spread on the minutes of our League and a copy be sent to the bereaved family.

Rev. G. H. Galloway, Miss Stella McLaurin, Miss Julia Kennedy, Committee.

A CAPITAL IDEA.

Speaking of the Advocate Piano Club, here is a letter from one of our Club members, a Georgia lady, which is a fair sample of the letters we are receiving every day. She writes: "I think it a capital idea. I know we would not have had our piano if we had waited to have gotten the whole amount. I find no fault with the Club plan so far, and as for the Club piano, we are just delighted with it. All our friends say they would like to have one just like it. It is just a beauty, and we value it more than anything else in the house."

Let us send you your copy of the beautiful new club catalog to-day. Address Ludden & Bates, Advocate Piano Club Dept., Atlanta, Ga.

RESOLUTIONS OF APPRECIATION.

(Unanimously adopted by the Methodist Sunday school at Wesson, Miss., on Sunday, October 13).

It is with hearts full of sorrow that we have learned that our beloved Superintendent, Mr. J. P. Rembert, is to leave us this week for Texas, and since we realize that a great measure of our success has been due to his untiring efforts in our behalf for these many years, be it resolved:

(1.) That we, as teachers and pupils of the Methodist Sunday school, tender our sincere thanks to him for his faithful service, knowing that we have reached our present high grade by his unflinching leadership at all times, and assure him of our appreciation of his work.

(2.) That we will follow him to his new home with our love, our sympathy and our prayers.

(3.) That a copy of these resolutions be spread upon the Sunday school secretary's record book, a copy be sent to the New Orleans Christian Advocate, one to the Texas Christian Advocate, and a copy presented to him as a token of our love and esteem.

Signed by: Mrs. M. M. Lyell, V. D. Youngblood, C. C. Thompson, Committee.

The thoughts of the coming of the Lord are most sweet and joyful to me. It is the work of faith and character of his saints to love his appearing and look for that blessed hope.
—Richard Baxter.

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ANY WOOD IN ANY POSITION OR ANY CROSS SECTION 4 in. to 8 in. Through 1 in. to 2 in. in 2 seconds. 2 in. to 4 in. in 3 seconds. 4 in. to 6 in. in 5 seconds. 6 in. to 8 in. in 7 seconds. 8 in. to 10 in. in 9 seconds. 10 in. to 12 in. in 11 seconds. 12 in. to 14 in. in 13 seconds. 14 in. to 16 in. in 15 seconds. 16 in. to 18 in. in 17 seconds. 18 in. to 20 in. in 19 seconds. 20 in. to 22 in. in 21 seconds. 22 in. to 24 in. in 23 seconds. 24 in. to 26 in. in 25 seconds. 26 in. to 28 in. in 27 seconds. 28 in. to 30 in. in 29 seconds. 30 in. to 32 in. in 31 seconds. 32 in. to 34 in. in 33 seconds. 34 in. to 36 in. in 35 seconds. 36 in. to 38 in. in 37 seconds. 38 in. to 40 in. in 39 seconds. 40 in. to 42 in. in 41 seconds. 42 in. to 44 in. in 43 seconds. 44 in. to 46 in. in 45 seconds. 46 in. to 48 in. in 47 seconds. 48 in. to 50 in. in 49 seconds. 50 in. to 52 in. in 51 seconds. 52 in. to 54 in. in 53 seconds. 54 in. to 56 in. in 55 seconds. 56 in. to 58 in. in 57 seconds. 58 in. to 60 in. in 59 seconds. 60 in. to 62 in. in 61 seconds. 62 in. to 64 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Tidings From the Field

South Side, Meridian.

We have just closed a very fine meeting at South Side. It is said by the old members to be the best revival that this church has had for many years. The preaching was done by Rev. C. M. Dunaway, of Atlanta, Ga., who is a fearless and sweet-spirited minister. His sermons on Sin, Repentance, The Judgment, and Individual Responsibility to God produced profound conviction. He followed these with a series of discourses on The Atonement—Its Nature and Extent. As a result of these services there were more than 100 conversions, a number of professions of sanctification, and 24 additions to the Church. The singing was led by Brother Hamp Sewell, of Atlanta.—C. M. Crossley.

New Salem Circuit, North Miss. Conf.

I wish to tell you of my work. This is my first charge. It was given me on account of the illness of its former pastor, Bro. Houston. I began work in January when the ground was frozen hard. I went to many of my appointments on foot, because it was impossible for my horse to travel. I have held four meetings this summer in my own charge. At New Salem and Faisonla I had with me Mrs. S. C. Taylor, of Cleveland, and two of her little girls. Mrs. Taylor led the prayer meetings and great results were had from her interpretations of the Holy Scriptures. She was also mighty in prayer. The two little girls did efficient service in singing duets, which the people appreciated very much. We had some conversions and a few accessions. I feel that most of the good was done in the church. We have organized two Sunday schools, and I think that the churches are in a much better condition than when I took the work. I am rather young—just twenty-one. I have been in the Methodist Church a few months. My wife has been a great help to me. She plays the organ in the church and visits the sick; also testifies. We have lived among our people, not having any parsonage. We feel that God has a work for us to do, and we want to be co-laborers with him in bringing the lost to Jesus.—Oscar Wynn.

Hickory Charge, Mississippi Conf.

Dear Brother Meek: We began our revival campaign for this charge at Garlandville, on Saturday night, July 27, and closed at Hickory on Tuesday morning, Oct. 8. In this campaign the pastor was ably assisted by the following brethren: Revs. H. W. Featherston, G. H. Galloway, J. H. Jolly, I. L. Peebles, T. J. O'Neil, presiding elder, and D. E. Kelley, Conference Evangelist. One result of this revival campaign was the addition of 55 names to our membership. The campaign reached its climax in the last meeting held at Hickory, which was more than a protracted meeting; it was a revival in every sense of the word. During this meeting 20 sermons were delivered; 1 by the pastor, 5 by the presiding elder, and 14 by Brother Kelley. It is but proper to add that our faithful presiding elder did the best preaching I ever heard him do. The people of Hickory, who have been hearing him for the past four years, tell me that he preached the best and strongest sermons that they had heard from him during the entire four years. As to Brother Kelley, I desire to say that no pastor will make a mistake in securing Dan Kelley to hold a revival, provided the pastor will co-operate with him. He does not resort to any clap-trap methods, not even to sending Christians out into the congregation to talk with sinners and get them

to the altar. He relies upon the Holy Spirit to do the work, and the Holy Spirit did work in the meeting just closed at Hickory. The entire pastoral charge was affected. Some of my people from each appointment attended and pledged themselves to live a better life. The congregations were large and increased at each service, overflowing our large church. Even at the last service, which was held at 8 o'clock Tuesday morning, the Church could not hold all who attended. The closing service was very impressive, something over 125 professing either conversion or reclamation. Following this was the baptismal service, at which time it was my pleasure to baptize and receive into the Church the largest class I ever saw received at one time. Twenty-five were baptized, and 48 added to our membership. On Sunday afternoon at a special service for children I also baptized four infants and two others had been baptized privately during the meeting. To God be all the praise, glory, and honor for the great revival in Hickory!—F. B. Ormond, Pastor.

Philadelphia, Miss.

Dear Brother Meek: I am coming with my final report—the winding up of my twelfth year on the Neshoba charge. I am gratified to say that I have never wound up a year with greater joy than this, the fourth year of my third quadrennium. I am just home from my appointment at Hester's Chapel, where I received eleven into the Church, 6 by baptism and 5 by certificate. I am glad to state that I have never seen the work in better condition than it is now. My beloved presiding elder, T. J. O'Neil, has rendered me great service by helping me all along the line. I have received into the Church during the year 74 members—66 by baptism and 8 by vows and certificates—twenty-six infants have been baptized, and there are more to follow. I was assisted in all my meetings excepting one (Coy) by Rev. Edgar Hillman, who is now a student in Millsaps College. He is a bright and promising young man—one who some day will make his mark in our Conference. God bless him!.....At Coy I was assisted by my beloved presiding elder, who did me great service. He is the right man in the right work, and I pray that he may be continued in this official work.....When I closed my meeting at Sandtown, we raised \$400 to be used in the building of a new church. This work has been for twelve years without a parsonage, but we have now purchased a parsonage in East Philadelphia, one-half mile from the court-house square. It is a beautiful home for the next preacher. It has five acres of land, a good well, a good garden and a nice little pasture, and is a desirable home for any preacher who may supply this work. I have furnished this people with a parsonage for twelve years, and I am glad to state that they now have a parsonage. I am gratified with the outlook. I think now that all the collections will be paid in full, and that I can go to Conference with a clean sheet. If my successor will come here in the spirit of Christ he will have a good time with these good people. They are loyal, kind and obedient. They love their preacher and stand by him. I predict that this will be one of the best circuits in this district in the near future. I have done my best. Some one, possibly, could have done better; I could not. I expect to be able to send you a nice list of new subscribers in a few days.—J. C. Long.

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The Sunday School.

MISSISSIPPI CONFERENCE NOTES

By Rev. B. F. Lewis.

Our Field Secretary has been doing faithful and effective work since entering upon the work on September 1st. His slate is full into November and it is a little questionable whether he can clear it by Conference. We are very glad of this and hope the brethren will keep him busy. It will please him and us.

During the month of September the Field Secretary traveled nearly one thousand miles visiting schools, organizing adult Bible classes, Teachers Training Courses, and assisting in the organization and readjustment of Sunday school work. The reports which have come from the work are very gratifying.

It is too late in the Conference year to do much by way of Sunday school extension, but we trust next year to go largely into the destitute sections of the Conference and assist the pastors in organizing Sunday schools where there are none. This was one of the purposes in electing a Field Secretary.

Approaching a pastor a few weeks ago we asked how a certain Sunday school on his work was getting along. He replied "Dead. I am discouraged about that school. Three times it has been organized, and each time died." "Why not get our Field Secretary, then?"

"What's the use? He can't do anything."

The brother should have considered that this is the very place for a Field Secretary. Well organized, live schools do not need him, but struggling, dying, dead and buried ones do. This is where we wish to place him.

The Conference year is drawing to a close. Only about six weeks remain. If any brother has not sent his Children's Day money to our Treasurer, we trust he will do so at once. It is a great aid in making up our reports, and relieves the Treasurer of some embarrassment at Conference. The Sunday school anniversary will be duly held, and Dr. Chappell will address us. We are looking for an interesting and profitable time.

NEWS AND NOTES.

By Miss Elizabeth Kilpatrick.

The good teacher will be unfailingly present and unfailingly prompt. One of the principal causes of distraction to the pastor, and superintendent as well, is the irregularity and irresponsibility of Sunday school teachers.

Our Publishing House, 810 Broadway, Nashville, Tenn., is getting out new and attractive as well as greatly helpful material for Sunday school departments and classes. No Sunday school can keep to its best work unless use is made of these helps prepared by skilled and thoughtful workers.

There are so many objections to the Graded Lessons, and yet they are so helpful and so needed. As a clever Sunday school worker has said, "When a person is not up on anything, he is usually down on it." Try the Graded Lessons, with a full determination to see their good points, as well as to magnify the bad ones as so many prejudiced good people do. When scholars do not like these lessons it is because the teacher is too indolent or careless to prepare and teach them properly. October is the month to begin these lessons.

Superintendent S. B. White, West Point, writes enthusiastically of his Rally Day, Oct. 6. There were 278 present, not counting tardy members and the Home Department. Mr. R. M. Weaver made a fine talk and all the exercises were most interesting. Rev. E. S. Lewis commenced a protracted meeting the same Sunday night and the following Sabbath, Oct. 13th, fifteen boys and girls came up

and joined the Church at the Sunday school hour, and more will follow next Sunday. Mr. White's last sentence is too thought-provoking to omit, so here it is: "Does not this answer the question, 'Is it worth while?'"

"Gray skies, gray streets, and dreariness—
A tired woman and a fretful child;
A crimson leaf whirled by a vagrant breeze,
A breath of something fresh and sweet and wild.
A woman smiling through her weariness,
A little child with happy laughing eyes;
How close is heaven when a crimson leaf
Can open thus the gates of paradise!"

A smile, a kind, cheery word, an autumn rose-bud are similar "open sesame" to the desired "gates of paradise."

LOUISIANA NOTES.

By Rev. P. O. Lowrey.

The Adult Bible Class at Pine Grove, on the Wilson charge, has been organized with Mr. T. S. Riley, as president, and Mrs. H. B. Thompson, secretary-treasurer. It has all of the regular committees. At Willson a forward movement has been inaugurated in the Sunday school, and Mrs. J. R. Smith has been elected elementary superintendent; Mrs. J. S. Sineletary, missionary superintendent, and Mrs. Allie Chisom, home department superintendent.

Professor R. L. Himes, of the State University, is teaching the Advanced Teacher-training Class in the Baton Rouge First Church Sunday school, and Miss Julia Harlessen is teaching the first year class which was to begin this month. Brother Himes is carrying out the idea that each Sunday school should have a teacher training department, and have classes succeed each other in regular order; and while some are graduating, to have others beginning. This is the method of the State in conducting its teacher training work at the Normal. Are the children of this generation still wiser than the children of light?

Second Church, Baton Rouge, has just completed its contest for new scholars, and now has one hundred and fifty in regular attendance. The pressing need being for room, a plan is on foot to build an addition for the Elementary Department, thus giving room for expansion. The energetic superintendent, Mr. O. H. Cline, has no idea of standing still. Soon he expects to have a social meeting, at which he will have an address on "A trip to Palestine," by some one who has been there.

Brother F. H. Holden, our Sunday school superintendent at Willson, has the very exceptional record of having not missed a session of his school since he became its superintendent twenty years ago, when Rev. C. C. Miller preached his first sermon at that place. (Brother Miller had just graduated from Centenary College.) If fidelity is the test of the measure of reward, at the day of final reckoning Brother Holden should be made "ruler over much." To have such a record of service where remuneration was received would of itself be worthy of mention, but to have done it as a matter of loving service, is by no means a common record. Or if there be many others, it is at least a worthy one.

Mr. Van Carter and Miss Susie M. Juden, acting secretary and elementary superintendent of the Louisiana Sunday School Association, have recently made a tour through North Louisiana, holding Convention Institutes in many of the towns and Sunday school communities. Miss Juden's work is a part of almost every well conducted Elementary Sunday

school class in the State; and Mr. Carter is proving himself to be a strong speaker and capable leader in his line. Since there are more Methodist Sunday schools than any other that give cordial co-operation in this interdenominational work (as would be expected), we are among the largest gainers, as well as the largest contributors, to its support. The International Sunday School Association, of which the Louisiana Sunday School Association is a part, has an honorable record of most efficient service rendered the Sunday school cause, and either in the present or in some other form will, no doubt, continue to shape the policy of our Sunday school work. These Sunday school workers are a blessing to any Sunday school community.

The Lake Providence Sunday school has begun a Home Department, with Mrs. W. N. White as Superintendent, and a Cradle Roll department, with Mrs. Nimmo White as superintendent. Miss Murphy, one of the public school teachers, has been given the Elementary Department, and Mrs. A. S. Hill has been elected Missionary superintendent.

A generation ago the burden of much of the preaching was to get people saved that they might get to heaven when they died, and but little was said or thought about their education and training. Now the burden is to get them saved for this life. Hence, emphasis is being placed on teaching and training. Formerly the annual camp or revival meeting was supposed to meet the essential needs of ordinary Christians, but now we know that the art for Christians must have not only a better distributed, but a different variety of diet. The first aim of the revival is to make disciples, and it is the business of the Sunday school to teach them, and the Epworth League to train them. The question of being ready to live is of more importance than that of being ready to die.

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AID SOCIETIES TAKE NOTICE!

Ladies of any Church Organization can secure donations to their society by forming clubs of twenty members who will agree to use GANDER BRAND Cooking and Salad Oil. Cook book sent on request. For full information, write Phoenix Cotton Oil Co., Memphis, Tenn.

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SHUQUALAK NOTES.

Dear Dr. Meek: The Shuqualak churches are gaining, and we were fortunate during the revival meetings just finished. Six weeks make no great while, but two services daily and much in visitations, with Sunday incidentals and near 500 miles of going, keep you enlisted and busy. Even on one Sunday, somewhat under protest, 36 miles were conveniently measured to meet a morning service, and in passing a rain storm to perform a 5 p. m. ceremony, which involved the happiness of two important young people.

The report to date of this year is 45 additions to the Church in this pastoral charge, the greater number of these being received during the recent special services. Fifty-three added last year, make 98 as our latest gains. At the Ridgway Church some fine improvements had been put on, and also at Shuqualak, with more or less "touching up" at all points in view of the coming services. Our congregations sang well, and no little in earnest prayer and in personal work was performed by the membership of the churches. And God came very near to them, and to the men of the ministry, many times, as the meetings went forward.

At the Salem Church, Rev. J. C. Park, of Macon, was exceedingly helpful at two services, as a true and tried Christian worker, and top man of the Methodist ministry; and Rev. W. E. M. Brogan, of Starkville, entered a royal record of splendid pulpit work and useful effort at Cooksville. Twenty-four were added to the Church at these two places.

At Shuqualak, Rev. E. S. Lewis, of West Point, was principal preacher for four days. His methods of procedure and evident fitness were up to the demands, and fully in keeping with his fine reputation as station man and district presiding elder. The meeting assumed all the features of a real revival, greatly to the help of the Shuqualak congregation. Rev. J. Mark Guinn, of Crawford, was also present as choir leader, and he delivered two much appreciated sermons, and later at the Ridgway meeting he appeared as a good contributor in valiant pulpit service, which was a benediction to the occasion, and to that audience of most worthy people.

Of the 28 sermons by these visiting ministers, all of them were entirely above ordinary, and no few of them classed with the finest in Mississippi pulpit deliverances. Every church is better, and the entire charge stronger as a consequence of these special meetings. May grace now also abound as we proceed to secure "the collections."

A. H. WILLIAMS.

A LETTER FROM BROTHER WIER.

Dear Advocate: I came to this place, Broken Arrow, Oklahoma, on Thursday of last week, from Muskogee. It is thirty-seven miles north of Muskogee, and is a much smaller town. But it seems to be a place of considerable business, and to have much of the life and spirit of this southwestern country.

I was met at the train by my daughter, Mrs. Gertrude Semmes Rowe, and have been enjoying a pleasant visit in the home of herself and husband, Mr. K. M. Rowe, who is a member of the Southern Methodist Church and cashier of the Arkansas Valley State Bank.

The M. E. Church, South, here has a nice house of worship and a membership of perhaps 150 or 200. Rev. W. E. Chambers is the pastor. This is his first year in the Conference. He and his young wife occupy a comfortable parsonage near the church. The Northern Methodists were here before us and have a good house of worship. The Presbyterian, Baptist, and Christian or Campbellite Churches have also each a house of worship at this place.

A pentecostal preacher who has been holding a meeting here wanted Brother Chambers to give him the

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chapter and verse in the Bible for five churches in this town. Brother Chambers replied: "I want you to give me the chapters and verse for trying to establish the sixth church in the town."

The pentecostal brethren have been very earnest and zealous, and have made quite an impression on many. Large congregations attended their services. They claim that miracle-working power, with the gift of tongues, is still in the Church. They claim to be the Church of Christ, while other churches are man-made. They press their claims with much earnestness and zeal, and have unsettled the faith of some members of the other churches. Some from our own church have gone over to them.

The Delaware Baptist Association held its session in Broken Arrow this week. It was preceded by the Woman's Missionary Society of the Association. A goodly number of delegates seemed to be present at the Missionary meeting, and the good women appeared to be well up in their methods of work.

The Delaware Association embraces a large scope of territory, and is supposed to take its name from the Delaware Indians, some of whom are members of the association. Large congregations attended the meetings of the association. The preaching was good, the singing was spirited and lively, and the interest in all the exercises was sustained up to the close.

Broken Arrow is the seat of one of six secondary agricultural schools in Oklahoma, and there is a large central Agricultural or Industrial College at Stillwater. These schools are co-educational. President Connell, a graduate of the Mississippi A. & M. College, is at the head of the central or larger school in Oklahoma. Last year this college enrolled fourteen hundred or more students. In the six secondary agricultural schools last year, four of the teachers were educated at the A. and M. College of Mississippi. The graduates of this institution seem to be in demand. George Stuart, the evangelist, recently closed a meeting at Tulsa, Okla., with very fine results. I enjoyed the privilege of preaching to our congregation in Broken Arrow last Sunday morning. Oklahoma presents a promising and inviting field for the earnest and consecrated efforts of the Church. May the followers of our blessed Lord occupy and possess all this goodly land.

The New Orleans Christian Advocate comes to this far-away home, and has greeted me since my coming with its familiar face and form.

T. C. WIER.

Broken Arrow, Okla.

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ST. NICHOLAS NEWS NOTES.

A notable feature of the new volume of St. Nicholas will be a number of drawings in color, illustrating Mother Goose characters and verse, by Arthur Rackham, the famous English artist.

"More Than Conquerors" is to be the title of a series of biographical articles by Miss Ariadne Gilbert, to run through St. Nicholas during the coming year. These sketches will deal with the lives of Phillips Brooks, Emerson, Lincoln, and other famous men, mainly from the standpoint of the obstacles or handicaps which they overcame.

Charles G. D. Roberts has written a

series of his delightful animal stories for the new volume of St. Nicholas. Some of the interest-provoking titles are: "Teddy Bear's Bee Tree," "The Little Furry Ones That Slide Down Hill," etc.

PIMPLES GO—BEAUTY COMES

You Just Can't Help Having a Beautiful Complexion if You Use Stuart's Calcium Wafers.

Pimples! Horrors! And what a wonderful change when they are all gone. Most everyone has noticed this. Nowadays, when you see a real



beauty, the chances are Stuart's Calcium Wafers wrought that wonderful change. It takes only a short time, even with very bad complexions—the kind that are disfigured with rash, eczema, boils, blotches and liver spots.

Stuart's Calcium Wafers cause the skin pores to breathe out impurities. The lungs burn up a great amount, but Nature imposes upon the skin the larger burden. Every tick of the clock means work, work, work for these wonderful Wafers. And Every instant new skin is forming, impurities become less and less, the pores are re-invigorated, and soon such a thing as a pimple, blackhead or any other eruption is impossible. You marvel at the change.

The soft, rosy tint love-taps the cheeks; the neck, shoulders and arms show the health of youthful skin—in fact, you just can't help having a beautiful complexion if you use Stuart's Calcium Wafers.

They are put up in convenient form to carry with you, are very palatable, and are sold by druggists everywhere at 50 cents a box.

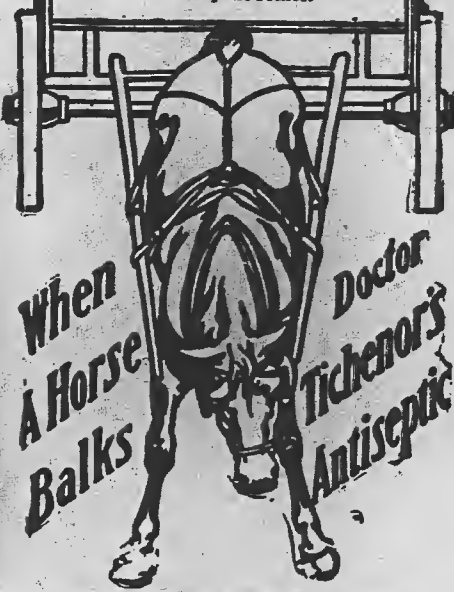
THE CENTURY'S "AFTER-THE-WAR" SERIES.

The Century has in preparation a series of "after-the-war" articles, dealing with great events in American progress during the half-century following the Civil War. This series will begin in the November number of the magazine with a narrative of "The Humor and Tragedy of the Greeley Campaign," by Colonel Henry Watterson, the noted editor of the Louisville Courier-Journal. Following articles in the series will deal with the cause of Andrew Johnson's impeachment, Cleveland's triumph over Blaine, "the aftermath of reconstruction," "Uncle Sam's bargain in Alaska," the return to hard money, etc., etc., and the contributors will include General Harrison Gray Otis of the Los Angeles Times, Melville A. Stone of the Associated Press, Clark Howell of the Atlanta Constitution, Charles A. Conant, formerly of the New York Journal of Commerce, and other equally well-known authorities.

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Woman's Missionary Work

Edited by Mrs. R. F. Harrell, 1329 Josephine St., New Orleans
Conference Press Superintendents:

Louisiana Mrs. A. C. McKinney, Ruston, La.
Mississippi Mrs. H. L. McCleskey, Hazlehurst, Miss.
North Mississippi Mrs. A. C. Yeager, Water Valley, Miss.

All communications for this department should be sent to the Editor at the address given above.

From Mt. Olive, Miss.

The Woman's Missionary Society at Mt. Olive is a united one, with one set of officers. Our work is progressing nicely under the leadership of our president, Mrs. J. R. Ellis. We have four regular meetings each month and find that we cannot get along with any less. We have a Mission Study class composed of 17 members. We have about completed the study of two books: "Western Women in Eastern Lands," and "Conservation of National Ideals." The books are very fine, and the study of them has been quite profitable. The leader of the class, Mrs. A. W. Evans, is thoroughly interested. In so far as we can, some of us have endeavored to respond to the bugle call, "Double our Membership, Double our Offerings." The first we could not do, as nearly all the women of our church belong to the society. In response to the latter, nine of our women have adopted the 15 cents per week plan, setting apart that much for the missionary cause. The number of subscribers to "The Missionary Voice" is not nearly as large at present as it has been, there being only nine. We hope soon to increase the number. Our society has recently taken up work among the negroes of our town. They are appreciative and seem eager for help. We are hoping and praying that great good may be accomplished along this line. This is a great work and one that lies right at our doors, and we go about our Master's business blindly if we do not grasp the opportunity to help these people.

A Story for Auxiliaries.

Once a great king wanted a new picture for his art gallery. He gave the commission to the most celebrated artist in his realm. The artist decided that it should be done in mosaic. He called a number of the best of his fellow artists together, and gave to each one a part to do. To one he gave such a small part that it did not seem worthy of his notice, so he forgot it. At last the time came to complete the picture, and the head artist called each one to bring his part. All came but the one who had thought his part too small to be worthy of notice; but it was the key to the whole color scheme of the picture, without which it could not be completed.

Auxiliary Corresponding Secretaries and Press Superintendents apply the moral of this story to your work.—N. M. Bulletin.

Louisiana Conference.

The District Institutes will be held at the following points: New Orleans, Hammond, Alexandria, Mansfield, Ruston, Rayville, Lafayette, representing a District meeting in every Presiding Elder's district.

The Council Committee on Itineration has been unable to give us any more definite information than that Miss Davies will come to us after November 15th. As soon as the dates are determined, we will publish them.

The Week of Prayer for the Home Department will be held November 17-24. The programs are not yet out, but we have the promise of them soon.

We trust the auxiliaries are making good use of the series of Home Mission charts that were put in the hands of every Protestant minister. Has your pastor called attention to the pertinent facts contained in them, and are these charts being displayed in some prominent part of the church?

The Home Department Secretary reports the following new auxiliaries this quarter: Adult—Robeline, Zona,

Dubach, Queensboro, Angie, Gueydan, Oakdale; Junior—Robeline, Mansfield, and Lafayette.

Shares in Home Mission Schools.

At the recent session of the Woman's Missionary Council it was decided to adopt the share plan. This method works admirably in the business world—why not in our mission work? Owning a share in any enterprise creates interest in it. Realizing this fundamental truth, the women of the Council were wise in adopting this method to promote the work. It will stimulate our women to investigate the social and religious conditions demanding these schools and will lead them to follow closely the growth and development of the same. These shares may be taken by persons or by auxiliaries; they are listed for all the schools, and you are privileged to take the one which most strongly appeals to your members. The children have the choice between work for the Japanese in California, or Cuban work at Key West. The Girls' dormitory at Sue Bennett makes a strong appeal to the young people. For the adults there is a new building at Brevard, the support of a deaconess at Wolff Mission School, the scholarships in our Industrial Schools (Vashti and Virginia Johnson), and the strengthening of our work on the Pacific coast. These are by no means all of the needs, only a few of them. If you want a comprehensive knowledge of this new plan read the leaflet "Finances of the Home Department," published by the Board of Missions.

A Good Pledge for Auxiliary Members.

1. I will attend every meeting of my auxiliary unless providentially hindered.
2. I will be an active member of the Mission Study Class.
3. I will speak to uninterested women, telling them of the good and helpful things that have come to me through these meetings.
4. I will invite some one who is not a member to go with me to every meeting.
5. I will pray daily for the work at large and for my own Auxiliary. President, and will co-operate with her in her efforts to advance the work and arouse the uninterested.

Third Vice Presidents, Attention!

The first week of October was Campaign Week for Mission Study. It is our aim to have a mission study class in every auxiliary in the Church. If you have not already organized your class, do so now. Do not let October pass without accomplishing this much for the work. The books for the coming year are "Mormonism, the Islam of America," and "China's New Day," both dealing with subjects of vital interest to all Christian people. Do not fail to report your organization.

A LOVELY PIANO.

You ought to see the letters we are receiving from the enthusiastic members of the Advocate Piano Club. Here is a sample from a South Carolina lady: "The lovely piano came yesterday. Am just delighted with it; so are my musical friends. The tone is so full and sweet, and the case is lovely."

Another member of the club, a gentleman from Florida, writes: "The piano is simply a marvel of beauty and tone, as also action. We are all delighted with it."

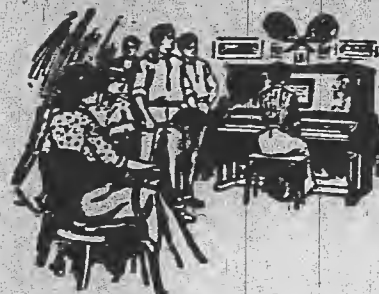
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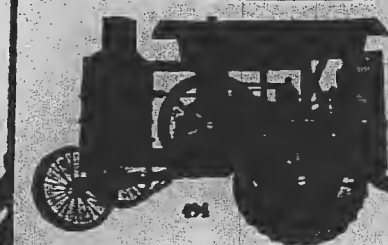
A. P. Borden, executor of the estate, says: "Hart-Parr Engines are the best on the market today and I recommend them to anyone wanting an Oil Tractor for farm work."

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QUARTERLY CONFERENCES.

LOUISIANA CONFERENCE.

Shreveport District—Fourth Round.
 Pelican Nov. 3, 4
 Grand Cane Nov. 5
 Queensborough Nov. 6
 Keatchie and Logansport, at
 Logansport Nov. 8
 Vivian Nov. 10, 11
 Mooringsport, at Oil City Nov. 15
 PAUL M. BROWN, P. E.

Ruston District—Fourth Round,
 Plain Dealing, at Concord, 11 a.m.
 Oct. 26
 Benton, at Alden, 11 a.m. Oct. 27
 Hainesville Mis., at M. Springs,
 11 a.m. Nov. 2
 Hainesville, at Colquitt 11 a.m.
 Nov. 3
 Ringgold, at Grand Bayou,
 11 a.m., Wed. Nov. 6
 Boyd Mis., at Ashland, 11 a.m.
 Thurs. Nov. 7
 Vernon, at Longstraw, 11 a.m.
 Fri. Nov. 8
 Gibsland Nov. 10
 R. W. TUCKER, P. E.

Baton Rouge District—Fourth Round.
 Baton Rouge—First Oct. 27, 28
 Baton Rouge—Second Oct. 27, 28
 Tickfaw, at Red Oak Nov. 2, 3
 Amite City Nov. 4
 Pine Grove, at Killian Nov. 5
 Ponchatoula, at Wesley Nov. 7
 Denham Springs, at Live Oak,
 Nov. 9, 10
 St. Helena, at Greensburg Nov. 16, 17
 Kentwood Nov. 18
 C. C. MILLER, P. E.

Monroe District—Fourth Round.
 Lake Providence Sun. Oct. 27
 Tallulah Sun. Nov. 3
 Oak Ridge Wed. Nov. 6
 Frantown Chapel Sat. Nov. 9
 Eros, p. m. Sun. Nov. 10
 Gilbert, a. m. Sun. Nov. 17
 Winnboro, p. m. Sun. Nov. 17
 WM. SCHUHLE, P. E.

Lafayette District—Fourth Round.
 Lydia, a. m. Sun. Oct. 27
 New Iberia, p. m. Sun. Oct. 27
 Patterson Sun. Nov. 3
 Cameron Wed. Nov. 6
 Henry Sun. Nov. 10
 Sulphur Wed. Nov. 13
 Indian Bayou, a. m. Sun. Nov. 17
 Rayne, p. m. Sun. Nov. 17
 R. H. WYNN, P. E.

Alexandria District—Fourth Round.
 Colfax Oct. 26, 27
 Pollock Nov. 2
 Selma Nov. 3
 Oakdale Nov. 4
 Bunkie Nov. 5
 Marksville, at Evergreen Nov. 6
 Glenmora, at Forest Hill Nov. 9, 10
 Alexandria Nov. 11
 Washington, at Bethel Nov. 12
 Opelousas Nov. 13
 Melville Nov. 14
 Columbia Nov. 16, 17
 Harrisonburg Nov. 19
 BRISCOE CARTER, P. E.

MISSISSIPPI CONFERENCE.
 Durant District—Fourth Round.
 Ebenezer, at Salem Oct. 19, 20
 Sidon, at Sidon Oct. 20, 21
 High Point, at Center
 Ridge Oct. 26, 27
 Poplar Creek, at Friend-
 ship Nov. 2, 3
 Black Hawk, at Acona Nov. 9, 10
 Lexington Nov. 10, 11
 Durant, 7:30 p. m. Nov. 11
 Ebenezer, 11 a. m. Nov. 12,
 N. G. AUGUSTUS, P. E.

Brookhaven District—Fourth Round.
 Topisaw, at Topisaw Oct. 26, 27
 McComb, Centenary Oct. 27
 North Wesson, at North
 Wesson Nov. 2, 3
 Wesson Nov. 4
 Scotland, at Bethel Nov. 6
 Bayou Pierre, at Pleasant
 Valley Nov. 9, 10
 Hazlehurst Nov. 10, 11
 Adams, at Adams Nov. 13
 Tylertown, at Tylertown Nov. 16, 17
 J. T. LEGGETT, P. E.

Jackson District—Fourth Round.
 Terry, at Byram Oct. 30
 Benton, at Tranquil Nov. 2, 3
 Harrisville Nov. 6
 Bolton Nov. 9, 10
 Edwards, at Clinton, 7 p. m.
 Nov. 10, 11
 Madison Nov. 13
 Flora Nov. 17, 18
 J. R. JONES, P. E.

Newton District—Fourth Round.
 Laurel, Frist Church Nov. 2, 3
 Laurel, Sixth Street Nov. 2, 3
 Laurel, Kingston Nov. 2, 3
 Decatur and Union, at Deca-
 tur Wed. Nov. 6
 Pachuta, at Adams' Chapel
 Fri. Nov. 8
 Rose Hill, at Hopewell Nov. 9, 10
 Shiloh, at Shiloh Wed. Nov. 13
 Morton and Pelahatchie, at
 Pelahatchie Thurs. Nov. 14
 Montrose, at Read's Chapel,
 Nov. 16, 17
 T. J. O'NEIL, P. E.

Meridian District—Fourth Round.
 Waynesboro Ct., at Pleasant
 Grove Oct. 26, 27
 Vmville, at Cokers Chapel Nov. 2, 3
 Enterprise and Stonewall,
 at Enterprise Nov. 6
 Moscow, at Pleasant Grove Nov. 9, 10
 DeKalb, at DeKalb Nov. 11
 Meridian, South Side Nov. 12
 Scooba, at Scooba Nov. 17, 18
 W. H. LEWIS, P. E.

Port Gibson District—Fourth Round.
 Hamburg Oct. 26, 27
 Wilkinson, at Hopewell,
 Friday Nov. 1
 Percy's Creek, at White's Nov. 2, 3
 Vicksburg, Crawford St.,
 Wednesday Nov. 6
 Vicksburg, Washington St.,
 Thursday Nov. 7
 Oak Ridge Nov. 9, 10
 Fayette, Wednesday Nov. 13
 Woodville, Friday Nov. 15
 Hermanville, at Carpenter Nov. 16, 17
 W. H. HUNTLEY, P. E.

Seashore District—Fourth Round.
 Biloxi, Main Street Oct. 20, Nov. 5
 Mentor, at Pine Grove Oct. 25.
 Vancleave, at New Prospect
 Oct. 26, 27
 Brooklyn and Bond, at
 Bond Nov. 2, 3
 Pascagoula and Ocean
 Springs, at Ocean Sp'gs. Nov. 6
 Columbia Nov. 9, 10
 Hub and Oakvale, at Oak-
 vale Nov. 10, 11
 Lumberton Nov. 13
 Poplarville Nov. 14
 Derby Nov. 15
 Carriere and McNell, at Car-
 riere Nov. 16, 17
 W. B. JONES, P. E.

Hattiesburg District—Fourth Round.
 Eucutta, at Eucutta Oct. 26
 Vosburg and Heidelberg, Saun-
 dersville Oct. 27, 28
 Oloh Oct. 29
 Sumrall Nov. 3, 4
 Hattiesburg, Broad St. Nov. 7
 Purvis, at Dearman Nov. 9, 10
 Mt. Olive Nov. 14
 Collins Nov. 15
 M. B. SHARBROUGH, P. E.

NORTH MISSISSIPPI CONFERENCE
 Aberdeen District—Fourth Round.
 Nettleton Ct., at Evergreen Oct. 26, 27
 Pontotoc, at Palestine Oct. 29
 Houlika, at Houlika Oct. 30
 Atlanta, at Atlanta Oct. 31
 Atlanta, at Camp Ground Nov. 1
 Shannon, at Troy Nov. 2, 3
 Vardaman, at Vardaman Nov. 6
 Calhoun City, at Pine
 Ridge Nov. 7
 Okolona Nov. 9, 10
 Houston Nov. 11
 Montpelier, at Prospect Nov. 12
 Buena Vista Nov. 13
 Prairie Nov. 14
 Verona, at Verona Nov. 16, 17
 Tupelo Nov. 17, 18
 Fulton, at Fulton Nov. 18
 Tremont, at Hopewell Nov. 23, 24
 Amory, at Amory Nov. 24, 25
 Greenwood Springs, at Pleasant
 Grove Nov. 26
 Aberdeen Nov. 27

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Headaches.
 Biliousness.
 Constipation.
 Ayer's Pills.

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 overcomes this troublesome disease. 50c, \$1.
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Cough Syrup.

Prepared by Dr. Richard Angell.

For Whooping Cough, Bronchitis, Coughs, Colds
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All Druggists, Price 25 and 50 cents.

Smithville, at Green Brier Nov. 28
 Okolona Ct., at Thompson
 Mem., Nov. 30, Dec. 1
 J. E. CUNNINGHAM, P. E.

Corinth District—Fourth Round.
 Kirkville, at Ozark Oct. 25
 Wheeler, at Asbury Oct. 26
 Booneville Ct., at Oak
 Grove Oct. 27, 28
 Natchez Mission, at Crumbs,
 Nov. 1,
 Chalybeate, at Camp Ground,
 Nov. 2, 3
 Ripley Mission, at Brown-
 field Nov. 3, 4
 Moorsville, at Asbury Nov. 9
 Sherman, at Belden Nov. 10, 11
 Rienza at Bethel Nov. 15
 Kossuth, at Kossuth Nov. 16, 17
 J. H. MITCHELL, P. E.

Sardis District—Fourth Round.
 Eudora Oct. 26, 27
 Arkabutla, at Brooks Chapel,
 Nov. 2, 3
 Senatobia Nov. 3, 4
 Sardis Circuit Nov. 9, 10
 Eureka, at Nov. 17, 18
 J. W. DORMAN, P. C.

Columbus District—Fourth Round.
 Mayhew Oct. 26, 27
 West Point Oct. 27, 28
 Cochrane, at Hebron Nov. 2, 3
 Mashulaville, at New Hope—
 Nov. 9, 10
 Columbus Cir., at Flint Hill—
 Nov. 16, 17
 Crawford, at Schaffers Nov. 23, 24
 J. E. THOMAS, P. E.

Aberdeen District—Fourth Round.
 Nettleton Ct., at Evergreen Oct. 26, 27
 Pontotoc Ct., at Palestine Oct. 29
 Houlika Ct., at Houlika Oct. 30
 Atlanta Ct., at Atlanta Oct. 31
 Atlanta Ct., at Camp Gr. Nov. 1

Shannon Ct., at Troy Nov. 2, 3
 Vardaman Ct., at Vardaman Nov. 6
 Calhoun City, at Pine Ridge,
 Nov. 7
 Okolona Nov. 10, 11
 Montpelier Ct., at Prospect
 Nov. 12
 Houston Nov. 13
 Buena Vista Nov. 14
 J. E. CUNNINGHAM, P. E.

Winona District—Fourth Round.
 North Carrollton Ct., at
 Longview Oct. 26, 27
 Carrollton Ct., at Carrollton Oct. 27, 28
 Bellefontaine Ct. Nov. 2, 3
 Eupora and Maben Nov. 3, 4
 Winona Ct., at Bethlehem Nov. 9
 Kilmichael Ct., at Stewart Nov. 10, 11
 Webb Ct., at Webb Nov. 16, 17
 Minter City Sta., at Minter
 City Nov. 17, 18
 BEN P. JACO, P. E.

Greenville Dist. Fourth Round.
 Friars Point, a. m. Oct. 26, 27
 Tunica, p. m. Oct. 27, 28
 Belen Nov. 2, 3
 Hollandale Nov. 7
 Shelby Nov. 10, 11
 Glen Allan Nov. 13
 Dockery Nov. 16, 17
 Shaw Nov. 23, 24
 W. W. WOOLLARD, P. E.

Holly Springs District—Fourth Round.
 Paris, at Pleasant Ridge Oct. 26, 27
 Grenada Circuit, at Sparta Nov. 2, 3
 Abbeville, at Mt. Zion Nov. 8
 Pine Valley, at Bruner's
 Chapel Nov. 9
 Coffeetown, at Coffeetown Nov. 10, 11
 Randolph, at Hunter's
 Chapel Nov. 14
 Lafayette, at Liberty Nov. 15
 Toccopola, at Toccopola Nov. 16, 17
 R. A. TUCKER, P. E.

ROYAL BAKING POWDER

Adds Healthful Qualities to the Food

Prof. Prescott, of the University of Michigan, testified before the Pure Food Committee of Congress, that the acid of grapes held highest rank as an article of food and he regarded the results from baking with cream of tartar baking powder as favorable to health.

Royal is the only Baking Powder made from Royal Grape Cream of Tartar.

The Very Last Chance

Is now offered you to win that Grand European Prize Trip which we will give away on November 1.

There are only a few more days, and our great contest will close. Some one will win a free trip to the World's Sunday School Convention, which will meet at Zurich, Switzerland, next summer. Who will it be? Several have sent in large numbers of subscriptions and more are coming in. The leader has less than 200 subscriptions to her credit. Take a suggestion: Ten of your friends might volunteer to spend some of their time from now until sundown October 31 in your behalf. Take the advice of one who has had experience in such contests. It is not a difficult matter for a man or a woman to get \$1.50 for such a paper as the

Advocate is, if they just try. Interview your friends, and organize for a whirlwind finish. Right now is the time—TO-DAY.

This contest closes at midnight, October 31. Any letter containing subscriptions mailed bearing the postmark of October 31 will be credited. Remember that it takes \$1.50 cash with every subscription in order to count in this contest. This announcement has been made time and again. The club rate, when used, destroys the voting power of the subscription. Ministers may vote 100 votes for each year's subscription paid. Be the winner.

A NOBLE SUPERANNUATE REMEMBERED.

Some time ago during our revival meeting, it was conceived in the heart of a "select" woman of God that it would be a beautiful thing to do, to allow all the people of the town to express in a tangible way their deep love and appreciation of Brother Thos. Cameron, his noble character, his sweet, genial spirit, his Christlike life, his helpful influence in the town to everything that is good and righteous.

So, from the afternoon prayer meeting, where a great crowd had gathered to sing and pray and tell of God's love and goodness, they formed a line and marched in solid phalanx from the Presbyterian Church to the home of this good superannuate. Men, women, children, Baptists, Presbyterians, Christians, Methodists and people of no Church, all were in the line of march. We were really afraid Brother Cameron and his family might suspect trouble and flee to the woods, but Brother Cameron was too unwell to be up and consequently unable to run; so we found him in bed. None of his family had had the slightest intimation of what would occur. The long line of march, I suppose containing a hundred or more people, was led by the preachers, along with Dick Hall in his auto, carrying some of the goods.

They invaded the sacred precincts of the home first. Brother Cameron was warned to get out of bed at once and prepare to defend himself, for an army of invasion was coming. He dressed and was seated in a rocking chair on his front porch, and by that time the front of the army had arrived, and we took our places on the gallery, in the yard, and all about the premises. They continued to come until it looked like the whole town was coming. Then there drove up a wagon from the grocery stores laden with flour, sugar, coffee, rice, canned goods, meat, and lard; in fact, with nearly all varieties of edibles. We sang a good song; Brother Goad read the Twenty-third Psalm; Brother McDill, the Presbyterian pastor, led in a fervent, appropriate prayer, asking God's richest blessing upon the noble servant of God and men, and giving thanks for his life among us, for his influence which is always for the right. The writer had had turned over to him a handsome purse and been requested to make the presentation speech, which he could scarcely do for the melting waves of emotion that welled up in his soul and overturned his vocabulary and the power of speech. Brother Cameron rose from his chair to express to the crowd his joy and gratitude, but his voice readily succumbed to the higher mastery of his heart and he was able to speak only a few words. But the crowd did

not need a speech—they had done the deed and they saw his face, and all left happy. Was this not a beautiful service? They said: "We wish to give expression to our love for Brother Cameron and his family and our deep appreciation of his noble life and godly influence, and its worth to our town."

Brother Cameron's life is a sermon wrought in the patience, pose, faith and majesty of a personality more eloquent and mighty than any rounded periods that ever fell from tongue of orator, philosopher, or poet. God bless him and all our dear, heroic veterans who have carried in their firm grasp the "white banner" of love and salvation and good will and peace on earth, until now the hands are weak and withered with age and almost ready to yield the pennant of the all-conquering forces to the advancing guard of younger recruits. May their last years be the sweet, happy years of heroes who have conquered the enemy, who on the threshold of the Holy Land are waiting for release to enter upon their glorious inheritance! New Albany knows how to do the fine thing. That purse, besides all the other good things, was \$108.00.

L. M. LIPSCOMB.

New Albany, Miss.

AN EXCELLENT NIGHTCAP.

Horsford's Acid Phosphate.

Half a teaspoonful of Horsford's Acid Phosphate in half a glass of water on retiring induces restful sleep.

A NOTE FROM BROTHER COGDELL.

Dear Brother Meek: I am sitting up after my third spell of sickness this year. I could not tell how much I have suffered. I have now gastritis, which I fear will trouble me for some time. Mrs. Cogdell has been sick most of the year; she had a spell last week, but is better now. This has been a hard year to us. We hope for a better day.

Brother Stormont is doing a good work here and is loved by his people. My brother, Rev. David Cogdell, passed away from us last month. My brothers-in-law, Rev. E. Babb, and William McLearn, have both gone to the other shore this year.

I have done some work for the Master since Conference. I love the Advocate; in my sickness I have read it and re-read it. Your brother,

D. L. COGDELL.

Shelby, Miss., Oct. 13, 1912.

THIS WILL INTEREST MANY.

F. W. Parkhurst, the Boston publisher, says that if anyone afflicted with rheumatism in any form, neuralgia or kidney trouble, will send their address to him at 701 Carney Building, Boston, Mass., he will direct them to a perfect cure. He has nothing to sell or give; only tells you how he was cured after years of search for relief. Hundreds have tested it with success.

"A LOVELY PIANO."

You ought to see the letters we are receiving from the enthusiastic members of the Advocate Piano Club. Here is a sample from a South Carolina lady:—"The lovely piano came yesterday. Am just delighted with it; so are my musical friends. The tone is so full and sweet, and the case is lovely."

Another member of the club, a gentleman from Florida, writes:—"The piano is simply a marvel of beauty and tone, as also action. We are all delighted with it."

Write for your copy of the beautifully illustrated new club catalog. Address Ludden & Bates, Advocate Piano Club Dept., Atlanta, Ga.

The power of self-management, and turning one's circumstances to the best account is the hardest power in the world to acquire; half of the wasted lives one sees are due to want of it.—Matthew Arnold.

"Many and many a time a good book, read by a boy, has been the direct source of all his future success, has inspired him to attain and deserve eminence, has sent him on the path of discovery, has been as a sheet-anchor to all that is noblest in his character, has contributed the predominant element to the usefulness and happiness of his whole life."—Farrar.

STOPS PAIN—HEALS WOUNDS.

ROYALINE OIL is a GOOD PAIN MEDICINE as well as a GOOD ANTISEPTIC. Its greater strength gives it GREATER POWER TO Ease Pain, inside or outside, man or beast; also makes it go further, and therefore give LARGER VALUE FOR THE MONEY. Pleasant, clean, safe, 10c, 25c, 50c. Money back if not satisfactory.

Medical Hints.

The best friend you have in the world is your stomach. It is to the body what the boilers are to an engine.

When the Stomach is disordered the whole body is starving.

It should be kept in the pink of condition to discharge its functions.

The function of the stomach is to digest food.

Don't expect it to saw wood.

Don't put anything into it, except food and drink if you can avoid it.

Don't treat any local diseases by interfering with digestion.

If some part of the engine is out of order don't try to mend it by injuring the boiler.

Coughs, colds, catarrh, croup and pneumonia are due to local infection.

They are all members of the same family of inflammatory diseases of the organs of respiration.

The small boy's sore toe is also inflammatory.

Would you treat it by dosing his stomach?

Then why treat nostrils, throat and lungs by applying medicine to the stomach?

When you are sick of cold, croup, catarrh or pneumonia let your stomach alone.

Go after the troubles at the point of infection.

This is possible only by inhalation.

Apply Vick's Croup and Pneumonia Salve to throat and chest.

The warmth of the body volatilizes the remedial agents.

These are taken into nostrils, throat and lungs by inhalation.

With these goes volumes of good, fresh air, a necessity in such cases.

The mucous surfaces are immediately stimulated.

The obstructing phlegm is loosened and ejected.

The vapors cleanse the air passages and allay the inflammation.

If the patient is feverish, the temperature is reduced.

This is due to restoration of normal conditions in the affected parts.

Vick's Salve should be used immediately on first appearance of croup or cold.

Quicker results are thus secured.

Its action is very prompt when directions are followed.

Price at drug-gists or by mail from the manufacturer 25c, 50c, \$1.00.

Sample sent on your request addressed to The Vick Chemical Company, Manufacturers, 28 Milton Avenue, Greensboro, North Carolina.

NEW ORLEANS CHRISTIAN ADVOCATE

VOL. 59—No. 44.

"Prove All Things: Hold Fast That Which is Good."

WHOLE No. 2958.

ROBERT A. MEEK, Editor.

NEW ORLEANS, LA., THURSDAY, OCT. 31, 1912

CHAS. O. CHALMERS, Publisher.

Editorial

THE GREATEST BATTLEFIELD.

What a battleground is the human heart! Within it the forces of light and darkness contend for the mastery, and the eternal destiny of an immortal being is staked upon the result. How they fight the troops of lust and passion, and selfish pride and ambition, led by Satan, and conscience and the better impulses of the moral nature, quickened and re-enforced by the Holy Spirit! As long as life the conflict lasts, and the choicer the man the fiercer seems to rage the struggle. The great Destroyer strikes harder at a shining mark, and exults most when he can lay low in the dust of defeat one dowered with unusual capacity for noble service. Not this side of the grave can the Christian afford to lay his armor off or cease to be watchful. It will require our own best efforts, supplemented by the mighty power of God, to enable us to come off conquerors at last. Most unwise teachers are they who minimize the weakness of human nature and the strength, malignancy, and resourcefulness of the Evil One.

PRESENT-DAY SERVICE OUR DUTY.

The Apostle Paul, in referring to King David, said: "After serving his own generation by the will of God, he fell on sleep." This is the duty of every man—to serve his own generation. We sometimes hear it remarked of men, that they are "born to rule," but in a far truer sense they are born to serve. The only really noble mission one can have is to help others, to contribute to the betterment of human society. No matter to what lofty heights it may rise, the life that comes short of this misses the highest aim of human existence and must have failure written upon it at last. Of all the things upon our planet human beings alone are great, and he who would make an enduring record must concern himself about his fellow-men. It was for them that Jesus came from the skies and suffered for three and thirty years; and it is ministering to them alone that can open for us the gates of Paradise. The connection is close between the memorable words, "Inasmuch as ye have done unto these my brethren," and "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."

And the emphasis should be upon the word "HIS"—he "served his generation." So should we all. We are beneficiaries of the past—we owe it more than we can ever tell: we are under obligations to posterity, and our actions may powerfully affect the millions yet to be. But our duty is in the active present. In it alone can we prove ourselves worthy of those who have gone before us, and make richer the heritage of those who are to come after us. The tasks of this fast-fleeting age are ours to perform; its problems

are ours to solve. Neither fossils nor dreamers nor ascetics are needed—the demand is for doers. We must keep in touch with current movements and the busy, struggling world about us, if we would live as God expects us to do. If we are ever to wear crowns, we must win them NOW. Well may we let the words of Methodism's sweet singer be the expression of our earnest purpose and our prayer—

"To serve the present age,
My Calling to fulfill;
O may it all my powers engage,
To do my Master's will."

GOOD NEWS FROM HOLSTON.

At the recent session of the Holston Conference it was announced that there had been during the year more than 10,000 conversions and about 6,000 accessions to the Church. This is, indeed, gratifying news. There is no other work that compares in importance with that of leading immortal souls to Christ and into connection with the Church which represents our ascended Lord upon earth. In fact, it is for this supreme task that all our ecclesiastical machinery and equipment exist. If they stop short of the achievement of this highest end, they are of little value. The best credential that any Church can have is an incoming stream of people that it has been instrumental in bringing to penitence and salvation. This attests, as nothing else can, that the power of God abides with it. It delights us to see Methodism blessed with such a manifestation of the Divine favor in any part of the land. Would that it might become universal! Such it would be, if our people everywhere would put away iniquity and worldliness, and call upon the Lord in righteousness and sincerity. A revival is quite as possible now as in any preceding period of the Church's history. When the conditions are fully met, it comes to-day, as it has always done, with unvarying certainty.

DEPARTMENT AT THE ANNUAL CONFERENCE.

Dr. E. G. B. Mann, of Kentucky, after attending several Annual Conferences, offered in a recent issue of the Central Methodist Advocate some suggestions as to how the sessions of these important bodies may be made more decorous and effective. Among the things that he thinks would contribute to their efficiency and profitability are the following:

1. Let all the members of the Conference, as far as possible, attend its sittings, keeping regularly in their places, so that they may be accessible at any moment, if needed. Particularly do the presiding elders need to do this, since there are many questions raised by the Bishop that it is incumbent upon them to answer.

2. Let the standing committees—those in charge of the various examinations and the one on Admissions—do their work in time, and the chair-

men always be on hand when the proceedings are in progress to give such information as the chair and members of the Conference may desire.

3. Dr. Mann further says: "In some places we noticed a great lack of order and reverence in and around the house of God, and most of this careless conduct was on the part of preachers. If the people in the charges served by these same preachers should produce as much disorder and show as much indifference to the service as they do at Conference, they would be offended and would reprove the people severely. At two of the Conferences we noticed the preachers chewing and smoking tobacco in the churchyard and in the doors and vestibules of the churches. We have often been disgusted at young men bringing cigarettes into the doors and vestibules of the church, but how can anything else be expected as long as preachers smoke pipes and cigars on the very door-steps of the house of God? We saw absolutely nothing of the kind this year during the sessions of either the Louisville or the Kentucky Conference. At the risk of being called narrow, we write it down boldly that we believe God is displeased when ministers smoke and chew tobacco on premises dedicated to his holy worship."

To these suggestions of Dr. Mann, we give hearty endorsement. There is not one of them which is not wise and which would not help our Annual Conference sessions. We desire to add to them two other recommendations: (1) That our pastors fill out their report blanks and hand them to the Statistical Secretary on the first day of the Conference. Delay in doing this causes a vast deal of confusion and trouble. (2) That the moving around and talking while the proceedings of the Conference are in progress be reduced to a minimum. It is most difficult to transact business with some of the brethren in almost continuous motion and amid a hum of whispered conversation that can be heard all over the building. While holding the two Mississippi Conferences last year, Bishop Candier, though fond of the preachers in that State, was moved to rebuke them kindly more than once for their lack of order and attention to what was going on. Conference behavior is not a matter of small importance. In this, as well as in other things, preachers and Christian laymen should set a good example. To a far greater extent than many imagine, the keen eye of the world is focused upon us while we are in these annual gatherings; and it behooves us in all that we do or say to exhibit the spirit of Christ.

The best road-building is that which makes smoother and easier the way to the Celestial City. It is a noble thing to get out of it the obstructions and pitfalls, that more of the race may travel it successfully and reach the coveted goal in the years to come. Nor do we doubt that this will be done. The saved in the end will not be few, but many. It was a mighty host that no man could number that John, while on the dreary isle of Patmos, saw in the home of the redeemed.

Our Monthly Sermon

LIFE WORTH WHILE.

By Rev. O. W. Bradley.

Text: "For me to live is Christ." Philippians, 1:21.

For me to live is—what? This inquiry is of such import that it makes us serious. How soul-stirring and conscience-awakening it is! If the world in judgment on our lives, if a friend or a foe, if Omniscience were to answer it, what would it be? If each were to answer it for himself, what could he say? What is the meaning of arising at the early hour, the going and coming at the daily task, the days of toil, the years of endeavor along ways of difficulty and strife, ending in both victories and defeats? What is the meaning of this large expenditure of time and energy, this physical and mental and spiritual output? What is the meaning of unceasing indulgences, pleasures, luxuries, smiles, and laughter? What is the meaning of the tired bodies, the fading of life's glory, the care-worn face, wrinkled in the bearish machinery of experience? We wonder what life can mean to one who knows all the stings and pain of poverty, where hardest labor barely offers an existence, burdens are never lifted, and ignorance is slavery; or to the invalids and the aged from whose cheek the glow of strength has gone, and each breath is a sigh; or to the criminal behind the bars wearing his garb of guilt, deprived of his liberty, possessing but remnants of a wasted and misspent career. To them is life worth while? "To be or not to be is the question" that challenges an answer from the apostles of hope.

Men have different views of life's worth. To some life means much, if employment is agreeable, if ease, plenty and success come in an unbroken stream. To others life is full of friends, pleasures with no dull hours; beauty and fame are theirs. And there are still others whose lives are characterized by an unselfish service to humanity, consecration and devotion to duty, the cherishing and defending of an ideal; yet to them life is full of sacred joy and noble meaning. Mankind may be divided into three classes:

I. Those who live to escape. A large number of men and women, old and young, form this class. The loss sustained by the home, Church and State, because duty and responsibility have gone unheeded and unacknowledged cannot be estimated. The effort of many is to confront and bear only such responsibilities as will enable them to accomplish their selfish ends. They seek to escape life's obligations and duties, to evade the laws of man and God, the public eye and public opinion and criticism, truth and conscience. In the Church, we find those who seek to escape church discipline, pleading for a liberal construction to the end of liberal practice. Sometimes they undertake the substitution of gifts and creeds and forms for a Christian experience, and it is with satisfaction that they congratulate themselves that they have done proportionately well in life and maintained the decent respect of thoughtful people and escaped most of the drudgery of fulfilling their duty and obligation to God and man. Men actively and passively resist life's responsibilities and burdens. Some may not seek to oppose or remove these obligations in active warfare, but failing to recognize them, and indifferent toward them, they passively resist their call; while there are others who aggressively undertake to overthrow and forever silence the voice of the Church, home and State, calling them to life's great problems.

Particularly do we observe the tendency of youth to escape the serious things of life. These conditions, which we believe are true, are causes for much concern. Dante declared that Italy in his day had inherited all the excellence of Roman law since the days of Justinian; but that the country was going to the dogs because the people had lost a national ideal and the spirit of individual responsibility. How unfrequent it is that

we find a young man or a young woman whose mind is lit by the visions of life's possibilities and whose very being quivers with an ambition and determination to enter into life's meaning, confront the real problems of a useful career and win out. From the pulpit, the school platform, and the home may we observe this lack of ambition, this desire for success by the easiest and shortest methods and contentment with a mere existence. Are we to confess that the American youth would exchange his birthright of a noble heritage for a mess of pottage? I believe there is a need of a gospel of personal responsibility. To open, or to leave open, the door of escape is to make cowards and criminals. We need to feel that we are responsible for the use of our time and opportunities, for our intellectual and soul growth, companions and friends, our influence and our destiny.

Some men look to the Church to save their souls and to see them through—the Church can only be a help. Some look to the State to educate them, cure their ills, and, if necessary, support them. Some look to the crowd for protection. They feel safe in a crowd. They substitute the crowd conscience for the individual conscience. The crowd always kills the sense of individual fears, weakness, and needs. Some drown life's possible futures in fatalism. No man is ever the victim of his conditions. If that were so, you would have to reverse history and rewrite the biographies of the great. Those whom we call earth's great men came to their achievements by overcoming the hardest circumstances. It is true that man's limitations become man's opportunities. O man, be a hero in the strife. No life is worth while that seeks the way of escape. Better to die a martyr than to escape duty; better to fail with a good conscience than succeed with a conscience that won't forget; better to die early, bruised upon the battlefield, than to die late in sensual ease with no great work undertaken. A life can be of no value which does not pay all its debts on every plane of existence. No character is a good investment which does not make a contribution to the intellectual, social, and religious life of its generation.

II. Those Who Live to Acquire. This is a much worthier purpose than that of escape. To acquire means to attain, the cost of time and energy and effort, a spirit of endeavor. There is a hopeful outlook for one who seeks to acquire. Standing still is always more critical than moving when intentions are good. Shakespeare says—

"Assume a virtue, if you have it not,

For use can change the stamp of nature."

To acquire is always laudable. Intellectual acquirement is a good thing. The student acquiring a knowledge of mathematics, history, and science is laying a foundation and supplying himself with tools for a mighty structure. To acquire a knowledge of the world's history, to live in many centuries, and to be familiar with races and changes of the past, makes one's thought and sympathy worldwide. To acquire a knowledge of philosophy, the best literature, and poetry vastly enriches a life. To know something of the stars and the earth is "to think God's thoughts after Him." The acquirement of wealth is not to be discredited. Wealth is never a curse if honestly acquired and rightly used. The achievement of success and fame may be worthy. A noble ambition has brought many a genius from obscurity to fame. One who selfishly seeks fame never finds it; he may get position, but not fame. The famous of earth are those who forget themselves into immortality.

But spiritual acquirements are the highest achievements of man. Greatness of mind is good, but greatness of heart and conscience are more. Spiritual attainments are never to be considered second place. "Whatsoever is pure and honorable and of good report, etc., think on these things." The Christian's privilege is the "fullness of the stature in Christ Jesus." The courage of a Daniel, the vision of an Isaiah, the aspirations of a Jacob, the optimism of a Joseph, the

patience of a Job, the generosity of a Jonathan, the devotion of a Paul, the tenderness of a John, the boldness of a Peter, the assurance of a Thomas, the joy of a Mary, are the possible achievements of all. "Giving all diligence, add to your faith virtue, and to virtue knowledge, and to knowledge temperance, and to temperance patience, and to patience godliness, and to godliness brotherly kindness, and to brotherly kindness love."

III. Those who live to Manifest. To escape is cowardice; to acquire is worthy; to manifest is man's highest privilege. For some to live is pleasure, or money, or self, or nothing in particular. For some to live is an opinion, an idea, the defense of a cause, or a profession. For Newton or Darwin to live was science; for Raphael to live was art; for Wagner and Beethoven to live was music; for Tennyson and Lanier to live was poetry; for Wesley and Brooks to live was to preach; but for Paul to live was Christ. "To me life is Christ," says Paul. Does it mean for you to live that Christ is manifested? To manifest is to make clear and evident, to lay open to view what is hidden, to display, to exhibit or to reflect the Christly character. The leaf of the branch is a manifestation of the tree. The star manifests the glory of a sun. Words make clear our thoughts, and deeds our motives. "Ye are the light of the world." Can that be literally true? The Christian is the only light in the world of morals. The best exposition of the Beatitudes is a life; the best sermon on love is a loving deed; the best way to preach forgiveness is to forgive.

To manifest Christ is to make evident the power of his redeeming love, to have an experience of sins forgiven, to know the transforming powers of the heavenly Alchemist. We have seen the physician and have been healed, and are ready to tell the world what the Lord hath done. Such an experience makes all of us heralds of an optimistic gospel, a mighty passion, and a victorious faith. To manifest Christ is to serve. I like the gospel I have heard more often than I do now: "We know we have passed from death unto life because we love the brethren."

No Christian liveth unto himself; selfishness never manifests a Christ. Our service often begins and ends in self; our consideration of others is dragged at the chariot wheels of self, and never extends beyond the circumference of our own interests. To serve often means a sacrifice, and the service that is done without complaint is a manifestation of our Lord's suffering. Service often means to suffer the loneliness of the few in the ranks, inconvenience, opposition, and self-denial. But by service many have believed in Christianity before they have believed in Christ. To manifest Christ he must abide within. Religion is both exclusive and inclusive. We may exclude much that is evil and abstain from things that the world would call unprofessional, yet include so little of his grace, peace, purity and tenderness as to fail to manifest the Christ. The Christ abiding within enables us to manifest a courage, a faith, a peaceful assurance that the world cannot possess. John Wesley on board a vessel in a storm at sea, when all were in confusion and in hysteric fear, noticed a few Moravians reading and praying apparently undisturbed by the storm without. He remarked that they had something he had not. May it always be true of Methodists and all the professed disciples of the Christ, that they have something that the world has not.

The lives that have made the greatest contributions have been those that have manifested the highest elements of Christly living. Returning from an auditorium the other day, where I had listened to one of America's great men, I heard a gentleman remark to his companion: "He is just a man, like you and me. There is no difference in men. He has had chances that you and I have not." "No difference in men! Just a man!" Yes, just a man, but what a difference in men? Any difference in Paul and Felix, or John and Judas, Bob Ingersoll and Moody, the real statesman and a cheap politician, an unright citizen and a debauchee, the butterfly social debutante

and cultured woman with common sense in her head and the grace of God in her heart? We are all "just men;" but what a difference in their characters, in the good they do, and the Christ-likeness their lives reflect. What a privilege it is for every Christian to manifest Christ in the home, in the shop, in public, and in private! How much easier it would be for the Church to do its work, if every Christian could say with Paul, "To me life is Christ!" For me to live is—What?—

"I live to learn their story
Who suffered for my sake,
To emulate their glory
And follow in their wake;
Bards, martyrs, patriots, and sages,
The noble of all the ages,
Whose deeds crown history's pages
And time's great volume make.

"I live to hold communion
With all that is divine,
To feel that there is union
'Twixt nature's heart and mine;
To profit by affliction,
Read truth from fields of fiction,
Grow wise from conviction,
Following God's design.

"I live for those who love me,
For those who know me true,
For the heaven that smiles above me,
And awaits my spirit, too;
For the wrongs that need resistance,
For the cause that needs assistance,
For the future in the distance,
And the good that I can do."

PACIFIC CONFERENCE.

The Pacific Conference met in its 62nd session in Bakersfield, Cal., Wednesday morning, Oct. 9th, and adjourned with the reading of the appointments on Sunday evening, the 13th. Bishop Waterhouse presided. Wm. Acton, the very efficient Secretary for a number of years, declined re-election, and L. S. Shearer was chosen to succeed him, but Brother Acton was pressed into service as one of the assistant Secretaries.

Bakersfield is at the extreme southern end of the Conference. Some of the members had to travel more than 500 miles, a round trip of 1000 miles, yet absentees were but little more numerous than usual, especially clerical members. Somehow our preachers will contrive to get to Conference, a number of them accompanied by their wives, no matter how hard they may have fared during the year.

This did not break the line of really "pacific" Conferences, which has already extended over a number of years, dating back to the time when the evangelist and holiness question (it was one question with us) was agitated in an unholy manner. Good feeling prevails among all the preachers. This should not be wondered at. How can it be otherwise among the children of the God of peace and love!

This was Bishop Waterhouse's third term as president of this Conference. No objections are offered to "third-termers" among us. We rather like the idea of a third term, and even a fourth, when the "termers" are as brotherly as is Bishop Waterhouse and some of his predecessors. The longer they stay with us, the more fully do they become one of us. They invariably fall in love with this great section, and appreciate the importance of our work here. It is only the single-termers who speak disparagingly of us.

Upon the whole, "We had a good year, Bishop." The net gain in membership was about 300. Finances were practically as a year ago. Several glorious revivals were reported. The preachers were all found "blameless in life and official administration," save N. F. Hoffpauer, who declined to go to his work. His name was referred to a committee. It was found that he had joined the M. E. Church, and his name was merely stricken from the roll, though not without censure.

Our big Church Extension Society Secretary, Dr. W. F. McMurry, Dr. John M. Moore, Missionary Secretary, Dr. Gross Alexander, our great Review editor, and W. C. Everett, of the Dallas Publishing House, were in attendance, and contributed not a little to the interest of the Conference by their sermons and addresses. Dr. Alexander was especially in favor, and was drawn upon liberally. He gave Bible studies daily, and even twice a day, besides preaching some splendid gospel sermons. He succeeded in enrolling all the preachers as subscribers to the Review.

No changes were made in the leading appointments, save that S. W. Walker, D. D., succeeds Mark Hodgson as presiding elder of the San Francisco District, and is succeeded by him as pastor at San Jose, each having completed his term of four years. Under missionary rule, J. A. B. Fry goes to Berkeley for the seventh year.

The next session of the Conference is to be held at Hollister.
W. P. ANDREWS,
San Francisco.

DR. STEEL ON THE WOMAN'S RIGHTS QUESTION.

By H. Walter Featherstun, D. D.

Dr. S. A. Steel denounces Woman's Suffrage as a "pestilent heresy," and again as "an abomination of abominations;" and declares it to be "the greatest menace to what is left us of our Protestant home." As there is no logic in invective, I seek in vain for some sane reason for these strong words of the Doctor's and about the only argument I see is really no argument at all. He tells us that Henry Ward Beecher believed in it. "What proves too much proves nothing." Dr. Steel ought to know this axiom of logic. Henry Ward believed in the Divinity of Christ; did that fact discount the grand truth? Saloon-keepers often accept every doctrine of Christianity as true; does their testimony to its truth discount Christianity?

The Doctor connects Woman's Suffrage with Negro Suffrage; I thought we opposed Negro Suffrage because of the Negro's ignorance. Is Woman Suffrage to be opposed for the same reason? What relation can the Doctor find between them? Once in a springtime a comet appeared and the corn grew very high. Ignorant farmers said that the comet made the corn grow high; did it indeed? Beecher favored Woman Suffrage and Negro equality; therefore the Doctor infers that they are related. The Doctor's inferences are as far afield as his sneer about "The Reign of the Petticoat" is uncalled for. The Doctor's fiery invective and ribald rhetoric will not decide this question.

The Doctor does not say but intimates that suffrage will unsex or de-womanize our wives and daughters. Such declarations are the trite old objections against it which I first heard forty years ago. It is time that somebody was trying to prove it. Statement is not proof. I deny the statement and demand proof. Some of the most unwomanly women I ever saw were not suffragists. A gentler, lovelier, more womanly woman never graced an American home than Frances Willard, an arch-suffragist of America; and Dr. Steel can name no living women more truly womanly than a long list of living suffragists that I can give him.

I have heard these prophecies of ill to come with Woman Suffrage; but I have never heard one word of proof to support the lugubrious forecasts. I am anxiously waiting to hear some proof.

Dr. Steel has lost sight of the fact that Prof. Arch Trawick and Sister Arch Trawick have just as much right to their opinions about Woman's Suffrage as has Dr. S. A. Steel; and have also as much right to send out from their home or office tracts in favor of it as has Dr. Steele to deliver his lecture entitled "The Reign of the Petticoat," or his threatened sermon against Woman Suffrage. If Brother and Sister Trawick are at fault, Dr. Steel is more at fault, for he delivers his sermon, if not his lecture, in Methodist churches. If the propaganda from our Nashville

friends is a political impropriety, so also, and more so, is Dr. Steel's campaign against it. Strange, the Doctor did not see this!

If Dr. Steel wishes to stomp Southern Methodism in his hope to kill suffrage sentiment, let him do it. I do not think that any of the Woman Suffrage advocates will think of forbidding him. It is to be hoped that his sermon and lecture will contain a little logic—his article under review has none. Sometimes a great and noble cause like this gains largely by the opposition of inconsiderate foes. Let the Doctor preach his anti-suffrage politics if he wishes, and sneer in his lecture at women's apparel and ambitions, woman's love of humanity and her efforts to help—and let him write. So will we write and speak for the cause he foresees will win.

A MOST IMPORTANT MATTER.

To the Methodists of Louisiana and Friends of Mansfield Female College Generally:

Our church in Mansfield still owns the old church house and the lot upon which it stands, and by which it is surrounded. The old house of worship could be utilized by Mansfield College to good advantage, but the lot is almost absolutely necessary to the institution for a campus. If this old church property went into private hands for residence or business purposes it would do incalculable damage to our Conference school.

The old church property is valued at \$2500 or \$3000. At the dedication of the new church five years ago it was valued at \$1500, which was considered a low valuation even at that time. The local church, rather than alienate the property and damage the College, is willing to accept \$1000 for it and thus make a donation of \$1500 or \$2000, and I feel safe in saying that if our church were out of debt the members would be willing to give the property to the College outright. The church has raised nearly \$3000 on its indebtedness in cash this year and still owes about \$4000.

On the other hand, while the College to-day has the brightest outlook it has ever had, it has not a dollar it can put into this almost indispensable property. If it should continue to prosper as we hope and believe it will, all of its possible resources, and more, will be needed to make absolutely necessary improvements.

In view of these circumstances, it seemed to me that I ought easily to find one hundred Methodists and friends of Mansfield College who would give \$10 or more each to meet the liberal offer of our local church, and thus forever secure the property in question for the College.

Will the reader not be one of these? Write me that you will and that you will remit the amount whenever you are notified that a sufficient amount has been subscribed. You will render a distinct service to the cause of Christian education by so doing.

THOMAS H. MORRIS,
Pastor, First Methodist of Mansfield, La.

THE SUGGESTION ENDORSED.

We heartily endorse the appeal of Brother Morris made above. We believe that the church at Mansfield has done all that can reasonably be expected of it under all of the circumstances, and we hope that Methodists of Louisiana, generally, and the friends of Mansfield College, particularly, will respond to this appeal, and be as liberal as possible.

Signed by: J. L. P. Sheppard, Paul M. Brown, presiding elder; R. E. Bobbitt, president, Mansfield College; D. G. Petty, president, Board of Trustees of Mansfield College.

Southern Methodism is making phenomenal progress in and around Birmingham, Ala. Four new churches are nearing completion, the combined cost of which will be \$200,000. They are as follows: East Lake, \$15,000; Woodlawn, \$50,000; Ensley, \$60,000; Bessemer, \$100,000.

Church News

Bishop D. H. Moore, of the Methodist Episcopal Church, attended the recent session of the Tennessee Conference of the Church, South, and made an interesting address.

The pastors of our three leading churches in Nashville have been returned for another year, viz: Dr. J. S. French to McKendree, Dr. G. H. Detwiler to West End, and Dr. W. B. Ricks to Tulip Street.

The gifts of the women of the M. E. Church to foreign missions for their last fiscal year footed up the sum of \$837,224. The annual meeting of the Foreign Department was held in Baltimore, Md., last week.

Governor Woodrow Wilson delivered the principal address at the two-hundredth anniversary of the First Presbyterian Church, of Trenton, N. J., on October 23. He spoke on the value of the Church to society.

It is stated that ten preachers have died in the North Georgia Conference this year. But this is probably not a larger mortality rate than that of some of the other Conferences, since this body has more than 117,000 members.

The Federal Council of the Churches of Christ in America will hold its second quadrennial session in Chicago, December 4-10, 1912. Thirty-two denominations are represented in this organization. Its president is Bishop E. R. Hendrix, of Kansas City, Mo.

Zion's Herald says: "Hon. Eugene W. Chafin, the nominee for President on the Prohibition ticket, is a member of the Methodist Episcopal Church, and has been president of the Wisconsin State Epworth League. He is a man of fine personal traits of character."

A contemporary calls attention to the fact that next Easter will be the earliest that we have had in many years, and the earliest that we will have for several decades. It will be on March 23. "Easter is always the first Sunday after the full moon upon, or next after, March 21."

Bethel Church, of Charleston, S. C., of which Dr. Watson B. Duncan is pastor, has begun the erection of a Sunday school building to cost \$23,000. It said that when this structure is finished the facilities afforded for Sunday school work will scarcely be surpassed anywhere in the South.

It is said that Dr. R. N. Price and Dr. David Sulins have both been members of the Holston Conference for sixty-two years, and that both were present at the late session of that body at Abingdon, Va. The Holston country has long seemed to possess more than its share of grand old men.

The Wesleyan Christian Advocate states that Dr. Julius Magath, who is maintained in the field by our Church as a missionary to the Hebrews, has been working in the city of Baltimore during the month of October. Dr. Magath's headquarters are in Atlanta, where he is most highly esteemed. He represents a great cause, and should be remembered by our people in their prayers.

Dr. W. E. Thompson, who formerly served the First Methodist Churches of Little Rock and Memphis, and who last year was stationed at Centenary Church, Chattanooga, has been transferred to the South Carolina Conference. Dr. Thompson is one of the most brilliant and forceful speakers in the connection. The "grape-vine news" is that he will probably be stationed in Charleston.

The New Mexico Conference of our Church reported at its recent session a net gain of 677

members. The numerical strength of the Church within its bounds is 7198. We notice in the list of appointments the name of E. D. Lewis, who was assigned to Sierra Blanca and Clint, in the El Paso District. Brother Lewis was formerly a member of the North Mississippi Conference and later of the Tennessee Conference. He is a graduate of Millsaps College.

The movement to increase the endowment of Chattanooga University (Methodist Episcopal) by a half-million dollars seems to be progressing favorably. Dr. J. H. Race, the president, announced a few days since that \$200,000 had been raised locally, and that prior to that \$204,000 had been secured. The General Board of Education (Rockefeller) has promised \$150,000 to this institution on certain terms, which apparently will be promptly met.

According to report, Dr. George S. Sexton lacks but little of having secured in cash and pledges the amount necessary to insure the construction of the Representative Southern Methodist Church in Washington City, for which he has been so industriously working for the past two or three years. Let our laymen generously lend him a helping hand, now that the end of this enterprise is in sight, and make the close of the campaign easy for him. This movement is one of great importance, and its successful culmination will mean much to our Church in the future. Persons desiring to contribute may remit to Dr. W. F. McMurry, Louisville, Ky.

Rev. R. A. Burroughs, at present the presiding elder of the Brenham District of the Texas Conference, has been elected superintendent of the Methodist Orphanage at Waco, to succeed Dr. J. H. McLean, and will take charge on December 1. This is a great institution, and the position to which Brother Burroughs has been called is one of large responsibility. Referring to his election, the Texas Christian Advocate says: "He is one of the strong and successful men of his Conference, and he has the qualifications for the new field assigned him. He is full of energy, has a clear head, a kind heart, and is a patient master of details. We bespeak for him a wide-open door, and we have no doubt but that he will meet with a hearty welcome and prove a competent man for this responsible place."

THE MISSISSIPPI PROHIBITION CONFERENCE

The State Prohibition Conference was held, as advertised, in a tent within the Fair Grounds at Jackson, on October 24th. Captain W. T. Ratliff, the chairman of the Anti-Saloon League Board, called the convention to order. Rev. Wm. King, of Jackson, led in prayer. Captain Ratliff was asked to furnish the press with a copy of his address by the unanimous vote of the conference. Hon. T. H. Barrett, Circuit Judge, Gulfport, delivered a stirring address lasting one hour. The conference asked that his address be printed by the League. Hon. Hooper Alexander, of Atlanta, made an address on Law Enforcement. Hon. T. M. Evans, Rev. W. H. Saunders and others spoke.

The Conference appointed the following committee on resolutions:

T. M. Evans, Chairman; R. A. Cody, James Hand, J. O. Askew, C. M. O'Neal, J. C. Ballinger, W. D. Hawkins, L. A. Duncan, D. G. McLaurin, T. J. Shipman, H. Lipscomb, W. H. Laprade.

The committee made a strong report which was adopted with enthusiasm. It recommended that the rural districts be organized and that speakers visit the country churches for the benefit of the young as well as the old; that the book, "Destroying the Destroyer" be commended to the public and its circulation as rapidly as possible pushed by prohibitionists over the State; that the Board of Supervisors and City Alderman be requested to appropriate funds from liquor fines to convict illegal liquor sellers; that citizens

living in communities where officers connive, or are in league, with liquor sellers be urged to organize and compel the enforcement of law, or compel those officers to vacate their offices; newspapers in Mississippi were praised for refusing liquor advertisements, and good prohibitionists were asked to consider the advisability of refusing to permit to come into their homes papers published in this State carrying liquor advertisements, and thereby counteracting the teachings of the home. Gov. Brewer was praised for his stand in ordering certain officers to close places selling liquor of any sort, upon penalty of removal if he has the power.

At 8 p. m. Hon. Hooper Alexander and Rev. Dr. G. W. Young of Atlanta spoke an hour each. The large audience in the tent and those outside enjoyed these speeches immensely. They were immense. The superintendent of the League stated that he was highly pleased with the day's conference. The men and women who attended from over the State were as brave, he said, as ever drove an enemy from the field. Great results will come from the conference. It was made clear that it is the duty of committees appointed to aid in every way possible in the enforcement of the law, and urge Boards of Aldermen and Supervisors to act. The Conference was a great success.

A MISSISSIPPIAN.

RECEIPTS FROM WORK DAY.

Dear Dr. Meek: Will you kindly mention that our receipts from "Work Day" amount to \$2,000 to date, and the receipts are still coming in. We hope that the amount will reach \$5,000 by the close of the Conference year. Please urge the preachers and other parties who have funds for the Orphanage to send them in as soon as possible, as we desire to settle one of the notes which will fall due soon. Let those who have not taken the collection yet, please do so at once, so that our cause may not suffer from lack of funds this year. Thanking you, I am cordially yours,

ROBT. W. VAUGHAN,
Superintendent.

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R. E. BOBBITT, Pres.

Secular News and Comment

By Rev. A. J. Gearheard.

There are now 1,742,487 Italians in the United States, and more than 2,000,000 in South America. It is claimed that they send to Italy out of this country and South America more than \$100,000,000 annually.

French, next to English, is the most popular language in the world. It has gained over English in Germany, but has lost in Italy, where the German language is becoming quite popular. The French language is yet the most popular language of so-called society.

Jennings, La., was recently chosen as the parish seat of Jefferson Davis Parish. The citizens of Jennings were most active in the fight to make four parishes out of Calcasieu Parish, and it seems only proper that that town should reap some of the benefits of the division.

Dr. Robert Ellis Thompson, president of the Boys' Central High School of Philadelphia, has started a crusade in favor of a federal law requiring all marriage licences to be issued six months in advance of marriage. He believes that this plan would put an end to hasty marriages.

Booker T. Washington has recently published a book entitled "The Man Farthest Down; The Struggle of the European Tollers." In this book he states that he has been through the slums of many large cities of both America and Europe and finds that the Negro is better off than the races of Europe occupying similar social standing.

Hon. Elihu Root has accepted the honorary presidency of the recently organized American Institute of International Law located at Washington, D. C. The object of the Institute is to codify international laws and to secure the enactment of proper laws to govern the relations of the Pan-American Union with the United States.

It is now thought by leading doctors that infantile paralysis is a disease of the upper part of the lungs, and that its spread is caused by bacteria leaving the upper respiratory passage of the victim and being carried in the air to others. This theory has not been accepted as final, but has received favorable consideration by leading specialists the world over.

An inventor in England has devised a bank-note that speaks. One end of the note is so stamped as to give utterance to a key phrase when placed in a phonograph. It is the opinion of the inventor that his device will lessen the annual loss caused by counterfeiters. It seems to us that it will be just as easy for the counterfeiters to meet the new requirement as it is to imitate the present form of bank-notes.

There is a famine camp near Dresden, Germany, where stout people are made thin. The diet prescribed there is composed mostly of cherries, grapes, coffee, bread, lemonade, two small slices of meat daily, lettuce, and fruit marmalade. Milk and nuts are rarely ever allowed to be eaten. News reports claim that the "camp" is very successful in its method of treatment, and strictly enforces absolute temperance upon all its patients.

Liverpool, England, has, for the last ten years, demolished every dwelling house that its health authorities declared unsanitary and dangerous to the welfare of the town. It has, out of the public funds, rebuilt each house according to the latest sanitary patterns, and the death rate has fallen off by more than half and there is an average of but 1.9 cases of consumption annually to every 1000 population. Such a course would

be expensive for most cities, but Liverpool is rated as the richest municipality in the world.

Recent investigations by some of the most eminent etiological experts of the world have gone a long way towards proving that the use of corn meal has nothing to do with causing pellagra. The disease is now thought to be due to the bite of a certain kind of small fly which is found along water courses and in the marshes. A recent report to the effect that cotton seed oil is a pellagra medium has been authoritatively denied by Dr. Harvey N. Wiley, who is among the greatest pure food authorities in America.

At Jeannette, Pa., the School Board has forbidden the teachers to dance on any night during the school week, and has attempted to make it very difficult for them to dance at all. The secular press generally has condemned the school board. We are not surprised at this. But in view of the fact that a recent report stated that detectives who have been investigating the methods of white slave traffickers found that dance halls, both public and private, are infested by these social leeches, it seems to us that the School Board has acted wisely.

FUND FOR PREACHERS IN THE FLOODED DISTRICTS.

Previously acknowledged	\$ 968.22
Less amount reported through error as coming from H. J. Boltz, Grand Cane, La.	10.00
	\$958.22
Box 65 Hamilton, Va.	2.00
A. M. Freeman, Florence, Ala.	2.00
R. S. Walton, Kentwood, La.	4.00
Georgia Evie Wade, Louisville, Ky.	10.00
C. Fred Blackburn, Miami, Fla.	5.00
W. B. Thomson, New Orleans, La.	10.00
J. M. Dieffenwirth, Sutherland, Fla.	25.00
J. W. Faulk, Oaknola, La.	5.25
W. P. Johnston, Sheffield, Ala.	5.00
A. S. J. Neill, Lake Arthur, La.	20.00
L. E. Crooks, Ringgold, La.	6.75
Board of Missions, Nashville, Tenn.	169.83
A. S. Lutz, Homer, La.	53.25
	\$1,275.90

Respectfully submitted,

S. H. MEYER,

Treas. Board of Missions, Louisiana Annual Conference.
N. O. Oct. 25th, 1912.

THE SUPERANNUATES.

By Rev. K. W. Dodson.

The superannuate preacher is one who is worn-out in the itinerant service; in other words, he has worn out in the service of his Church.

There was once an active and strong young man who, with his wife and children, went into a new country and built there a new home, clearing the forest, tolling from daybreak till dark—sometimes rising a great while before day and toiling far into the night. At last there stood a beautiful home, surrounded with shady oaks and spreading elms. Rose bushes and other flowers bloomed about the yard and mingled their fragrance upon the still air of eventide. In the rear of the home was a barn, filled with grain and hay. Yonder to the left, on the hillside, was the orchard, where the peach and apple trees flowered and the plum and cherry trees promised abundance from branch and bow. On an arbor hard by stood a luxuriant vine, forecasting clusters of luscious purple fruit. To the right, in a fertile valley, were hundreds of acres under cultivation, growing corn, wheat, oats, potatoes, and hay. In fact, plenty was the promise on every hand. His herds of cattle and horses, sheep and hogs grazed upon verdant pastures. His children were now grown and seemingly happy.

But the once young man was now old. The once erect body was stooped. The elastic step, once quick and confident, had grown slow and uncertain. The cane became a necessity in giv-

ing confidence and preserving his equilibrium. His remaining joy and comfort was in his children—he loved them.

One day this venerable pioneer announced to those dear to him that it was his desire to turn over to them the material fruits of his life's work; whereupon a meeting was called, attended by all of his beneficiaries, who proceeded to reorganize the work for the future, with a view to carrying on the development of their great legacy. Among the resolutions they adopted was one which declared: "You must superannuate. The world is moving. The demand is for young men. We cannot longer abide your slow motion."

The old man wept, but he retired. The young men, his sons and sons-in-law, took charge. Of course it was agreed under the new conditions that the old man should be cared for; and accordingly he was given a cabin apart from the home he had built in which to spend the remaining days of his now weary life. A small allowance was made for his subsistence. Few callers knocked at the old man's door. He was soon forgotten. The callers rang the bell at the front door of the big house. In loneliness he spent his last years.

You may contend that this picture is overdrawn—and maybe it is—but whether it can be applied fully to our subject or not, I trust that it will make us think of these old men, these old "soldiers of the Cross." Those who are now on the superannuate list were once young men. Most of them were pioneer circuit riders with large circuits. Some of them can tell you how they threaded their way through dismal swamps and forests, their only guide being a deer trail, crossing swollen streams without boat or bridge, weary with hard travel, yet preaching in homes, brush arbors, schoolhouses, anywhere and everywhere they could gather a congregation. They had the one theme, "personal salvation." They had an object as well as a subject. That object was the salvation of souls. Each one of them seemed to feel, "woe is me if I preach not the gospel." They sang—

"O that the world might taste and see
The riches of his grace;
The arms of love that compass me
Would all mankind embrace."

Their sermons produced conviction. It is told that an old Scotch lady, going away from church met a late arrival who exclaimed: "What, is the sermon done? "Na, na," was the retiring lady's reply, "The sermon is said—it is yet to be done."

They prayed for each other, assisted each other in their revivals, and as they gathered at Annual Conference, they rejoiced to see each other and sang—

"And are we yet alive
And see each other's face?
Glory and praise to Jesus give
For his redeeming grace."

They did much to establish the family altars where you and I used to kneel with father and mother. They sowed the seeds which produced the present conditions, which gave us the churches now dotting our land, many of which are furnished with costly, comfortable pews, carpeted floors and pipe organs. They have turned things over to us. We voted for them to retire; they wept as they dropped out. But they are still praying for the Church they love and for us. What are we doing for them? We give them to live on, from \$15 to \$25 per month. They are compelled to go to the little house. Few knock at the door. A lawyer who has done work equal to theirs, at the age when most of them retire sits at the head of the firm, owning bank stock, houses and lands. The physician (as are most men in other callings) upon passing the zenith of life is honored for his knowledge and experience.

Brethren, I do not pose as one who has done his full duty by these heroes. No; I am as guilty as any of you. But let us think, pray, and work, that the collections may be in full.

New Iberia, La.

TWO GREAT TENNESSEANS.

(One of the most brilliant addresses at the recent Centennial Celebration of the Tennessee Conference, held in McKendree Church, Nashville, was delivered by Judge J. M. Anderson, a leading lawyer of that city. In the course of his able utterance, Judge Anderson paid beautiful tributes to many of the distinguished Methodist ministers who figured in the history of our Church in Tennessee in the days ago. Two of these—Dr. J. D. Barbee and Dr. John B. McFerrin—were so well known in this section that we reproduce the passages relating to them, feeling assured that they will prove of interest to many of our readers. Dr. Anderson's address was published in full in the Nashville Banner of October 9.)

The peer of all the rest, there is another who has but recently been called from our midst. There is scarcely one of you present who did not know him personally. He was indeed a Prince of Israel. For four years I sat in those pews out there and heard him from this pulpit preach the gospel of Jesus Christ with a force and power and a grace I have never heard any man excel. His life was as pure as the religion he professed, an open book without a soiled page within its folds.

Why it was that in the evening of his life, after such a long and honorable career, he should have been made the victim of misunderstanding and of misrepresentations, unless it be that he like the prophets of old was required, for your benefit and mine, to make proof of his love and faith, I will never understand. In the darkest hours that gathered about his devoted head his faith never wavered, his love never waned, but sustained by the consciousness of his own integrity, he walked with uplifted head and unashamed in the presence of all mankind and humbled himself to none, save God. I never hear his name but I am reminded of those beautiful lines of Goldsmith:

"Like some tall cliff that lifts its awful form,
Swells from the vale and midway leaves the storm,
Though round its breast the rolling clouds may spread

Eternal sunshine settles on its head."

Let no man who would be loyal to the truth of history undertake to list the heroes of Methodism and fail to write high among the rest the name of James D. Barbee.

Since I have stood in this holy place, recollections of yet another have crowded thick and fast upon me.

When I knew him he was an old man; his form, once straight, was bent; his step, once firm, was feeble, and his eyes, once bright, were dim; but that bent form was of heroic mold; in his shambling step I could catch the echo of a giant's tread, and in his dim eye I saw reflected the fire of an heroic spirit. When he was a boy eighteen years of age he dedicated himself and all he had and all he ever expected to acquire, to the service of his God. For sixty-two long years he kept his boyhood vow, and during all that time no duty that was placed upon him was too dangerous for him to undertake; no task too unpleasant for him to perform; no hardship too great for him to endure. No man was so humble as to be beyond the pale of his sympathy, or so exalted that he dare not maintain his integrity before him.

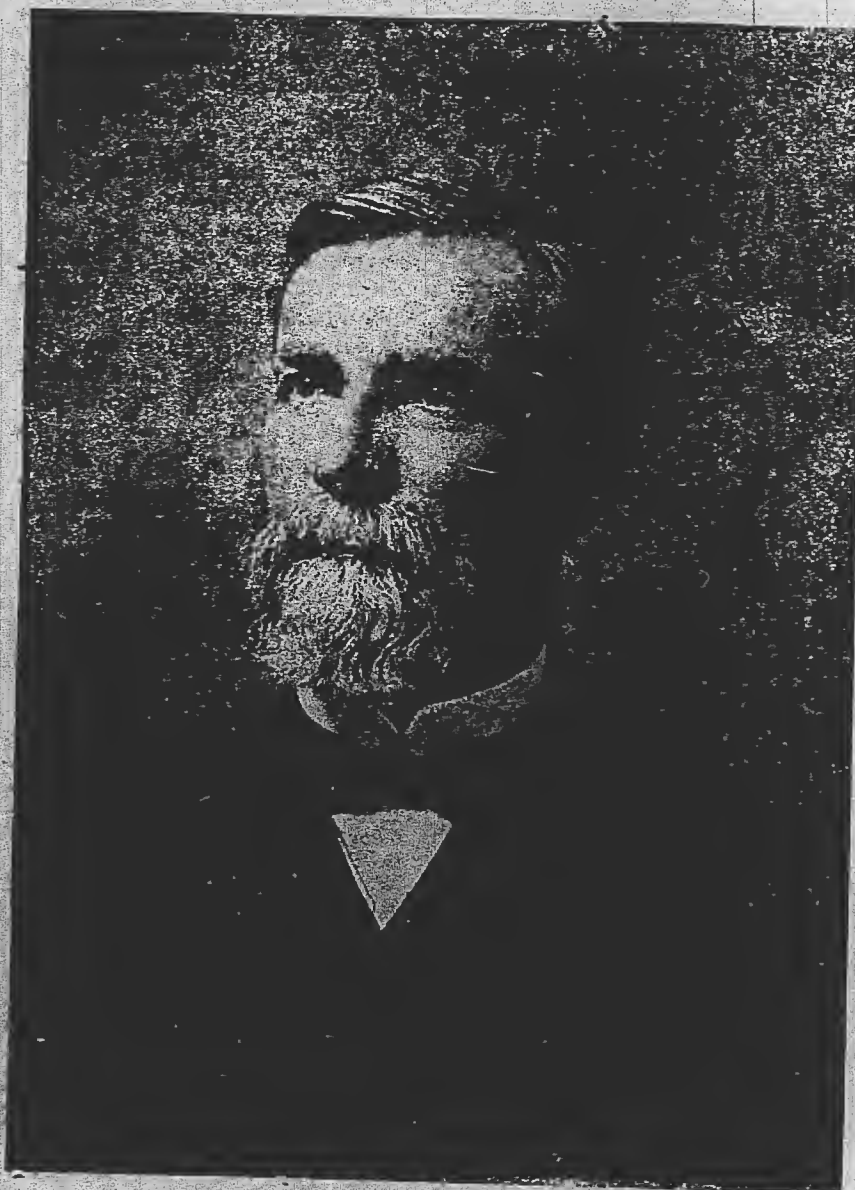
He was justly styled 'the Great Commoner.' The people believed in him, and where he led they followed. No man in the Church or out of it knew more people or was personally known to more people than he, and no man exerted a wider influence for good.

His life and his labors and the record that he made are familiar to you all. In this presence and on this occasion it would be strained and mocked modesty that would prompt me not to mention the name of John B. McFerrin among the heroes of Methodism. As in his life, so in his triumphant death, he made full proof of his ministry, and of his faith in the power and mercy of God; and Methodism has no richer legacy than the record of long and faithful service that he laid upon its altar.

A TWENTY-FIVE THOUSAND DOLLAR MEMORIAL TO BISHOP CHARLES B. GALLOWAY.

The Board in charge of the Conference Endowment Fund and the Joint Board of Finance of the Mississippi Conference have joined hands to raise \$25,000 as a memorial to the late Bishop Charles B. Galloway. The movement has been

we are sure, when an appeal is made for our own people, and especially for the men who have every claim upon us which can be established by SERVICE, BY LABOR, AND BY LOVE, we shall get a hearty response.



THE LATE CHARLES B. GALLOWAY.

inaugurated by the Joint Board of Finance preparing a program and contribution envelopes to be used on the first Sunday in November in memory of Mississippi's great Bishop. They ask the Sunday schools of the Conference this year for \$1500 as the beginning of this fund.

The Mississippi Conference Sunday schools contributed a goodly sum for the purpose of endowing a chair in the Biblical Department of Vanderbilt University. Then an appeal was made to our Sunday schools by a number of Methodist laymen and preachers in the interest of the Southern Assembly near Waynesville, N. C. This appeal for an institution which, though fostering the work of Methodism, is private property, was met by our Sunday schools with a liberal response. Now,

REV. THOMAS J. UPTON.

Rev. Thomas J. Upton, a superannuated member of the Louisiana Annual Conference, died at the home of his son-in-law, Mr. W. H. Burnett, at Minden, La., on Oct. 17, 1912. His funeral was conducted the following day by the writer, assisted by the Baptist and Presbyterian pastors at Minden. The remains were taken to Gibsland, where Rev. R. W. Tucker, Presiding Elder of the Ruston District, officiated at the interment.

Brother Upton was born in Marion County, Ga., in 1830. He joined the Church when very young; was called to preach the gospel and began active service in 1856; and served as an itinerant preacher until he was given the superannuate re-

An endowment of \$25,000 would not only honor the greatest Southerner of the nineteenth century, but would help our superannuate preachers, bringing up the endowment fund almost to \$50,000. Upon that six superannuate preachers could be kept at \$500 annually. There are now fifteen superannuate preachers who receive from the Board \$275 annually. The time is now upon us when we ought to make the retiring assessment \$500. We can do it if we will. Now, let us all say WE WILL DO IT, FOR WE CAN!

In conclusion, we appeal for a great collection on the first Sunday in November.

Yours Faithfully,

J. M. MORSE, President.

NOLAN B. HARMON, Secretary.

lation at the Annual Conference held in Shreveport in 1893.

In 1849 he was married to Miss Elizabeth Wheelless, who preceded him to the grave a number of years. Since the death of his wife, Brother Upton had lived with his sons and daughters. He was visiting his daughter, Mrs. Burnett, when stricken with his last illness. Numbers of his friends called to see him, and all beheld a rare exhibition of unshaken faith in God. The presence of a friend seemed to rouse him from stupor, and he would begin at once to quote his favorite hymns, sometimes to sing them, and to pray and to testify to the goodness of God. He loved the members of the Louisiana Conference, and in his old age was often touched to tears by the evidences of their love and reverence for him.

E. K. MEANS.

The Home Circle

LITTLE BROWN HANDS.

By Mary H. Krout.

(The following poem, written by Mary H. Krout, of Crawfordsville, Ind., a few years ago, when its author was in her thirteenth year, is one of the most beautiful and expressive ever penned in the English language, and should find a place throughout the length and breadth of America wherever the dignity of labor is recognized).

They drive home the cows from the pasture,
Up through the long, shady lane,
Where the quail whistles loud in the wheat field,
That is yellow with ripening grain.
They find, in the thick waving grasses,
Where the scarlet-lipped strawberry grows,
They gather the earliest snowdrops,
And the first crimson buds of the rose.

They toss the hay in the meadow,
They gather the elder bloom white,
They find where the dusky grapes purple
In the soft tinted October light.
They know where the apples hang ripest,
And are sweeter than Italy's wines;
They know where the fruit hangs the thickest,
On the long, thorny blackberry vines.

They gather the delicate seaweeds,
And build tiny castles of sand;
They pick up the beautiful sea shells—
Fairy barks that have drifted to land.
They wave from the tall, rocking tree tops,
Where the Oriole's hammock nest swings,
And at night time are folded in slumber
By a song that a fond mother sings.

Those who toil bravely are strongest;
The humble and poor become great:
And from those brown-handed children
Shall grow mighty rulers of state.
The pen of the author and statesman,
The noble and wise of the land,
The sword and chisel and palette
Shall be held in the little brown hand.

FRED'S WAY.

"Fred," said Aunt Julia, "how is it that you never quarrel, as many other boys do?"

"O, I don't talk back," answered Fred. "When a boy says a sharp thing to me I just keep still."

It is always a good plan to keep still when somebody else is angry. Next time anyone gets angry with you just try this plan. Many boys and girls are constantly getting into trouble because they use their tongues too freely.—Olive Plants.

THE STONE IN THE ROAD.

A long time ago there lived a king who took great delight in teaching his people good habits. "Bad luck comes only to the lazy and the careless," said he, "but to the busy workers God gives the good things of life."

One night he put a large stone in the middle of the road near his palace, and then watched to see what the people who passed that way would do.

Early in the morning a sturdy old farmer named Peter came along, with his heavy ox cart loaded with corn.

"Oh, these lazy people!" he cried, driving his oxen to one side of the road. "Here is this big stone right in the middle of the road, and nobody will take the trouble to move it."

And he went on his way, scolding about the laziness of other people, but never thinking of touching the stone himself.

Then came a young soldier, singing a merry song as he walked along. A gay feather was stuck in his hat, and a big sword hung at his side; and he was fond of telling great stories of what he had done in the war. He held his head so high

that he did not see the stone, but stumbled over it, and fell flat into the dust.

This put an end to his merry song; and, as he rose to his feet, he began to storm at the country people.

"Silly drones!" he said, "to have no more sense than to leave a stone like that in the middle of the road!"

Then he passed on, but he did not sing any more.

An hour later there came down the road six merchants, with their goods on pack horses, going to the fair that was to be held near the village. When they reached the stone the road was so narrow that they could hardly drive their horses between it and the wall.

"Did any one ever see the like?" they said. "There is that big stone in the road, and not a man in all the country but that is too lazy to move it!"

And so the stone lay there for three weeks; it was in everybody's way, and yet everybody left it for somebody else to move.

Then the king sent word to all his people to meet together on a certain day near his palace, as he had something to tell them.

The day came, and a great crowd of men and women gathered in the road. Old Peter, the farmer, was there; and so were the merchants and the young soldier.

"I hope that the king will not find out what a lazy set of people he has around him," said Peter.

And then the sound of a horn was heard, and the king was seen coming toward them. He rode up to the stone, got down from his horse and said:

"My friends, it was I who put this stone there, three weeks ago. It has been seen by every one of you; and yet every one has left it just where it was, and scolded his neighbor for not moving it out of the way."

Then he stooped down and rolled the stone over. Underneath the stone was a round, hollow place, in which was a small iron box. The king held up the box so that all the people might see what was written on a piece of paper fastened to it.

These were the words:

"For him who lifts the stone."

He opened the box, turned it upside down, and out of it fell a beautiful gold ring and twenty bright gold coins.

Then everyone wished he had only thought of moving the stone instead of going around it and finding fault with his neighbor.

There are many people still who lose prizes because they think it easier to find fault than to do the work which lies before them. Such people do not usually blame themselves, but think it is all on account of bad luck and hard times.—

Southern Presbyterian.

GIPSY SMITH'S HOME-COMING.

On the last evangelistic trip from England, Gipsy Smith traveled 25,000 miles in five months and a half, preaching 400 times, to a million and a quarter people, of whom between 30,000 and 40,000 declared their desire and purpose to live a Christian life. When they gave him a reception in Whitefield's Tabernacle in London on his return, thousands welcomed him. One of the English papers quotes him as saying:

"Starry crown? I do not think much of the starry crown and the golden streets. I am too busy. Let me have my Master's smile—and my mother. You can put me back again into my old gypsy tent then, and it will be heaven to me." A simple thing to say, but with the Gipsy's magic it brought down an intense silence. Then, as he proceeded, people cleared their throats and looked up again.

"Few can tell a story with a smile in it like Gipsy Smith. Probably no one can tell a story with a tremor in it quite so well. Those he told on Friday were of an April kind—with tears in them, and a smile shining out at the end. But here the medium is printer's ink, by which they

lose in the repeating. Yet, though stripped of the teller's skill, it is still a good story to set down, of the man who, in the face of ten thousand people, and while the evangelist was still preaching, walked over to another man, handed him twenty dollars, and said: 'I stole this from you, and more. I want to do right. This is all I have now, but I will pay back the rest.' A wife, the husband she had divorced, and the woman who was the cause of the divorce, unknown to each other, went into the inquiry room at one of his services. They received forgiveness, and gave it; they were reconciled, to God and to each other.

"I have brought back with me two letters, one to the British government, the other to an insurance company. They are from a man who, ten years ago, cut out his eye in order to obtain two hundred pounds from his employers, the government, and he got it. Then he set fire to his house, and from the insurance company drew two hundred pounds. He went off to America, leaving his wife behind, and there he became a crook and a jailbird. Now his wife, and the child he has never seen, have gone out to him. He has written those two letters to offer, either to return for punishment or to pay back every cent.' And there was another story, of a society lady, anxious to live a Christian life, yet fettered by her social habits. At last she let the right prevail. It was on the eve of a dinner party, to which she had invited friends to play bridge. They had dinner, and the bridge party became a prayer meeting.

"Thus Gipsy Smith has been about his business—'Jesus Christ and him crucified.' Did commerce, or war, or travel, or invention, ever yield greater romance?"—New York Christian Advocate.

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"THIS is John. Will be a little late for dinner to-night. I'm bringing out Mr. Forbush. Expect us about seven o'clock."

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Christian Advocate.

ROBERT A. MEER, Editor.

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Editorial.

Elsewhere in this issue of the Advocate reference is made to an English bank-note which, when placed in a graphophone, is said to speak. Manifestly, this is a case where "money talks."

A Baptist contemporary published a few days since an article under the caption, "Predestination in a Storm." We should think that would be a good time to have it—provided it were of the right sort.

The most beautiful of all flowers are those which grow in the heart-garden—faith, peace, charity, hope, patience, kindness, and love. But they are not wild flowers, springing up and coming to maturity of their own accord. It requires assiduous cultivation to produce them.

Repress and hide out of sight your sorrows; but talk of your joys and share them with those about you. The hurdened millions of mankind need to have sunshine scattered among them, but not gloom. Men with radiant hearts and shining faces are among the world's greatest benefactors.

We have hurled many an editorial shaft that seemed to miss the mark and to accomplish nothing. But our recent paragraph of pleasantry in which we referred to Dr. Palmore's inclusion of New Orleans in a group of small municipalities which he thinks will become important in consequence of the construction of the Panama Canal, has yielded rich results. It evoked from our gifted confrere a charming editorial in the Saint Louis Christian Advocate, in which he tells of a delightful visit to the Crescent City many years ago. We may let our readers see it next week. Brother Palmore is all right, even though he is a bit awry on the woman question—due, no doubt, to the spirit of gallantry which he has long cultivated. Dr. J. D. Barbee, whose theological learning was beyond question, was wont to insist that it was out of pure chivalry and love that Adam involved himself in the transaction that took him and Eve out of Paradise. Undoubtedly, such a feeling can wonderfully becloud a judgment that in other matters is usually clear.

QUADRENNIAL PUBLISHING BOARDS NEEDED.

In order for an Annual Conference Committee or Board to become an effective working agency it must continue for a longer time than a single year. It was formerly the law to appoint the Joint Board of Finance annually, and usually it was announced at the close of the Conference session, so that no organization was effected until the next meeting of the Conference. Thus no definite plan of work could be formulated and carried out, because the membership of the Board was almost certain to be changed at an early date. The continuity of administration necessa-

ry for the accomplishment of anything substantial and permanent was lacking; so about all the body could do was to receive and disburse the moneys which the pastors had raised during the year and levy assessments for the year succeeding. Discerning this weakness, the General Conference made these Boards quadrennial in their tenure, and since that time they have made their influence appreciably felt in behalf of the movement to provide better for our superannuated preachers and in the interest of the other important causes committed to their management.

It seems to us that there is at least one other Conference Committee now appointed annually that might be transformed into a quadrennial Board to great advantage—that on Publishing Interests. Certainly we have no more important work than this, and as this Committee is at present constituted, it cannot take hold of it and handle it intelligently and vigorously. If organized for four years of service, could not such a Board do much toward the creation and circulation of a tract literature and our books and periodicals in general? Could it not, in co-operation with our Publishing Agents at Nashville, assist in instituting and maintaining an effective colportage system, if none exists in the Conference with which it is connected? And could it not render a needed and helpful service in studying the problem of the church paper and in aiding in getting it into the homes of our people? It appears to us that there is here a field of work that we can not afford to neglect longer. Would it not be a good idea for some one of our Annual Conferences to lead the way in this matter and set the others an example?

There is no doubt that we need to wake up to the fact that the people about us are being poisoned with the vicious literature that is flooding the country and that something imperatively needs to be done to counteract this blighting influence. The Methodist Episcopal Church is now offering a number of its best papers—The Pittsburgh, The Western, The Central, and the Northwestern—at \$1 a year. She is standing behind them—making good any deficits that may accrue. Unlike our Sister Church, we require our Conference organs to serve free all our other interests, and leave them to scuffle as best they can for an existence. Such a policy cannot be continued much longer. It is high time that our Annual Conferences were seriously concerning themselves about this question. The loss that we have already sustained as a result of our inattention to it is very great. If Southern Methodism is to achieve what she ought for the Master in the coming years, she must have a periodical literature second to none, and as cheap as any offered to the public. If we trail at this point, we are apt to trail at all others.

END OF THE TURKISH-ITALIAN WAR.

After a war lasting slightly more than a year, representatives of Italy and Turkey have signed a peace treaty which has terminated the contest. The negotiations were conducted at the Hotel Beau Rivage at Ouchy, Switzerland, and were of comparatively brief duration. Doubtless the Balkan situation had much to do with effecting so promptly a settlement of the points at issue between the two hostile countries. The new instrument of agreement will be known as the Treaty of Lausanne. As briefly stated in The Outlook, the peace terms accepted are as follows:

1. The absolute sovereignty of Italy in Libya, but without formal recognition thereof by Italy by Turkey.
2. A continuance of the free exercise of religious authority throughout Libya by the Khalif (the Sultan of Turkey).
3. The withdrawal by Turkey of her regular troops from Libya.
4. The payment to Turkey of an indemnity equal to Libya's contribution to the Turkish treasury.
5. The restoration of the captured Sporades—the Aegean Islands—to Turkey, but only with guarantees from Turkey for the well-being of the Christian populations there.
6. An agreement that no indemnity shall be

paid by either side toward the cost of the war.

7. The re-establishment of the former diplomatic and commercial relations.

Italy's acquisition of Tripoli, hereafter to be known by its former Roman name of Libya, is the most significant result of the conflict. It is a country whose area is about five-hundred thousand square miles, and which has a coast line of approximately eleven hundred miles and some fairly good harbors. It is close to other Italian possessions in and near the Mediterranean Sea, and will give Italy a naval base such as she has long coveted, perhaps making her in these waters a power equal to France. This transfer of territory will also make for the extension of civilization, since it is now under the sway of an enlightened nation. The more the dominions of the "unspeakable Turk" are circumscribed the better it is for the cause of humanity and the happiness of mankind.

INCONSISTENT ACTION.

The Alabama Christian Advocate quotes the Central Christian Advocate, of Kansas City, as follows: "The last General Conference of the Methodist Episcopal Church passed a resolution declaring that under no circumstances are women to be licensed to preach?" Wherefore such a restriction? Has it not been the boast of the Northern Methodists that in their denomination there is no discrimination on account of sex? Let the champions of woman's rights rally and renew the fight. Surely they will not tamely submit to any such proscription as this. Cannot a woman expound the Word, or fill a station, or travel a circuit as well as a man? According to the theory of those who hold the view that neither the State nor the Church should make any distinction between the two sexes in its legislation and government, this enactment is clearly without the slightest semblance of justification. All the rights of laymen, which some of the brethren insist that the sisters must have, logically include an open door to the pulpit, to connectional position, and to the Bishopric. Let those who enter into this league with them not seek to wriggle away from it and defraud them in the end of an important part of what it legitimately involves. You should stand squarely by your agreement, gentlemen.

REV. O. W. BRADLEY.

We give our readers this week our monthly sermon, which is a most interesting and helpful message. Rev. O. W. Bradley, who furnished it, is the popular and much loved pastor of our church at Winona, Miss. He is a son of the Rev. Ralph and Mrs. Emma Walker Bradley (worthy itinerants in the Mississippi Conference), and was born at Benton, Yazoo County, Miss., on April 21, 1881. From 1899 to 1905—six years—Brother Bradley was a student at Millsaps College, where he won several prizes for oratory, and from which institution he was graduated. He attended Vanderbilt University for two years—1905 and 1906, and in the fall of the latter year joined the North Mississippi Conference. Before his assignment to his present field, he served with great acceptability at Hernando, Rosedale, and Holly Springs. Attractive in person, with a clear and well furnished mind, and unusual gifts as a public speaker, he invariably wins and holds the people and carries forward the work of the Church wherever he labors. Not the least of his admirable equipment for the itinerancy is his gifted helpmeet, who is a graduate of the University of Mississippi and an accomplished stenographer. She is at present the brilliant editress of the Woman's Missionary Bulletin of the North Mississippi Conference. Brother Bradley also has a brother who belongs to the same Conference that he does—Rev. T. M. Bradley, who is now stationed at Rosedale, Miss. North Mississippi Methodism has a right to expect much from this trio of capable young workers in the future.

PERSONAL AND OTHER NOTES.

Rev. C. A. Battle, pastor of the Felicity Church of New Orleans, has been in Georgia for the past ten days visiting relatives.

Rev. Brisco Carter, the Alexandria District "presiding elder at large," spent Monday and Tuesday of this week in New Orleans.

The autumn days have come, but they need not to be "the saddest of the year." To the faithful toiler, the harvest season should be a joyous one.

The Meridian Male and Female Colleges, under the administration of Presidents M. A. and J. W. Beeson, are reported to be having prosperous sessions.

Rev. P. O. Lowrey, the ever-active Sunday school missionary of the Louisiana Conference, was a visitor at the New Orleans Preachers' Meeting last Monday.

President A. F. Watkins, of Millsaps College, preached at the First Presbyterian Church of Jackson, Miss., last Sunday, in the absence of the pastor, Dr. J. B. Hutton.

The press dispatches report that a great meeting is in progress at the Methodist Church in Bogalusa, La. Rev. L. I. McCain, the pastor, has with him Dr. A. C. Holder, of Shreveport.

Rev. A. H. Williams, of Shuqualak, Miss., writes: "In the Shuqualak notes which appeared in the Advocate last week it should have been 'sundry incidentals,' rather than 'Sunday,' etc., as printed."

Bishop E. D. Mouzon spent last Monday night and Tuesday in New Orleans. He was in fine health and spirits, and the brethren gave him a cordial greeting. He is a great favorite in the Crescent City.

Rev. D. Scarborough, who has been serving the Fernwood and South McComb charge, Mississippi Conference, left for his new appointment, Santa Ana, Cal., on Saturday, Oct. 26. A host of friends will follow him to his far-western home with their love and prayers.

Rev. W. H. Lewis, presiding elder of the Meridian District, will dedicate the Poplar Springs Methodist Church, Meridian, on the afternoon of November 3. This congregation enjoys the services of two efficient pastors—Rev. John Paul and Rev. R. S. Stewart.

Rev. W. F. McCrory, our enterprising pastor at Rocky Springs, Miss., continues to press the claims of the Advocate in his rounds, with good success. He is now laying himself out to wind up the year's work, and hopes to make a good showing at Hazlehurst in December.

Bishop James Atkins passed through New Orleans last Tuesday and stopped long enough to attend the luncheon given by the Methodist ministers of the city at the Monteleone Hotel in honor of Bishop E. D. Mouzon. He was en route home from Texas, where he had gone to meet episcopal engagements.

Rev. S. A. Brown, of Booneville, Miss., has again brought us under obligations to him for a number of subscriptions, sent in a few days since. The work is progressing favorably in his present delightful charge. Both as a preacher and pastor, Brother Brown has a habit of giving a good account of himself wherever he labors.

After an absence of about a year in Africa and South America, Bishop Lambuth has returned to the United States. He has already begun to talk publicly upon the subject of missions, and is reported to have thrilled the audiences that have been so fortunate as to hear him. Bishop Lambuth easily takes rank with the world's foremost missionaries.

Rev. T. B. Clifford, our pastor at Yazoo City, Miss., has lately been engaged in a meeting at that place, in which he has had the assistance of Dr. J. L. Weber, of Jackson, Tenn. This is Dr. Weber's second visit to this progressive municipality in the capacity of a revivalist. The results of these evangelistic services are not known to us at this writing.

Rev. L. E. Alford forwarded us four subscriptions from Sumrall, Miss., on October 21, for which he has our hearty thanks. Referring to his people, he says: "They are kind and thoughtful of the needs of the preacher and his family, both in sickness and in health." Brother Alford reports the arrival of a fine baby-girl at the parsonage on October 4.

How about the circulation of the Advocate in your charge? Is it finding its way into the homes of the people? If not, why not exhort some on the subject? A few well-spoken words, followed by a little personal work, might place it in a number of families. Mr. "Never-Try" was never known to accomplish much for the Conference organ or anything else.

A new inmate found her way into the parsonage at Wilson, La., on the morning of October 26, in the person of a baby daughter, born to Brother

Blessings on the old gray heads of our old SUPERANNUATE PREACHERS.

They labored and bore the Church's burdens
years ago for us.

Shame upon us if we do not help them now!

Let the GALLOWAY MEMORIAL DAY, the
First Sunday in November, be a great day—
with a great Collection for them.

N. B. HARMON.

and Sister F. N. Sweeney. This is the eleventh child with which the Heavenly Father has blessed their home. We extend congratulations, and pray that a kindly Providence may watch over both the mother and the little one.

There have been 350 accessions to the Church since Conference as the result of revival meetings held in Louisiana by the Conference Evangelist, Rev. A. W. Turner. There have been many more professed conversions and much spiritual benefit to the churches where he has wrought, and the general opinion of those who have had his assistance is that he has done a fine year's work.

Rev. L. W. Cain, of Baldwin, Miss., who during the past year has been doing the work of an evangelist in his Conference (North Mississippi), will re-enter the pastorate this fall. Brother Cain has unusual gifts as a revivalist, and much success has crowned his efforts at holding meetings; but he loves the regular work and deems it wisest to take it up again. The charge that secures his services will be fortunate.

At the recent session of the Kentucky Conference, Dr. Charles F. Evans, who is well known in Louisiana and Mississippi, was continued in the supernumerary relation. It is probable that he will devote at least a part of his time to literary work and writing for current periodicals—a service for which he is most admirably fitted. We once heard the lamented Bishop Charles B. Galloway say that Dr. Evans had one of the choicest vocabularies of any one that he knew.

In a business note to our office, Rev. E. H. Cunningham, of Myrtle, Miss., adds: "Everything is going on well in this charge. I have received about 60 members into the Church; we have 'live-wire' Sunday schools; our Epworth Leagues are prospering, and we have found two young men for the itinerancy, both of whom give promise of making their mark some day. This is a loyal, appreciative, and kind people." Evidently, the Master's work is going forward under the leadership of this energetic young pastor.

In a personal note to the editor, Rev. T. W. Dye, of Como, Miss., states that Rev. J. B. Randolph, our pastor in that little city, who for so long has been seriously ill with typhoid fever, is now convalescing, and that the indications are that he will soon be quite himself again. This is, indeed, gratifying news. North Mississippi has no worthier young minister than Brother Randolph, and none who is more generally appreciated and loved. The Church can ill afford to spare such a worker as he is even temporarily from the white harvest field.

The New Albany (Miss.) Gazette of last week contained the following reference to a sermon preached in the city in which it is issued by our pastor, Rev. L. M. Lipscomb, on Sunday, October 27: "We wish to commend the Rev. Mr. Lipscomb for the sermon which he delivered at the Methodist Church last Sunday morning. It was worth hearing—interesting and forceful. We feel like taking off our hat to a minister who has the courage to preach what he thinks. When the pulpit leaves off generalizing and begins to discuss modern problems, the preachers will no longer address half-filled pews."

We are very frequently asked to carry a long obituary of some good man or woman free because of what they were to the Church. This we positively cannot do, much as we should like to oblige our friends. There are thousands of as good people in our patronizing territory as can be found anywhere, and if we were to adopt this rule, the Advocate from beginning to end would be little else than a memorial sheet. We cannot afford to be partial in dealing with the patrons of our paper. The negative side of the Golden Rule is, Do not ask for yourself any more than can be done for others whose claims are equal to yours.

Rev. P. H. Howse, of Hattiesburg, Miss., reports the death of Rev. J. O. Winburn, which occurred on September 24. He says: "He had been away from home about four weeks, and was near Bay Springs, in Jasper County, when the summons came to him. He had gone there to assist Rev. H. C. Norsworthy in a meeting, but, poor fellow, he was unable to preach. He died of ptomaine poisoning. He was a faithful local preacher, who was ever ready to assist his pastor in any way possible. How we miss him! May God bless the bereaved family!" We regret to hear of the de-

cease of this faithful man, and we extend sympathy to the sorrowing loved ones left behind.

Rev. W. W. Hopper, the pastor, has just closed a very successful meeting at Woodville, Miss., in which he had the assistance of Rev. C. W. Crisler, of Vicksburg. There were a large number of conversions and 17 accessions to the Church by profession of faith. It was said to be the best meeting that has been held in Woodville for many years.

From Songdo, Korea, on September 13th, Mrs. W. B. Murrah sends us a post card which reads as follows: "Greetings from Songdo, where our Conference is being held, and where we have the finest mission plant in the East. The other side of this card shows a picture of one of them—Holston Institute. They are all of stone and beautiful." Most welcome is this message from across the seas. In company with a host of others, we have greatly missed Bishop and Mrs. Murrah since they left for the Orient, and information concerning them and their movements is to us of great interest. We pray that a kindly Providence may continue to watch over them, and when their mission in the East is fulfilled, bring them back to us speedily and in the best of health.

Rev. H. W. Bowman closed a very successful meeting at Amite, La., last Sunday, in which he was assisted by Conference Evangelist A. W. Turner. In speaking of the meeting while in New Orleans last Monday, Brother Turner said: "I arrived at Amite on Oct. 18, and found that Brother Bowman had started the meeting on the 13th and had done the preparatory work well. I had nothing to do but step right in and maintain the snap and vim that had characterized the meeting from the beginning. Brother Bowman has the Amite work well in hand. He has handled a delicate situation with great skill, and many of his people are hoping that he will return and complete his quadrennium." There were 35 accessions to the Church as a result of the meeting.

Rev. J. H. Rogers, who formerly was a member of the North Mississippi Conference, but who is now stationed at Boswell, Oklahoma, writes that he is closing the most successful year of his ministry. He recently conducted a tent meeting, in which he had the assistance of Rev. M. A. Cassidy, of Ada, and which resulted in 150 conversions and 98 accessions to the various churches, 61 of them connecting themselves with ours. Brother Rogers' two churches—Ada and Soper—have had 174 additions during the year, a gain of more than 100 per cent; and it is stated that the financial report will be more than double that of any preceding year. The many friends of Brother Rogers in Mississippi will be greatly pleased to learn that the work of the Church is so greatly prospering in his hands.

Sunday, November 3, has been named as Education Day in Mansfield, La., and the pastor, Rev. T. H. Morris, has arranged an excellent program for the occasion. At 11 a.m. Brother Morris will deliver a sermon on "Christian Education," and at the evening hour a number of brief addresses will be made, the general theme of which will be "Mansfield College." The following are some phases of the subjects that will be discussed: What has the College Meant to Mansfield—(1) Socially and Religiously, Mrs. W. A. Nabors, (2) Financially, Mr. W. P. Head; Has the Influence of the College Been Confined to Mansfield, Mrs. M. S. Scales; What Can We Do for the College Now, Mr. R. T. Moore; The Work of the College League, Mrs. George Wilson; The Future of the College, President R. E. Bobbitt, and Rev. Paul M. Brown, President of the Conference Board of Education. The night meeting will be presided over by Mr. D. G. Petty, President of the Mansfield Board of Trust; the offering taken during the day will be for the Educational Assessment of the Mansfield Church.

Mrs. T. M. Clark, of Verona, and Miss Louise Dunstan, of Winona, respectively secretaries of the Foreign and Home Departments of the Woman's Missionary Society of the North Mississippi Conference, have announced the following schedule for the Fall Institutes and District Meetings soon to be held in their territory: "Columbus District, at Starkville, Nov. 4-5; Aberdeen District, Okolona, Nov. 6; Corinth District, New Albany, Nov. 8; Sardis District, Senatobia, Nov. 10-11; Holly Springs District, at Holly Springs, Nov. 12-13; Winona District, Eupora, Nov. 14-15; Durant District, Lexington, Nov. 16-17; Greenville District, Cleveland, Nov. 19-20. Miss Daves will represent the Council at Senatobia, Holly Springs, Eupora, Lexington, and Cleveland. At Starkville, Okolona, and New Albany, Miss Knapp, the deaconess lately appointed to Corinth, will be present. At all places one or more officers of the Conference will be in attendance. Auxiliaries are urged to send good delegations to their respective District Meetings. Matters of interest and importance will be discussed and difficult problems solved. These are opportunities that should not be missed."

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Obituaries.

Obituaries not over two hundred words in length will be published free of charge. All over two hundred words will be charged at the rate of 1 cent a word. Count the words and send the amount necessary with the obituary. That will save trouble all around.

WM. H. SCRUGGS was born Oct. 28, 1837, and died at the home of his nephew, Mr. A. Y. Sively, in Olive Branch, Miss., Sept. 1, 1912. Brother Scruggs professed religion and joined the M. E. Church, South, in early life, and lived a consistent, Christian life to the last. He served four years in the Confederate Army, and a braver, truer soldier never wore the gray. Brother Scruggs was never married, and after the war he lived in the home of his sister, Mrs. M. E. Sively, until May, 1911, when upon the death of her daughter-in-law, Mrs. A. Y. Sively, he and his sister went into the home of her son, where Brother Scruggs died. He was stricken with paralysis in November, 1911, and was never able to be out any more. He was resigned and patient in all his affliction. He had another stroke the latter part of August, and it was then plain to him and his loved ones that the end was near. He was conscious to the end, and testified to the most gracious experiences of the Divine presence. He gently fell on sleep on the first day of September and his spirit went home to the reward of the faithful. To the sorrowing loved ones I would say, "Trust in the Lord and wait patiently for him, and he shall give thee the desires of thy heart," by bringing you all to a blessed reunion "in the land that is fairer than day."

R. W. EVANS.

LITTLE ELANOR MONTGOMERY died Sept. 24, 1912, at 5 o'clock p. m.

"In the cold, moist earth we laid her, when the forest cast the leaf, And we wept that one so lovely should have a life so brief: Yet not unmeet it was that one like that young friend of ours, So gentle and so beautiful should perish with the flowers."

Ah, surely 'twas not unmeet that with the summer flowers should go one of God's pure flowerets—wafted by the angel's vesper song at the close of seven short summers into the beautiful garden of Paradise, there to shed the fragrance of the days that were to be.

In the quiet autumn evening, as we sat without the chamber that held the flower-covered bier in which lay the little dreamless sleeper, and listened to the blending of the soft, sad voices into melody that lifted our hearts to spheres celestial, we could but fancy that we felt the invisible Seraph's touch upon our tear-stained eyes and heard him sympathetically whisper: "Weep not! My Lord hath need of these flowerets gay; dear tokens of the earth are they, where he was once a child."

Bid us not to weep for we loved Elanor. She was a bright, beautiful child, possessing a quiet, winning way, and now we recall her sweet features, radiant with childish joy and happiness, and look into her innocent, blue eyes that sparkled with a light not of earth; see the beautiful smile—type of heaven it was—that played over her rosy cheeks. We cannot but wonder why we did not know that "she

was too pure for earth."

Elanor, from earliest childhood, loved the things that pertained to the glory of God. From the time that her little feet could toddle unattended and her little tongue lip the name of Jesus, she was found in her class at the Methodist Sunday school until a few weeks prior to her death. She loved her Sunday school and loved to be there on time. Her vacant seat touches us most deeply, but our tears are restrained with the comforting thought that "she hath gone unto that school, where she no longer needs our poor protection, and Christ himself doth rule." Tenderly we'll cherish her memory and be happy in the assurance that the little voice hath joined the sweeter melodies of heaven and the little feet patter its golden streets. No, ah, no; 'twill not be for thy little heart to know temptation, or sin's pollution; nor thy little eyes to be wet with sorrow's tears; nor thy little brain to be weary with labor or faint with pain; nor thy little feet to press the shadowed paths which future years may have cast. Elanor leaves a devoted father, step-mother, baby sister, Lucerne, a grandmother and grandfather, with other dear relatives, who have our deepest sympathy. May the bitter tears which flow because of the little vacant rocker, or the dollie left carelessly, be brushed aside as you look across into the beautiful "heavenly harbor" in which she is safely anchored with dear mother and sister, Christine, who set sail two years ago. With them she will watch over the waves for your coming, where you shall

"Not as a child again behold her;
But a fair maiden in her Father's mansion,
Clothed with celestial grace,
And beautiful with all the soul's expansion
Shall you behold her face."

HER FRIENDS,

Teachers of M. E. Sunday School at Buena Vista, Miss.

IN MEMORIAM.

Mrs. Elizabeth Dicey Busby, nee Lawrence, was born near Charleston, South Carolina, November 26, 1833, and died, after a long and painful illness, in Cold Water, Miss., August 27, 1912.

These dates of birth and death mark the opening and closing of the earth life of one of the gentlest, tenderest, choicest spirits that ever adorned and beautified the walks of home and social life—a soul indeed, so tender and loving in its nature that heaven designed it, as it seems an object lesson sent to earth, to show us how Christly humanity can be made. What a tragedy of life is it to lose our earthly image of the heavenly, and behold, with tear-dimmed eyes, the broken arcs and separated segments of life's circle! The going away of our best, our dearest love, our mother, breaks our hearts, and without her, we mourn life's incompleteness. But this is our weakness. Our earth-bound vision sweeps a limited horizon, a horizon limited to the point of view, where earth and sky meet. The finite view has no range along the infinite heights. What a vision of that perfect day, with its glories so bright, must have greeted the dying saint as her latest sun was sinking low! She dwelt on life in its fullness and requested each of the loved ones to meet her in the home where no sorrow, no pain, no death, can enter to disturb the joy and peace of the eternal years.

Mother Busby's home life was beautiful. She fitted into the framework of the ideal woman, whose portrait is so beautifully drawn by the pen of inspiration in the Thirty-first chapter of Proverbs. The 26th verse to the close should be her epitaph. She was the mother of ten children; nine are living to bless her memory—one died in early girlhood. God gave her to bless and be a blessing to the sad and troubled hearts of earth's children. The orphan's cry and the widowed life

of want, met with loving sympathy and help in her. Earth is poorer today—our loss in great. Heaven is richer, and her gain is infinite. After 79 years of battle and final victory, our little mother sleeps well in the grave by the side of her noble husband, who for many years had been expecting her home. May the home circle, some sweet day, be complete! Mother, we'll meet you.

HER CHILDREN.

RESOLUTIONS OF RESPECT.

Whereas, on August 20, 1912, our beloved friend and companion, Claude Arthur Comeaux, passed from this life to his home, the Beautiful City Beyond, therefore he it resolved:

(1.) That, though we are grieved by the loss of one so dear to us, we bow in humble submission to the will of our Heavenly Father.

(2.) That in the loss of this young Christian our League Chapter, the Sunday school and the whole Church have lost one who was ever ready and willing to do his duty, never mindful of himself, but ever thoughtful of others.

(3.) That we shall miss his interest and willing help in all our plans, but rejoice in having known one who through his many ways and Christian character had endeared himself to all who knew him.

(4.) That we extend our heartfelt sympathy to the bereaved family and direct them to the All-Wise Father, who hath the power to heal the broken-hearted and "who doeth all things well."

(4.) That a copy of these resolutions be sent to the family of the deceased, a copy to the Epworth Era, and a copy to the New Orleans Christian Advocate for publication, and that the Secretary of the League be instructed to place a copy on the minutes of the Chapter.

Signed by: Geo. P. White, Pastor; O. H. Cline, superintendent of S. S.; A. S. Paine, leader of Y. M. B. C.; Georgia White, first vice-president of the League.

MEMORIAL RESOLUTIONS.

Whereas, it has pleased God to take from our midst one of our beloved members, Mrs. Victoria E. Hilliard, whose life before us was an inspiration, and of whose Christian character much could be said; therefore, be it resolved:

(1.) That we, the members of the Woman's Home Mission Society of Monticello, Miss., mourn the loss of such a Christian character and deeply sympathize with the bereaved ones.

(2.) That we pray that the God of all love and mercy may grant the comfort of his love and grace to all upon whom the shadow of this great sorrow has fallen.

(3.) That a copy of these resolutions be spread upon the minutes of this society and that copies be sent to the New Orleans Christian Advocate and to the town paper for publication.

Signed by: Mrs. R. L. Bedwell, Mrs. H. E. Carter, Mrs. W. W. Williams, Mrs. C. E. Watts, Miss Fannie Larkin, Committee.

IN MEMORY OF W. R. BROOM.

(Adopted on October 19, 1912, by the fourth quarterly conference of the Ebenezer Mission, Durant District, North Mississippi Conference).

Whereas, it has pleased our Heavenly Father to remove from our midst, Brother W. R. Broom, a consecrated Christian man, who for a number of years was a steward of the Liberty Chapel Church, and who was our worthy recording steward at the time of his decease, be it resolved:

(1.) That while we bow in submission to Him who doeth all things well, we feel keenly the loss of this faithful brother; that the Church has lost one of its most useful and consecrated members, the State an honored and loyal citizen, and his family a devoted and loving husband and father.

(2.) That we extend to his loved

ones our heartfelt sympathy in this hour of sad bereavement, and point them to Him who is able to sustain them, assuring them that we shall remember them in our prayers.

(3.) That these resolutions be spread upon the Quarterly Conference Record; that a copy be sent to the family of the deceased, and also one sent to the New Orleans Christian Advocate for publication.

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Tidings From the Field

Harmony Chapel, Lisbon (La.) Charge

Dear Brother Meek: If you will allow me a little space in the Advocate I will tell what the Harmony Chapel Sunday school did for the Louisiana Orphan's Home on October 12. Early Saturday morning men, women and children, together with our beloved pastor, Rev. J. B. Williams, went out into the cotton field, and when the sun sank behind the western hills we had earned \$22.85—a nice sum for a school of about 45 regular pupils.... Brother Williams is winding up his fourth year on this charge and we certainly do hate for him to leave us, but such are the ways of Methodists. The place that gets him will be greatly blessed, for he is a man after God's own heart and a preacher that is hard to surpass. This is the second quadrennium that he has served this charge within the last twelve years. May the blessings of heaven go with him.—A Layman.

Homewood, Miss.

I have just closed out my round of revival meetings for the summer, and it was a continual feast of good things from the singing of the opening song till the last amen was pronounced. It ought to be a great inspiration to any preacher to see the Lord manifest his great power in gloriously saving his people from all sin, and to hear the shouts of the saints who are living shouting lives every day in the year. It is truly glorious. And yet, it is just like our Lord to do such things. Our last meeting was held at Homewood, where Brother I. L. Peebles did the preaching, which is evidence that it was well and effectively done. Brother Peebles is, without doubt, one of the ablest doctrinal preachers in our connection. While all of his sermons were good, two or three of them are worthy of special mention. His sermon on the General Judgment is a soul-stirring masterpiece, especially so when the gas lights go out, as ours did, just at a time which made it doubly impressive. It made us all feel like the time was actually upon us, and when the call for penitents was made it looked like the whole audience was moving forward. His sermons on Water Baptism and on Falling from Grace made impressions in this community that will never be forgotten. Brother Peebles left us all feeling glad that we are Methodists and the children of a King. To God be all the glory! Amen. W. W. Graves, P. C.

Baker, La.

At Deerford and Baker I held my own meetings. At the former place we had quite a revival; at the latter we had a good spiritual meeting. At Bethel I was assisted by Rev. H. C. Murphy, of Tickfaw. He did good preaching, though he was very unwell. We had a good meeting just the same. I assisted Rev. S. L. Riggs in a revival meeting at Star Hill, embracing the second Sunday in this month; but on account of the bad weather and a great deal of sickness, we were unable to do much. We closed out on Thursday night and I reached home early Friday morning and began to get ready for my fourth quarterly conference, which was to meet the next day at Blackwater. Brother Miller came up and spent Friday night with us and we left Saturday morning for Blackwater, getting there just a little late; however, not too late for Brother Miller to preach a great sermon. After the sermon, which all enjoyed, the ladies spread a most bountiful dinner, which was fine in every

sense of the word; we have many good cooks on the Baker charge. After dinner we held the quarterly conference, which was harmonious and pleasant. The finances are behind, but I believe the assessment for the pastor and presiding elder will be paid if a proper effort is made. The stewards, assisted by a band of good women, are at work to raise it. Saturday night Brother Miller preached another splendid sermon, and another one on Sunday at 11 a. m., after which we had the sacrament of the Lord's Supper. This is Brother Miller's fourth year as presiding elder of the Baton Rouge District and he is loved and esteemed by all in this charge. He has wrought well and the people are sorry to see him leave. That the Lord may bless him is the prayer of all.—S. D. Howard.

Waynesboro Circuit, Miss. Conf.

I began my meeting at Fedora on Friday evening, Aug. 9. I did my own preaching the first two days. Brother S. N. Young, of the Bucatunna charge, then came and assisted me from Sunday until the following Thursday. He did some excellent preaching. We had ten accessions to the Church by vows. Both the Methodists and Baptists say that this series of meetings was a spiritual uplift to the entire community. At Clara, on Aug. 16, I joined Brother C. W. Walley, the Methodist Protestant pastor at that place, in a union revival meeting. There was a fine interest manifested from the first service to the closing one on Thursday evening, August 22. There were several conversions, and we had fifteen accessions to the Church—three for the M. E. Church, South, and twelve for the Methodist Protestant Church. (The M. P. Church is very strong in this section.) Brother Walley and I did our own preaching. We had the best meeting that I have been in in recent years.... From Clara I went to Pleasant Grove, on Saturday morning, August 25. Dr. B. F. Jones, of Shubuta, Miss., assisted me in this meeting. He did all of the preaching for us. All who know Brother Jones know that he is fine help in a meeting. His sermons from day to day were orthodox, clear, and forceful; I found him to be a friend of young preachers. May he be spared many days to preach the gospel of Jesus. We had five accessions to the Church by vows, and baptized one infant. My wife and I went out to Frost Bridge on Monday, Sept. 2, to attend the Holiness Camp Meeting. The preaching was done by a Kentuckian, Will J. Harney. He did not leave a stone unturned. I learned to love Harney, for I found him to be a faithful dispenser of the Word of God, and Methodist in all of his discourses. There were a number who were converted and sanctified in this camp meeting. The camp meeting closed out on Sunday, September 8, with a shout of victory.... I then went to Winchester on Thursday evening, September 12, to begin my revival meeting there. I did most of the preaching. Brother Young came up from Bucatunna, Miss., and preached three soul-stirring sermons. Sickness in his home prevented his being with us throughout the entire meeting, but in spite of the hindrances we had a good meeting. I am proud to say that things are moving along smoothly with us on the Waynesboro Circuit. My people are cheerful and I am happy.—Hillary Westbrook, Pastor.

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Those that hunger for righteousness are hungering for that which lasts forever, which satisfies, for that which is the true and eternal law of heaven and earth.—E. C. Wickham.

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Readers of this paper who are troubled with burns, bruises, boils, carbuncles, old sores, ulcers, feline, poisonous bites or from skin diseases of any nature, will welcome the following news. Dr. W. F. Gray & Co., 806 Gray Building, Nashville, Tenn., manufacturers of the celebrated Gray's Ointment, will be pleased to send a free sample of this preparation to anyone who will write, in order that those suffering may test personally and without cost the great value of the ointment in relieving such troubles. Mr. G. S. Byrd of Williamsburg, Ky., says this of Gray's Ointment: "My wife suffered for more than three years with chronic sores on her lower limbs. She tried a number of doctors without benefit. One advised scraping the bone as the only cure. We purchased and used one box of Gray's Ointment and the one box cured the sores entirely." This is strong evidence, but more convincing proof is an actual trial, so send for free sample. Regular size 25c at druggists or by mail from the above company.

To be silent, to suffer, to pray, when we cannot act, is acceptable to God. A disappointment, a contribution, a harsh word received and endured in his presence, is worth more than a long prayer.—Fenelon.

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The true use to be made of all the imperfections of which you are conscious is neither to justify nor to condemn them, but to present them before God; for peace is the divine order, in whatever state we may be.—Fenelon.

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The Sunday School.

NEWS AND NOTES.

By Miss Elizabeth Kilpatrick.

Rev. R. H. B. Gladney writes that his work is making great progress. It could not be otherwise with such a pastor to lead, and with Mr. Carlton as superintendent.

Miss Elie Willingham, as well as all of Superintendent Cooper's fine and progressive teachers, is arranging for a Rally Day soon; and it will be a good one, for Eupora stands high in Sunday-school progress.

The presiding elder, Rev. N. G. Augustus, is busy along all lines of Sunday school work, and his interest and enthusiasm are fruitful of good results. Lists of new superintendents assist materially in preparing Year Books and in helping to get information to needy fields.

Mrs. R. K. Wier, Starkville, has a fine class of Cadets, now in its second year. The teacher is much interested and the class is doing good work. Mrs. Helen Porter Woodward has moved back to Starkville and taken her fine class of boys, sixteen in number, ranging in years from 16 to 20, and great things will be expected from them.

News comes from Sidon that Rev. O. P. Armour has organized a Men's Class with 20 members, and none of these had been in attendance upon the Sunday school before. Sidon numbers only 175 white people, and that is a fine per cent to secure for Christian service. This same school is planning to introduce the Graded Lessons and for the organization of a Mothers' Class and a Cradle Roll.

There were 27,000 men in an Adult Bible Class parade in Philadelphia last week, where a Sunday School Silver Jubilee was being held. Mr. Heinz and Mr. Wanamaker went shoulder to shoulder with day laborers, and all the world caught a vision of the new brotherhood patriotism which is to re-make the world after the pattern of Christian standards. Mr. R. M. Weaver, of the Young Men's Bible Class in Corinth, was present and his Methodist Class, way down South, was very much pleased to be so well represented in this great Sunday-school council and forward-flung battle line.

Hon. J. G. McGowan, who is chairman of the Sunday School Board of the North Mississippi Conference, has, at Water Valley, a really great Sunday school, finely organized and equipped with good music, an "on-time" emphasis, and a corps of fine teachers who give him hearty co-operation. His Rally Day service, on October 13, was peculiarly interesting. The church was beautifully decorated; the program consisted of music and the class songs were appropriate; and the attendance was so large that when the school opened it looked like a congregation ready for service. Mr. McGowan and his pastor, Rev. T. H. Dorsey, are to be heartily congratulated on this Sunday school. It gave the Field Secretary much pleasure to be one at the feast of good things.

LOUISIANA NOTES.

By Rev. P. O. Lowrey.

As a supplemental work in the junior and intermediate grades, the period when a child's memory is at its height of efficiency, the memorizing of our great hymns and the choicest psalms should be a part of every Sunday school teacher's assigned lesson. What treasures are here stored up for those pupils who are set to work to acquire them! And if not done in the period when the memory is best, the task will never be accomplished at all, or at the cost of many times the labor that would have been required at the opportune time. Many a child upon reaching maturity realizes his poverty in the memory of sacred poetry, and may often justly lay the

blame on careless or incompetent Sunday school teachers.

The Lake Arthur Woman's class, taught by Mrs. R. P. Howell, and the Seth Ward class of young women, taught by Mrs. Buchanan, are using the duplex envelope in raising their finances, and their aim is to give as much aid to Miss Iles in her work as a deaconess at Houma as they spend in maintaining their own work. The object is worthy of the efforts of these classes and the method is Scriptural. This certainly beats the oyster stew and cheap entertainment way of financing the Lord's work. Miss Iles is one of the eleven deaconesses consecrated at the meeting of our Woman's Missionary Council this year by Bishop Hendrix, and is a native of Dry Creek, La. We are glad that she has been assigned work in her own State, and that our Lake Arthur classes are interesting themselves in her support.

A suggestion for the missionary program of the Sunday school is to tell the story of a foreign child's life from its birth until it is grown and led to Christ by a missionary. This may cover several months and be so divided as to make a complete biographical study of a real or an imaginary person, following him until he is a Christian and himself a missionary. Such a character as Prince Yun at this time would be fine for the purpose. At the conclusion of the part of the story told each Sunday, have the school make its missionary contribution by classes, and keep each class contribution in closed boxes, arranged for the purpose, until the whole series is given. Make the last day a missionary rally day and have it largely advertised. At the proper time have a black board placed in front of the school, and as the boxes are opened credit each class with its gifts, and thus show the proportionate liberality of each class. Have a sand table to represent America and a picture of palm trees or some other emblem off at another place to represent the foreign country to which the gifts are to be sent. Have a missionary ship on the home side (on the sand table) so arranged with a plate in the center as to make the money rattle when poured in. When it is all counted up pour into the ship in a lump, and have a suitable song or prayer as it starts on its seaward voyage to the foreign shore designated.

As an example of how necessary teaching is to the work of evangelizing, some years ago we pitched a tent in a Roman Catholic town, secured some good singers to furnish music, and succeeded in getting a fine hearing from the untaught people of the community. The evangelist who did the preaching had been urged not to come unless he could adapt his preaching to the peculiar needs of the people who knew nothing of the Bible, and but little of our Protestant religion. The brother being a successful evangelist, with a record of great meetings, "laughed us to scorn" at the idea of telling him how to conduct a revival meeting, and began to preach his regular series of sermons that had been preached in the leading churches over Mississippi, Alabama, and other Southern States, where there were Sunday schools, home altars, and gospel preaching. Some of the misfits in this Catholic community were humorous, some greivous, some ridiculous. When Paul preached repentance and faith it was to people who had been taught the nature of sin and the sacrifices that typified the Messiah that was to die for the sins of the world; and before the preacher can appeal to the people to accept the Savior they must know who he is, what he proposes to do for them, and their need of him. The evangelist's message is an appeal to them to act on the knowledge that they have of their need of salvation, and it is

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FOR COUGHS AND COLDS

the teacher's work to aid the pupil in gaining this knowledge. On the day of Pentecost it was three thousand taught Jews that believed Peter's evangelistic message. This was also the case with Paul in the homes and synagogues of the Jews who knew the Law and the Prophets. If he preached to the Gentiles such as Cornelius, they themselves knew the law and of the promised Messiah from associations with the Jews. Among people, like Timothy, who from their youth up "have known the holy Scriptures which are able to make wise unto salvation," the ingathering is an easy matter; but if we go into a Catholic or heathen community and try to evangelize without preaching, failure is inevitable. Here the Sunday school has an indispensable place in our work of saving the world.



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SEVENTH STREET, MERIDIAN,
MISS.

We have had a steady pull at Seventh Avenue (Meridian) all the year, but we have had (and are having) evidences of God's presence and power. We have had a few bright conversions, among them being that of a noted infidel, who had been a close student of Voltaire, Tom Paine, Bob Ingersoll, and "Pastor Russell" for at least thirty years prior to his conversion; but, by seeing God, as he called it, in the lives of a few Christians of our little church as they prayed for him, helped him in a temporal way, testified to God's saving and keeping power in their own lives, insisted on him seeking God by revelation, and not by reasoning—all this, he said, led him to know there was a God, and that he could save. Hence, he called upon God in penitence and godly sorrow, and was heard and saved, and united with the Church amid tears of joy among the saved and tears of conviction among the unsaved..... The Sunday school and Epworth Leagues have accomplished good during the year. They are officered by a true band of Christian workers, who go about their church work in earnestness and sincerity. No pastor has for his helpers, as a whole, more sincere and earnest workers than I have here..... On July 1-6, Rev. C. M. Crossley, of Southside, Meridian, helped us in a meeting. We were handicapped on account of too much rain, and the meeting was too short. However, good was accomplished in the strengthening of the true believers. Brother Crossley is a strong and convincing preacher..... From July 7 to Sept. 18, I was engaged in an evangelistic campaign, helping in twelve meetings, ten in the Mississippi Conference and two in the North Mississippi Conference. During this campaign I tried to preach 103 times; saw a few hundred souls bow at the altar, some of whom were blessed in pardon and holiness; I traveled 903 miles by rail, 160 by automobile, and 153 by private conveyance. The men I helped in these meetings treated me so well (as also did the people) that I was made to say more than once, "surely goodness and mercy are following me every day."... I am now among my own people, visiting, reading the Word, praying, exhorting and praising God, and I love my work—yes, I certainly do. Amen! As best I possibly can, I am trying to carry out the Golden Rule with reference to my successor another year—trying to close out the year's work in such a way that the new pastor may find the atmosphere conducive to a prosperous and happy year's work for 1913; and my heart is constantly encouraged as the days go by.

J. A. WELLS, P. C.

ADVANTAGES OF A TRACTOR
FOR HAULING.

Did you ever spend a half day waiting for your turn to unload a load of cotton or other product? And then do the same thing the next day and the next? It is slow, discouraging, expensive work. With an oil tractor you can haul five to ten loaded wagons at one time all by yourself. You have to wait only once for the whole lot. Not a long wait with each wagon load.

Just think what all that means to you. You can do five or ten days work in one. You can rush your crop all to market just when the market is best. Thus you get the highest price for your crop. You save most of that lost time you have always wasted with the old method.

The cost of doing that hauling with a tractor is much less than it is of hauling it with horses. One man does the work of five or ten because the engineer tends to all the wagons beside driving his engine. The fuel and oil for that tractor does not cost as much as the feed of the horses or mules required to haul the same load.

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portant tasks that are waiting your attention. The tractor will also rush them through like it did the hauling. Thus you are able to do all your important tasks quickly and at the most opportune time.

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HARRISVILLE, MISS.

We have held six revival meetings on the Harrisville charge this year, and all of them were good. I was assisted in the first five of them by the following ministers: W. E. Dickens, B. E. Meigs, J. W. Chisolm, and T. A. Lane (L. P.) The preaching done by these brethren was spiritual, forceful, and edifying. Sin was condemned, Christ was uplifted, and the churches were revived. We feel that seed were sown that will produce a rich harvest in the coming years. Our sixth and last meeting was in the town of Braxton, and was conducted

by Rev. D. E. Kelley. To say that the preaching was well done but half expresses it. The oldest citizens say that it was the best revival ever held in Braxton. Brother Kelly won the friendship of all the churches. There is now prevailing in the town a spirit of unity never known before. The visible results were a number of conversions, fifteen accessions to our Church, and three each to the Baptist and Presbyterian Churches. Men and women were heard in prayer who were never known to pray before. May the Lord keep them praying! To God we give all the praise.

W. H. LANE, P. C.

HAYNESVILLE, LA.

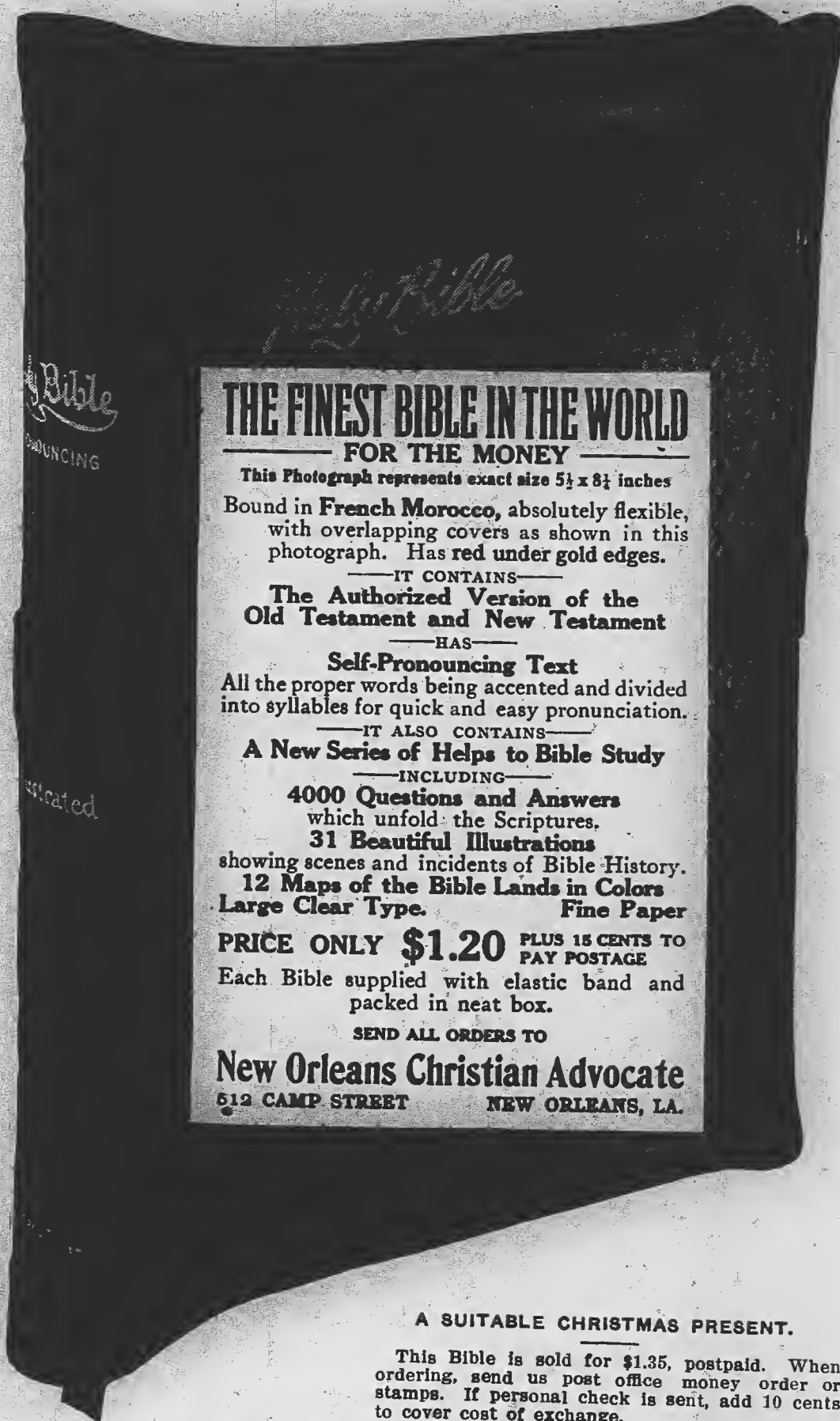
My second meeting was held at the Athens Church. We ran the meeting for twelve days. The pastor preached the first three days, and Rev. R. W. Tucker, our presiding elder, preached for us nine days. To say that the people were pleased with him is putting it mildly. His sermons were of a high type—practical and first-class

revival discourses. The Athens people were deeply stirred. There were sixteen accessions to the Church, and some of these were strong young men. As a token of their appreciation the congregation paid Brother Tucker \$90. We are building a nice Church at Athens.—G. D. Anders.

A CAPITAL IDEA.

Speaking of the Advocate Piano Club, here is a letter from one of our Club members, a Georgia lady, which is a fair sample of the letters we are receiving every day. She writes: "I think it a capital idea. I know we would not have had our piano if we had waited to have gotten the whole amount. I find no fault with the Club plan so far, and as for the Club piano, we are just delighted with it. All our friends say they would like to have one just like it. It is just a beauty, and we value it more than anything else in the house."

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Woman's Missionary Work

Edited by Mrs. R. F. Harrell, 1329 Josephine St., New Orleans
Conference Press Superintendents:

Louisiana Mrs. A. C. McKinney, Ruston, La.
Mississippi Mrs. H. L. McCleary, Hazlehurst, Miss.
North Mississippi Mrs. A. C. Yeager, Water Valley, Miss.

All communications for this department should be sent to the Editor at the address given above.

DR. GEO. H. MEANS ON UNION.

Rev. Geo. H. Means, D.D., in a paper recently read before the preachers' meeting in Birmingham, Ala., said:

"In the conduct of our missionary interests there is nothing to be deplored more than a disposition in our missionary societies, home and foreign, to regard each other as antagonists instead of co-workers. How can the Foreign Society obey the divine command to preach the gospel to every creature, if it makes an invidious distinction between the benighted at home and abroad—it will not do to claim that either is the more important, for the logic of it is, if the home base dies the work abroad perishes with it; and if the foreign is abandoned, the home has no mission. So the contention is about nothing. As a matter of fact, there ought never to have been but

"One Body."

"Working separately has left the false impression that their interests were not in common. In some instances they have not heeded the recommendation of the General Conference to unite their forces. Members have been alienated, the societies have sometimes been disrupted, and both interests have suffered irreparable loss. The cause is a unit, the purpose is one, to 'preach the gospel to every creature.' Many have united—now let them forget that they were ever separated, and not tamper with the union and dispute about precedent. . . . It is said of two preachers in the Kentucky Conference who were close and life-long friends—a duplication of David and Jonathan—that they never had but one quarrel, and that was on the subject of perfect love. Let us hope that these earnest workers will no longer mar their usefulness by doing the very thing that they propose to deplore. If it is pleasant for brothers to dwell together in unity, it can't be very disagreeable for the opposite sex to follow their example.

Home Mission Week.

"And now if what has been said is true, or only partly true, it emphasizes the importance of Home Mission Week. Some do not know the facts, while others ignore them. It is ours to make them plain and impress them. This can and should be done without offense to any one. . . . We must either moderate our zeal or increase our friends; curtail our enterprises or strengthen our resources."

ANOTHER VIEW.

M. T. Plyler, in an article on the last Council meeting, says:

"Some friction remains in the effort to unite the Home and Foreign Societies. This is inevitable, but all will be well after a time when the machinery becomes perfectly adjusted. This agitation over union may disclose to the enthusiastic devotees of both Home and Foreign Societies the danger of becoming more devoted to an organization than to the Christ whom they represent. Human nature is so prone to be lost in institutional life rather than to be led on by personal loyalty, that Jesus is ever more being bound about by the grave-clothes of dead ecclesiasticisms. Naturally, then, some little friction will come, even in adjusting two missionary societies, but the loyalty of these good women to their Lord is such as to guarantee that all will be well in the end."

HATTIESBURG DISTRICT MEETING

The District Meeting for Hattiesburg District, Mississippi Conference, met at Taylorsville on October 8, and held a most profitable session of three days. The District Secretary, Mrs. J. R. Ellis, of Mt. Olive, presided; seventeen delegates and two Conference officers, Messrs. Johnson and LaPrade, were present, besides many visitors from the town and adjoining neighborhoods. Full and satisfactory reports were made, showing an increase in interest. A deep spirituality pervaded the entire meeting. Every phase of the work was brought out by talks, papers and general discussions. Everybody worked for the success of the meeting, "even father." A pleasing occurrence was the presence of so many men and young people. Attractive programs were freely distributed, and beautiful badges were furnished the delegates and other officials. Rev. W. M. Williams, the superintendent of the orphanage, at Jackson, was a visitor and gave an interesting talk about his boys and girls. A committee of one woman from each auxiliary in the district was appointed to raise funds to repair and buy furniture for the district parsonage. A consecration service with Bible searching and prayers, and personal unburdening of hearts, brought all in closer contact with the Master, and a clearer vision of duty was caught which gave a greater determination to press forward in the work. The auxiliaries had been praying for the success of this meeting for two months. They were not disappointed, for the Father was true to his promises.

(Mrs. J. R. Ellis, District Secretary, and Mrs. Emma McGregor, Secretary of the Conference, both sent reports of this meeting. It was not possible to publish both of them; so we combined the two reports.)

The following resolutions were drawn up at this District meeting:

Resolved—First, That we, the District Conference of the Hattiesburg District, in session at Taylorsville, October 8-10, 1912, desire to express to Sister J. R. Ellis, our beloved District Secretary, our heartfelt appreciation of her faithful labors among us, and especially for her untiring efforts to make this meeting a success.

Second, That we pledge to her our hearty support and co-operation in her work in the future, and that we pray God's richest blessings upon her.

Third, That we have heard with profit and pleasure our Conference officers, Mrs. W. H. LaPrade of Meridian, and Mrs. R. E. Johnson, of Gulfport. We hereby express to them our appreciation of their visit to us, at this time we pledge to them also the co-operation of our various auxiliaries in making every part of the women's organized work a success.

Signed: Mrs. K. T. Moore, Mrs. R. L. Nelson, Mrs. E. L. Walker

News from China.

"The work has grown so rapidly in the past six months that those of us who are used to slow China can hardly get our breath." The missionary who wrote these lines further states that the developments for the next six months are beyond contention. The present conditions are demanding all the workers, money strength and faith available. We stop and ask ourselves the question: "If this is true, how can we meet the increasing demands?" With man, it



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seems an impossibility, but with God "all things are possible." He is depending upon us to help carry forward the work in this rapidly developing field. If we fail him now, our opportunity may be lost forever.

The woman's work in West Sococho is encouraging. The meetings are well attended, and the women listen carefully to the expounding of the gospel.

In June eight Bible women received certificates from the Hayes Wilkins School.

The Kindergarten Training School at Sococho held its first Commencement exercises on June 28. Three young girls received their diplomas. One goes to open work in Shanghai, one to introduce this department in the Susan B. Wilson school, while the third goes to assist Mrs. and Miss Polk in Sococho.

Ivy Home, Hoochow, connected with our Virginia school, is completed and occupied. It is hoped that this home will be the means of getting in closer touch with the patrons of the school. Two of the girls from this school (from heathen families) have recently joined the Church. Being from influential families, it is impossible to estimate the far-reaching effect of this step.

A LOVELY PIANO.

You ought to see the letters we are receiving from the enthusiastic members of the Advocate Piano Club. Here is a sample from a South Carolina lady: "The lovely piano came yesterday. Am just delighted with it; so are my musical friends. The tone is so full and sweet, and the case is lovely."

Another member of the club, a gentleman from Florida, writes: "The piano is simply a marvel of beauty and tone, as also action. We are all delighted with it."

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"My Dear Brother: We have here a Campbellite preacher, the greatest proselyter I ever met. He robbed other churches of 1,000 members and now has 2,200. They built a church costing \$75,000.00, seating 2,500, and it seemed all other ministers were afraid of him. A little Lutheran preacher came along and I loaned him a copy of The Bible Mode of Baptism. In about two weeks he met the Campbellite in public debate before 4500 people in the auditorium, and he skinned the Campbellite alive and routed him on every point. The vast audience arose and cheered the victor round after round and since then they are as still as an oyster."

The above is one out of hundreds of letters showing how great the need is, and how effectively Mahaffey's book on Baptism does the work where ever given a chance. The price is 16c a copy, but just now you can get 15 copies for \$1. The last big edition is nearly gone and the next will cost more. Send orders direct to Rev. J. E. Mahaffey, Box C, Clinton, S. C., as no one else can fill them at this price.

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QUARTERLY CONFERENCES.

LOUISIANA CONFERENCE.

Shreveport District—Fourth Round.
 Pelican Nov. 3, 4
 Grand Cane Nov. 5
 Queensborough Nov. 6
 Keatchie and Logansport, at
 Logansport Nov. 8
 Vivian Nov. 10, 11
 Mooringsport, at Oil City Nov. 15
 PAUL M. BROWN, P. E.

Ruston District—Fourth Round.
 Hainesville Mis., at M. Springs,
 11 a. m. Nov. 2
 Hainesville, at Colquitt 11 a. m.
 Nov. 3
 Ringgold, at Grand Bayou,
 11 a. m. Wed. Nov. 6
 Boyd Mis., at Ashland, 11 a. m.
 Thurs. Nov. 7
 Vernon, at Longstraw, 11 a. m.
 Fri. Nov. 8
 Gibsland Nov. 10
 R. W. TUCKER, P. E.

Baton Rouge District—Fourth Round.
 Tickfaw, at Red Oak Nov. 2, 3
 Amite City Nov. 4
 Pine Grove, at Killian Nov. 5
 Ponchatoula, at Wesley Nov. 7
 Denham Springs, at Live Oak,
 Nov. 9, 10
 St. Helena, at Greensburg Nov. 16, 17
 Kentwood Nov. 18
 C. C. MILLER, P. E.

Monroe District—Fourth Round.
 Tallulah Sun. Nov. 3
 Oak Ridge Wed. Nov. 6
 Frantown Chapel Sat. Nov. 9
 Eros, p. m. Sun. Nov. 10
 Gilbert, a. m. Sun. Nov. 17
 Winnsboro, p. m. Sun. Nov. 17
 WM. SCHUHLE, P. E.

Lafayette District—Fourth Round.
 Patterson Sun. Nov. 3
 Cameron Wed. Nov. 6
 Henry Sun. Nov. 10
 Sulphur Wed. Nov. 13
 Indian Bayou, a. m. Sun. Nov. 17
 Rayne, p. m. Sun. Nov. 17
 R. H. WYNN, P. E.

Alexandria District—Fourth Round.
 Pollock Nov. 2
 Selma Nov. 3
 Oakdale Nov. 4
 Bunkie Nov. 5
 Marksville, at Evergreen Nov. 6
 Glenmora, at Forest Hill Nov. 9, 10
 Alexandria Nov. 11
 Washington, at Bethel Nov. 12
 Opelousas Nov. 13
 Melville Nov. 14
 Columbia Nov. 16, 17
 Harrisonburg Nov. 19
 BRISCOE CARTER, P. E.

MISSISSIPPI CONFERENCE.

Durant District—Fourth Round.
 Poplar Creek, at Friend-
 ship Nov. 2, 3
 Black Hawk, at Acona Nov. 9, 10
 Lexington Nov. 10, 11
 Durant, 7:30 p. m. Nov. 11
 Ebenezer, 11 a. m. Nov. 12
 N. G. AUGUSTUS, P. E.

Brookhaven District—Fourth Round.
 North Wesson, at North
 Wesson Nov. 2, 3
 Wesson Nov. 4
 Scotland, at Bethel Nov. 6
 Bayou Pierre, at Pleasant
 Valley Nov. 9, 10
 Hazlehurst Nov. 10, 11
 Adams, at Adams Nov. 13
 Tylertown, at Tylertown Nov. 16, 17
 J. T. LEGGETT, P. E.

Jackson District—Fourth Round.
 Benton, at Tranquill Nov. 2, 3
 Harrisville Nov. 6
 Bolton Nov. 9, 10
 Edwards, at Clinton, 7 p. m.
 Nov. 10, 11
 Madison Nov. 13
 Flora Nov. 17, 18
 J. R. JONES, P. E.

Newton District—Fourth Round.
 Laurel, First Church Nov. 2, 3
 Laurel, Sixth Street Nov. 2, 3
 Laurel, Kingston Nov. 2, 3

Decatur and Union, at Deca-
 tur Wed. Nov. 6
 Pachuta, at Adams' Chapel
 Fri. Nov. 8
 Rose Hill, at Hopewell Nov. 9, 10
 Shiloh, at Shiloh Wed. Nov. 13
 Morton and Pelahatchie, at
 Pelahatchie Thurs. Nov. 14
 Montrose, at Read's Chapel,
 Nov. 16, 17
 T. J. O'NEIL, P. E.

Meridian District—Fourth Round.
 Waynesboro Ct., at Pleasant
 Vmville, at Cokers Chapel Nov. 2, 3
 Enterprise and Stonewall,
 at Enterprise Nov. 6
 Moscow, at Pleasant Grove Nov. 9, 10
 DeKalb, at DeKalb Nov. 11
 Meridian, South Side Nov. 12
 Scooba, at Scooba Nov. 17, 18
 W. H. LEWIS, P. E.

Port Gibson District—Fourth Round.
 Hamburg Oct. 26, 27
 Wilkinson, at Hopewell,
 Friday Nov. 1
 Percy's Creek, at White's Nov. 2, 3
 Vicksburg, Crawford St.,
 Wednesday Nov. 6
 Vicksburg, Washington St.,
 Thursday Nov. 7
 Oak Ridge Nov. 9, 10
 Fayette, Wednesday Nov. 13
 Woodville, Friday Nov. 15
 Hermanville, at Carpenter Nov. 16, 17
 W. H. HUNTLEY, P. E.

Seashore District—Fourth Round.
 Biloxi, Main Street Oct. 20, Nov. 5
 Brooklyn and Bond, at
 Bond Nov. 2, 3
 Pascagoula and Ocean
 Springs, at Ocean Sp'gs. Nov. 6
 Columbia Nov. 9, 10
 Hub and Oakvale, at Oak-
 vale Nov. 10, 11
 Lumberton Nov. 13
 Poncharville Nov. 14
 Derby Nov. 15
 Carriere and McNeil, at Car-
 riere Nov. 16, 17
 W. B. JONES, P. E.

Hattiesburg District—Fourth Round.
 Sumrall Nov. 3, 4
 Hattiesburg, Broad St. Nov. 7
 Purvis, at Dearman Nov. 9, 10
 Mt. Olive Nov. 14
 Collins Nov. 15
 M. B. SHARBROUGH, P. E.

NORTH MISSISSIPPI CONFERENCE

Aberdeen District—Fourth Round.
 Shannon, at Troy Nov. 2, 3
 Vardaman, at Vardaman Nov. 6
 Calhoun City, at Pine
 Ridge Nov. 7
 Okolona Nov. 9, 10
 Houston Nov. 11
 Montpelier, at Prospect Nov. 12
 J. E. CUNNINGHAM, P. E.

Corinth District—Fourth Round.
 Chalybeate, at Camp Ground,
 Nov. 2
 Ripley Mission, at Brown-
 field Nov. 3, 4
 Moorsville, at Ashbury Nov. 9
 Sherman, at Belden Nov. 10, 11
 Rienza at Bethel Nov. 15
 Kossuth, at Kossuth Nov. 16, 17
 J. H. MITCHELL, P. E.

Sardis District—Fourth Round.
 Arkabutla, at Brooks Chapel,
 Nov. 2, 3
 Senatobia Nov. 3, 4
 Sardis Circuit Nov. 9, 10
 Eureka, at Nov. 17, 18
 J. W. DORMAN, P. E.

Columbus District—Fourth Round.
 Cochrane, at Hebron Nov. 2, 3
 Mashulaville, at New Hope-
 Nov. 9, 10
 Columbus Cir., at Flint Hill-
 Nov. 16, 17
 Crawford, at Schaffers Nov. 23, 24
 J. E. THOMAS, P. E.

Aberdeen District—Fourth Round.
 Shannon Ct., at Troy Nov. 2, 3
 Vardaman Ct., at Vardaman Nov. 6
 Calhoun City, at Pine Ridge,
 Nov. 7
 Okolona Nov. 10, 11

Severe Cold? Go To Your Doctor

You could not please us better than to ask your doctor about Ayer's Cherry Pectoral for coughs, colds, croup, bronchitis. Thousands of families always keep it in the house. The approval of their physician and the experience of many years have given them great confidence in this cough medicine.

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ALSO VERY BENEFICIAL IN CASES OF BRONCHITIS, LUNGAGO and RHEUMATISM
 Copy of an order received.—"Byroness Maitland requests Messrs. Edwards to dispatch six bottles of Roche's Herbal Embrocation, used for children having whooping-cough, tiller Royal Highness, the Duchess of Cumberland, Pezings, Vienna, 24th March, 1899." This order was repeated in 1904, 1905, 1906 and 1908. W. Edwards & Son, 157 Queen Victoria St., London, Eng. All druggists, or E. FOUQUERA & CO., Inc., 30 Beekman St., N. Y.

Montpelier Ct., at Prospect
 Nov. 12
 Houston Nov. 13
 Buena Vista Nov. 14
 J. E. CUNNINGHAM, P. E.

Winona District—Fourth Round.
 North Carrollton Ct., at
 Bellefontaine Ct. Nov. 2, 3
 Eupora and Maben Nov. 3, 4
 Winona Ct., at Bethlehem Nov. 9
 Kilmichael Ct., at Stewart Nov. 10, 11
 Webb Ct., at Webb Nov. 16, 17
 Minter City Sta., at Minter
 City Nov. 17, 18
 BEN P. JACO, P. E.

Greenville Dist. Fourth Round.
 Belen Nov. 2, 3

Hollandale Nov. 7
 Shelby Nov. 10, 11
 Glen Allan Nov. 13
 Dockery Nov. 16, 17
 Shaw Nov. 23, 24
 W. W. WOOLLARD, P. E.

Holly Springs District—Fourth Round.
 Grenada Circuit, at Sparta Nov. 2, 3
 Abbeville, at Mt. Zion Nov. 8
 Pine Valley, at Bruner's
 Chapel Nov. 9
 Coffeerville, at Coffeerville Nov. 10, 11
 Randolph, at Hunter's
 Chapel Nov. 14
 Lafayette, at Liberty Nov. 15
 Toccopola, at Toccopola Nov. 16, 17
 R. A. TUCKER, P. E.

Royal Baking Powder

Absolutely Pure

The Woman Makes the Home

She makes it best who, looking after the culinary department, turns her back resolutely upon unhealthful, or even suspicious, food accessories. She is economical; she knows that true economy does not consist in the use of inferior meat, flour, or baking powder. She is an earnest advocate of home made, home baked food, and has proved the truth of the statements of the experts that the best cooking in the world today is done with Royal Baking Powder.

FROM THE COLPORTER.

It was my pleasure to be two weeks in the great meeting at Capitol Street Church, Jackson, Miss., reports of which have already been published in the Advocate. For sound gospel preaching, hearty singing and praying, zealous working of the laity, spiritual power, and far reaching influence, it will long be a memorable event in that church and throughout the city, and by visitors who were present from time to time. Rev. J. B. Andrews, Evangelist, who did the preaching, is a man of great gifts and ability. He is well endowed spiritually, mentally and physically, for the great work in which he is engaged. He "proves himself a man of God, a workman that needeth not to be ashamed, rightly dividing the word of truth." Rev. Mr. Smith, who led the singing, has superior gifts for this service. They both won the hearts of both the old and young, and their names and deeds will long be held in affectionate memory.

The meeting was a blessing to me, spiritually and otherwise. The pastors and people conspired to make my stay among them pleasant and profitable. With their co-operation many good books, as well as other literature, were circulated, which will abide to conserve the fruits of the meeting in the edification of believers and the conversion of sinners.

During my stay in Jackson I frequently visited Millsaps College and our Orphanage, both of which are in good condition and doing excellent work. President Watkins and the faculty and student body of the College are laboring harmoniously together to make that institution all that it stands for, and the outlook is propitious for a most successful year. Brother Williams and his helpers in the Home are united in heart and effort for the best interests and welfare of the children committed to their care. Both of these institutions well deserve the liberal support of the Methodists of Mississippi.

By invitation of the pastor, Rev. L. L. Roberts, I gave the third Sunday and day following to Flora, where I had good entertainment at the parsonage, the privilege of preaching to an attentive congregation, and of

leaving with the good people a goodly number of choice books. Thanks to all in every place who have been kind and helpful to us in the Lord's business.

I am truly grateful to all who have so promptly responded to the mild request a few weeks ago for the "little balance due." Now, if the others will do likewise, we will all rejoice together.

Our Publishing Agents are advertising and sending to all the preachers circulars of books, new and old, with expectation that all orders be sent to them and your Colporter. Let all take due notice and act accordingly. All orders from this date may be settled for at Conference.

Undergraduates and others will please notify me in due time of the books wanted at the Conferences—North Mississippi and Mississippi—so that I may have them on hand and thereby save postage and more. During November I will fill orders for "The Methodist Hymnal," "Revival Praises" or "Songs for Praise and Service," in lots of a dozen or more at the lowest wholesale prices, and prepay transportation charges. A limited lot of each is in stock at this special offer. Who will be the first?

G. W. BACHMAN,

Winona, Miss., Oct. 25, 1912.

REVIVAL AT FIRST CHURCH, BATON ROUGE.

We closed last night a meeting of unusual interest here, which had been in progress for three weeks. Beginning on Sunday, September 29, the attendance grew steadily, in spite of such competition as the meeting of the Confederate Veterans of the State, until last night at the closing service there was a congregation estimated by careful observers at between 700 and 800, besides the scores who were turned away for lack of room. More than 100 persons came forward during the meeting in response to a definite, clear-cut proposition to surrender to Christ, and practically all professed to have found peace. About fifty persons will come into our Church, and a number of names were turned over to other pastors. About fifteen families promised to begin family prayers. The life

of the church seems to be quickened noticeably by these services.

The meeting was conducted by Rev. Thompson B. Price, of Sylvan Springs, Ark., and his singer, Rev. Walter M. Harrison, who came at the invitation of the pastor and Board of Stewards. Mr. Price is a close student of the Bible, a thoughtful preacher, a vivid illustrator, and so free from sensationalism and other objectionable features, as to disarm the prejudice existing in many of our city churches against revivals. One of the most notable features of his preaching is his effective and convincing treatment of the question of prevalent worldly amusements. He avoids hurtful extremes. He insists upon the necessity for vital Christian experience, and his propositions are definite and clear-cut. He is loyal to the Church, and insists upon loyalty to its regular activities. He is ably assisted by Mr. Harrison, who is a solist of fine ability and a successful director of the choir.

We hope for permanent results from their work.

Fraternally,

W. WINANS DRAKE.

Oct. 21, 1912.

A NOTE FROM BROTHER BINGHAM.

Dear Brother Meek: The following notice is from the current issue of our city paper:

"Two years ago Rev. J. R. Countiss preached in Carrollton. The pleasing and profound impression made by him on that occasion was evident from the large congregation that came last Sunday to hear him. He preached on the Will of God, a sermon that evidenced wide reading, accurate scholarship, deep, careful and original thinking. Many went forward to thank the preacher for his stimulating and helpful discourse. The music by the choir and congregation was a pleasing and helpful part of the service. The solos by Miss Moore, Voice teacher in Grenada College, were very superior productions sung with a power and sweetness that greatly pleased the congregation. At the evening service Mr. Thames preached a searching sermon on The Judgment. Both services were pleasing and helpful."

Since Carrollton is accustomed to hear better preaching than any city in Mississippi, the above judgment is indeed high praise, but not more than the facts warrant. Possessing unusual musical talent and having been blessed with the very best soloists, Carrollton's exalted opinion of Miss Moore's art means a great deal. Her class in Grenada College numbers twenty-five.

Your readers will be gratified to know that Grenada is having the best year of its remarkable history. Greater things are being planned for its future.

J. R. BINGHAM.

Carrollton, Miss.

BLOODSHOT EYES

Are cured without pain in one day by Leonard's Golden Eye Lotion. No other eye remedy in the world as cooling, healing and strengthening for weak eyes. Insist on having "Leonard's." It makes strong eyes. Guaranteed or money refunded. Druggists sell it 25 cents, or forwarded prepaid on receipt of price by S. B. Leonard & Co., Tampa, Fla.

CHURCH EXTENSION No. 8.

T. J. Hopper, Cedar Bluff, \$24.00
J. R. BINGHAM,
Treasurer.

TO DRIVE OUT MALARIA AND BUILD UP THE SYSTEM.

Take the Old Standard GROVE'S TASTELESS CHILL TONIC. You know what you are taking. The formula is plainly printed on every bottle, showing it is simply Quinine and Iron in a tasteless form, and the most effective form. For grown people and children, etc.

"Self-sacrifice is the law of the cross. We help ourselves best when we help others most. The consummation of Christianity is too grand to be won without heroic toil and Christlike sacrifice."

Knees Became Stiff

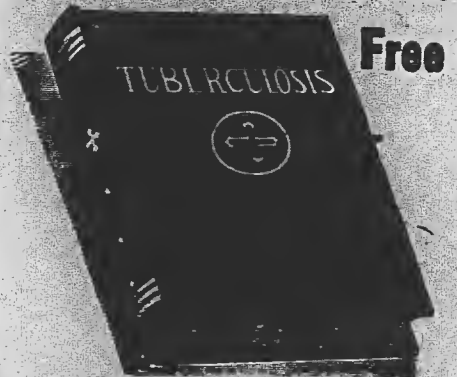
Five Years of Severe Rheumatism

The cure of Henry J. Goldstein, 14 Barton Street, Boston, Mass., is another victory by Hood's Sarsaparilla. This great medicine has succeeded in many cases where others have utterly failed. Mr. Goldstein says: "I suffered from rheumatism five years, it kept me from business and caused excruciating pain. My knees would become as stiff as steel. I tried many medicines without relief, then took Hood's Sarsaparilla, soon felt much better, and now consider myself entirely cured. I recommend Hood's."

Get it today in usual liquid form or chocolate tablets called Sarsatabs.

Tuberculosis

Its Diagnosis, Treatment and Cure



Free

NEW TREATISE ON TUBERCULOSIS

By FREEMAN HALL, M. D.

This valuable medical book tells in plain, simple language how Tuberculosis can be cured in your own home. If you know of any one suffering from Tuberculosis, Catarrh, Bronchitis, Asthma or any throat or lung trouble, or are yourself afflicted, this book will help you. Even if you are in the advanced stage of the disease and feel there is no hope, it will instruct you how others, with its aid, cured themselves after all remedies tried had failed, and they believed their case hopeless.

Write at once to the Yonkers Co., 5559 Water St., Kalamazoo, Mich., they will gladly send you the book by return mail FREE and also a generous supply of the new Treatment absolutely Free, for they want you to have this wonderful remedy before it is too late. Don't wait—write today. It may mean the saving of your life.

It Is a Burning Shame

that so many Churches are without sufficient insurance, and not properly safeguarded against fire.

The National Mutual Church Insurance Co., of Chicago—The Methodist Mutual

takes protection and assists in prevention. Also writes fire insurance. Take out and you can save money. Advantages: lowest rates, easy payment, prompt policy holders. And your Church is entitled to share in these benefits. IT IS UP TO YOU.

For applications and particulars address HENRY P. MACILL, Sec'y and Manager, 184 LaSalle St., Chicago, Ill. Mrs. Alice H. Barclay, Agent M. E. Church South South Brook 1114, Louisville, Ky.

"A LOVELY PIANO."

You ought to see the letters we are receiving from the enthusiastic members of the Advocate Piano Club. Here is a sample from a South Carolina lady:—"The lovely piano came yesterday. Am just delighted with it; so are my musical friends. The tone is so full and sweet, and the case is lovely."

Another member of the club, a gentleman from Florida, writes:—"The piano is simply a marvel of beauty and tone, as also action. We are all delighted with it."

Write for your copy of the beautifully illustrated new club catalog. Address Ludden & Bates, Advocate Piano Club Dept., Atlanta, Ga.

NEW ORLEANS CHRISTIAN ADVOCATE

VOL. 59—No. 45.

"Prove All Things: Hold Fast That Which is Good."

WHOLE NO. 2959.

ROBERT A. MEEK, Editor.

NEW ORLEANS, LA., THURSDAY, NOV. 7, 1912.

CHAS. O. CHALMERS, Publisher.

Editorial

FATE OF THE REPUBLIC NOT INVOLVED.

By the time this issue of the Advocate is in the hands of our readers, the outcome of the national election will be known, and unless the results are such as to leave the contest to Congress for final settlement, a new President will have been chosen. In common with the thousands of our fellow-citizens, we have our convictions as to what governmental policies are wisest and as to who would make the best Chief Executive. But we do not for one moment believe that this struggle has imperiled to the slightest extent the safety of the nation. No matter what party succeeds, our country will in all likelihood continue to prosper and move forward on its widening career among the great powers of the globe. So long as our people are moral, intelligent, and patriotic the American Republic will survive, and when they have ceased to be such nothing can save it. The pillars that really sustain the national fabric are not the army, or the navy, or legislatures, or courts, or executives, but the home, the church, and the school. He who does most to make the masses beneath our flag high-minded, virtuous, and industrious contributes most largely to the stability of the government and renders his country the most important and valuable service. As factors in determining America's future, the teacher outweighs the soldier, the preacher outweighs the legislator, and the influences of our family life outweigh all else.

Should the verdict of our widely extended electorate be disappointing to you, do not become depressed. Even if your views are correct and go down in defeat, there is little occasion for despondency. The truth can stand to be repulsed and rejected. It is immortal—it never dies; though it may seem to be buried, there is in it a mighty resurrection power. It will rise again and renew the combat. There never was a more misleading doctrine than that of vox populi, vox Dei. Though it is right that the majority of the people should rule, it must be admitted that they make many mistakes; that, for a period at least, they are often in the wrong. In the fierce struggles of the centuries gone truth has frequently been in the keeping of minorities, of those who outdistanced their slower-moving comrades in the grand march of intellectual progress. But for this, the pages of history would have never been illumined with the thrilling stories of heroic martyrs. He is poorly educated who has not learned the lessons, that worldly success is not the true measure of greatness, and that the correctness of principles is not determined by their temporary triumph or defeat. Time is the test of all things; and though right is now often on the scaffold, it will finally be enthroned amid the acclamations of an assembled universe.

WORTH THINKING ABOUT.

We do not think there is any doubt that the mightiest force in the world to-day is the Christian Church, but the question of its efficiency is one which we may well consider. That the Church does not always measure up to its opportunities, that it does not always bring into requisition and harness the tremendous powers within its reach, all familiar with its history must admit. It is not expected to achieve its great mission by human agencies alone—divine power is pledged to aid in carrying forward its work; but that power operates chiefly through men and women. It may be hindered, if not defeated, by a lack of proper human co-operation. It is on our side that the obstructions to the progress of our Lord's kingdom must be sought. God is ever ready to do his part.

In the November number of The Century Magazine Mr. William Lyon Phelps of Yale University, in an article entitled, "The Hungry Sheep," among other things, discusses the question as to why the hold of the Church upon the masses of the people is not stronger. Like many others, he puts the blame chiefly upon the preachers, and we think strongly overstates the case against them; but, notwithstanding this, what he says is most suggestive and may, we think, be reflected upon with profit. We quote him, in part, as follows:

"The main trouble with the Church to-day is not in the pews; it is in the pulpit. There is more Christian faith in the average congregation than there is in the average preacher. During the short period of Emerson's pastorate, he was obliged to call on an old man who was dying. The young minister murmured apologetically a number of confused and clumsy commonplaces, and finally his aged client cried sharply, 'Young man, if you don't know your business, you had better go home.' Emerson, who came to give advice, took it, like the honest and sincere man that he was; and he had no peace until he left the Church for good and all. He was totally unfitted to be a minister because he had no Christian faith, and as soon as he realized his unfitness, he sought another occupation, and became enormously useful to humanity in other ways.

"A United States Senator met three clergymen in three different parts of the country, and each complained that he could not get a large audience. The Senator asked the first man if he believed that the Bible was the word of God; the cleric smiled pityingly, and said that of course he did not in the crude and ordinary sense, and then he launched a mass of vague metaphysical phrases. The Senator asked the second man if he believed in the future life, and the reverend gentleman said that he did not believe in personal immortality, but that the essence of life was indestructible, or some such notion. The Senator asked the third man, a pastor of an orthodox evangelical Church, if he believed in the divinity of Jesus Christ; the shepherd of souls replied that all men were divine. The three clergymen had themselves supplied abundant reasons why their audiences were small. They had nothing to offer them but wind. The hungry sheep looked up, and were not fed.

"A vital Christian faith is the prime essential for a man who wishes to succeed in the ministry. It is worth more to him than all the learning in the world. If an honest man cannot believe, we surely ought not to blame him or quarrel with him; but he has no business in the pulpit. Chris-

tian faith is just as necessary a prerequisite for a clergyman as a knowledge of mathematics is for a civil engineer. Without it, he is not merely ineffective; he is futile and absurd. I remember being present once in a vast audience where Mr. Moody was talking, and at the end of his remarks he said that he would be glad to answer any questions. Some one asked, 'What, in your judgment, is the best work a modern minister can do?' Before Mr. Moody had time to reply, there was a voice from the throng, which cried out, 'This is the work of God, that ye believe on him whom He hath sent.' The great evangelist hesitated a moment, and then said that he had nothing to add."

ALL NEW MOVEMENTS NOT PROGRESSIVE.

Some seem to think that to chase after every new thing suggested is the way to be progressive. They forget that for every invention patented that succeeds, hundreds fail. What would become of the farmer if he should undertake to carry out all the schemes proposed to him for getting rid of pests and increasing his crop yield? He would make a spectacle of himself and go broke. The same thing is true in our religious work. To attempt to put into operation every new expedient conjured up is a waste of one's time and strength. We do not believe in being an unreasoning "stand-patter," but even that might be preferable to being a run-away experimenter, ever ready to follow

"Some ignis fatuus, that bewitches,
And leads men into pools and ditches."

AGAINST CHANGING THE NAME.

We are much pleased at the manner in which our church press seems to be lining up against the proposal to change the name of our denomination. The latest member of the Advocate family to speak out against this unwise movement is the organ of our Alabama Conferences. In referring to the matter in its issue of October 31, this safe and judicious journal makes the following pertinent comment:

"We are aware of the reasons urged for the change of name, but frankly we do not think such a change would bring about the end hoped for and popularize our work in the West and in the border States. People who did not like us before, would still know it was the same old Church, under a different name. There is far more in the principles than in the name, and unless we change these we would subject ourselves to ridicule by such action. Then the name proposed is too nearly the same as that of the other great Methodist body. Its official name is The M. E. Church in the United States of America, and ours would be the M. E. Church in America.

"We believe there is one solution of this name question, and kindred problems, and only one, and that is along the lines suggested by the Joint Commission on Methodist Federation. If our brethren in the West and along the border want to change conditions let them concentrate their forces and urge the adoption of a system of which that report presents the germ, and not from quadrennium to quadrennium continue to urge a change of name that in itself would keep us forever explaining, and which explanations, in our judgment, would add nothing to our own self-respect, or to the esteem in which we are held abroad."

LAYMEN'S MISSIONARY MOVEMENT. THE ANNUAL TUG.

By C. F. Reed.

We are now approaching the Conference season and the time for The Annual Tug in order to pay the preacher, square with the presiding elder and get up our Conference collections, so that we can make a decent report at Conference, save our face, and get a good preacher next year. Of course, we cannot be expected to give much attention to anything else while this tug is on and the chances are we shall have to rest at least a month or six weeks after it is over before we can begin to feel normal and look around for something to do for the Lord.

I have often wondered who invented this method of providing for the maintenance of God's Church. It was not Mr. Wesley, for his plan was "a penny a week and a shilling a quarter." It was not Paul, for his plan is plainly stated in I. Cor. 16:2. "Upon the first day of the week let every one of you lay by him in store, as God hath prospered him." It was not Christ's plan, for he insisted that in order to be his disciple a man must take up his cross daily, and from the strenuousness of the annual tug, I judge this part of most men's Christian duty must be quite a cross.

Now, in casting about for some one who would be benefited by such a method, I can think only of the devil. Of course, it is his special business to obstruct every advance movement of the kingdom of God, and if he can insinuate a financial method into the Church that will keep the preacher half-starved and in financial straits three-fourths of the year, he has the preacher handicapped. Then if he can persuade the preacher to go pretty heavily in debt in order to feed and clothe his family, he gives the tradespeople of the town a chance to sneer at the preacher and the Church and thus puts a stout stumbling-block in the way of the tradespeople and all their sympathizers.

Another advantage the annual tug method gives to the devil is that it affords him an excellent opportunity to strike a deadly blow at the missionary, church extension, and educational departments of the Church. By keeping the Church financially inactive a large portion of the year, those having charge of these great arms of service are kept busy with pad and pencil, figuring out small economies—how to make tongue and buckle meet and prevent the large leakage that comes from paying interest on borrowed moneys. Their nights are made restless by the necessity of inventing plausible excuses by which to turn away the clamor for help that comes up from all our mission fields, from the destitute places in the homeland, and from the children of the Church crying for a chance to keep educationally abreast with the rest of the world.

Then, too, as a man at any one time can only give what he can afford to spare at that one time, if only one appeal is made in a year, his ability to give is limited, and so by the annual tug plan the sum total of gifts to these great connectional interests is kept at a figure that most effectively avoids the danger of doing anything large in the way of sending more missionaries, building more churches, or keeping abreast with the State in the education of our children. I can see where this would suit the devil very well, indeed.

Also, I can see that when these vital interests are put off till the last moment, how that in the hurry and worry not more than half the members will be seen and that there will be no chance to educate and inform those who are seen, so that at last, the whole burden will fall upon a faithful few. Of course, these few cannot avoid feeling it is unjust and unfair that they should bear the burdens of others. They naturally become dissatisfied. Giving ceases to be a joyous religious sacrament and comes to be a reluctant paying of other people's debts to save the Church from disgrace and to keep things go-

ing. At the District Stewards' meeting in the beginning of the next year, you will naturally find them or their representatives set like a rock against any increase of assessment, or trying to make some new adjustment by which their share may be reduced. Thus the mutual confidence and fraternal fellowship of congregations are broken up and this can but be pleasing to the devil. Pondering over these thoughts, I have become convinced that as the devil seems to be the one chiefly helped by the annual tug method, he must be the inventor of the same.

After inventing a plan of this kind, it is not to be expected that he would spring it on the Church, cut and dried and all ready for use and ask the General Conference to accept it by a unanimous vote. That would not be in accordance with his usual way of procedure. We would rather expect him to lie in wait, to take advantage of a sleepy preacher here, an indifferent layman there, and the general disposition to say: "Are there not yet four months and then cometh—Conference?" and thus, little by little, make people forget the example of Mr. Wesley, the exhortation of Paul and even the downright statements of the Master, until general use and the sanction of old custom fasten the plan upon the Church with bands of steel.

Now, being opposed to the devil and all his works and especially that one of his works represented by the annual tug for local expenses and the annual collection, and like devices for financing the great ongoing enterprises of the Church of God, I rise to make a motion. It is: That at the beginning of the new Conference year, we return as a Church to the Scriptural method laid down by St. Paul in I. Cor. 16:2, and that in every station within our border we adopt the weekly offering and the Duplex envelope for both local and general interests, and that in every circuit we just as religiously lay by in store "on the first day of the week" and by the use of the monthly Duplex envelope or some similar device, replenish the Lord's treasury whenever we come together to worship him.

We have already made a good start with this plan. Hundreds of our churches are now using the Duplex envelope and other hundreds have declared their intention to do so next at the Conference year. By making the vote unanimous, I am sure we shall secure a decisive victory over the adversary and put ourselves in shape to win others, until victory shall acquire the steady habit of perching on our banners as the one place where she feels perfectly at home.

THE PROBLEM OF IMMORALITY.

The Atlanta Constitution takes occasion of an anti-vice crusade in Atlanta to say some very wise words on the subject of immorality, which should be carefully pondered by parents generally. Here they are:

"The houses in our midst, outward and visible signs of vice, have been closed. The inmates, pathetic in the last analysis, have been scattered right and left. Regardless of the wisdom or unwisdom of the plan, it need not be thought that the moral obliquity these fleeing creatures typify has been more than scotched.

"As the Constitution pointed out several days ago, and without reference to Chief Beavers' edict, the permanent remedy is deeper-lying. Let us be frank, if we would genuinely progress. The instinct of the hunter that runs in the blood of many men has been fed, century after century, generation after generation. By what means, and at what terrible heart-breaking penalty, is another matter. The stubborn fact remains.

"One cannot enduringly subdue a fire without searching also for the cause that may start another blaze. Look at our literature. Is it not possible to find in that a feeding source of immorality? Are not hundreds of books, each year, turned from presses and allowed to drift into the hands of immature children carrying the most salacious suggestions?

"Look at the stage. It is said that there are many beautiful and uplifting theatrical productions. If this be admitted, it is equally true that they are probably outnumbered by others, bristling with 'double entendre' motives, so-called 'problem plays,' or extravaganzas, witnessed mutually by mother and daughter, father and son. Many of them, to use a line from Longfellow, 'thriving with dances calculated to fire the blood of inconsiderate youth.'

"Look at our magazines. They carry stories and pictures the underlying motive of which is the sex-problem in its most false and alluring details.

"So far as that is concerned—and admittedly the subject is a delicate one—think of the street and house costumes of the day. In many cases they are of such mold and manner as, twenty years ago, would have caused wholesale prosecutions.

"These are issues that lie deeply imbedded in the social fabric. How they are to be handled, we do not assume to say. We do know that they offer food for thought to men and women really in earnest in fighting immorality in all of its forms—and they are all more or less mute witnesses to the fact that the evil we all agree should be eliminated must be cast out by patient, intelligent and searching education. The problem is not one that can be settled in a single day. The Bible speaks of some sort of devils that come out 'only by prayer and fasting.'

"Atlanta is tolerably agitated at present over the social evil. There is a wave of proper revulsion against girls in their teens displaying themselves in cheap theaters or incurring, on the streets or public places generally, those incitements to temptation that lead toward the primrose path and that, in turn, to the brothel or perhaps to an early end the sickening details of which we do not discuss in polite society.

"The problem is not a new one. The Bible speaks vividly of the 'scarlet woman.' And the student knows that prostitution has existed throughout history, as the problems of drunkenness, the horse thief, the murderer and the firebug troubled the Pharaohs and the criminologists of the Tartar era of Genghis Khan and farther back into the mists of antiquity. For, from the start, human nature has varied little, though its manners and customs have done so.

"All of which is preliminary to the assertion that we of the twentieth century are better equipped to combat these evils than any of our forebears. The difficulty is, we lack the candor and courage to grapple with them. A few days ago the Constitution remarked that temperance had made vaster strides through education and from economic forces than through flat legislation and violent denunciation and sentimentality—though it is not to be denied that all these influences have contributed to the ultimate result.

"It is hardly open to challenge that were fathers and mothers more frank with boys and girls, the social evil would be dealt a body-blow at the source it is born. We know what havoc vice works with civilization, what toll is taken of society. Yet we falter, stammer, blush and often turn away from the task of warning the child approaching maturity. We leave him or her to find out the primary facts of life from evil-minded companions. In the plastic years of life we practice prudery instead of candor with children. We see to it scrupulously that our duty is discharged in the matter of reading, writing, arithmetic, the higher branches and technical training. Upon those facts that touch the thrusting forward of the race, we allow them to achieve the most false, artificial and prurient viewpoints.

"Is it, then, any wonder that when the rising generation acquires such knowledge in an atmosphere that glorifies vice and makes a joke of the most sacred things in existence, the social evil flourishes, girls go wrong, boys are blighted in their careers, and municipalities find 'regulation,' so-called, their most serious problem? Necessarily, we must practice restriction and

the enforcement of statutes. But education—patient, intelligent, unremitting—is the permanent solution. The twentieth century has more facilities at its command for applying this method than any previous era in history.”—New York Weekly Witness.

“TIS A TIME FOR MEMORY AND FOR TEARS.”

Seven preachers have fallen on sleep within the last decade of months, in the Louisiana Annual Conference. Each of these princes of the household of God had his personal traits and gifts that distinguished him from his comrades and gave a marked personality to his ministry. Each wrought faithfully for righteousness and truth in the place his Lord and the Church chose, from time to time, for his going. No doubt the torch of life eternal, lighted from the divine altar of the earthly temple, now glows with a brighter radiance in the house not made with hands.

For more than thirty years J. M. Johnston, with his flowing silver beard and benign countenance, has been reckoned a patriarch among us. A man of unflinching courage, strong physique, and sturdy convictions, he never faltered in the face of a foe, but rather rejoiced in the turmoil of a battle for righteousness. He never sought trouble, was preferably a man of peace, but by nature and grace belonged to the Church Militant. He was never a great, but ever a faithful preacher. Many loved him, for he taught them the love that is the greatest. He and his faithful wife are well known in the remote circuits and missions of our Conference and their memories are blessed.

There is room for some man to write a book on “The Englishman in America.” George Jackson was an Englishman and throughout his life maintained many of the quaint, attractive characteristics of that race. To his mind the Church was one, an united household of common interests. He was at home in any part of Louisiana and traveled to the last, ever busy until his call came. He was as simple as a child in his faith in God and man, and as guiltless as Nathaniel. He counted it the greatest honor of life to preach the gospel, and for one of his early disadvantages did remarkably well. His pilgrim sash and staff were dropped in our city, and he took the unseen chariot to the city above. I think he could better describe it to us now, were he permitted to return.

Samuel S. Keener was a man who in many things bore the impress of his father, the Bishop. He loved righteousness and hated iniquity with an intensity that sometimes seemingly verged on harshness. No man that I have known could wage a more unrelenting war on what he knew to be false and untrue, and yet none was more quick to forgive and palliate. His great brotherly heart embraced all the interests of our Church and no chivalric knight of “ye olden tyme” showed more devotion to his cause, than did he to the welfare and defense of Zion. He was a preacher of unusual ability and power. I have seen a camp-meeting congregation moved and swayed under the effect of his masterful diction and earnest appeal, even as a mighty wind sweeps through the forest. I have heard him exhort to repentance and surrender, with heart-stirring entreaty that was well nigh resistless. His sermons were delivered in strong, chaste English, and bore the hall-mark of close study. He was thoroughly evangelical. No strange fire burned on the altar, no unbeaten oil illumined the sanctuary, when he ministered in holy things. We are told that he passed into the larger life breathing a benediction upon the receding world. It was well.

Jno. A. Miller was another prince of this imperial household. His was a loving, tender, compassionate spirit, like unto his who leaned on the Master's bosom. Throughout Louisiana, wherever Methodism is known, the name of John Miller is held in love's richest chalice, for in his life was seen the beauty of holiness. Possessing a voice of marvelous tone and melody, in the active years of his ministry he led many to his Master—

willing captives for the joy of service. Hundreds of men and women in Northern Louisiana claim him as leader and father in spirit and truth. “To know him was to love him.”

N. S. Cornell, too, has joined the Conference above. A man of classical attainments, profound thought and quiet spirit, he was scarcely known for his real worth. Trained to think under the fostering tutelage of a great mathematician, who would have his students demonstrate propositions without help of blackboard or crayon, his mind reveled in the sublime mysteries and dogmas of theology. For years he held positions on the committees of examination in the Conference, and if by chance or otherwise, any truant young preacher departed from the standard channel, the sure hand of this skilled pilot guided him back to the well-known buoys and markings. His preaching was sane, strong, and helpful. His son stated to me, that after his mental powers began to weaken under the stress and toil of years, when the season for the Annual Conference arrived, the old man would wander down the road, and say upon being recalled: “They need me, I must go.” He has found most of his old Conference. They meet in Zion and the Chief Bishop and Shepherd presides.

H. O. White has joined the innumerable company. He was the last of a trio of useful and effective preachers, sons of one family. Perhaps in real eloquence and in the power of preaching, Henry White was the greatest of the three. He possessed the full round-toned voice of an orator, and was mighty in prayer. His seemed the philosophic cast of mind. Events that moved others apparently had little effect upon him, for he judged that God ruled despite the polemical storms that raged. He died without ever being placed on the list of superannuates, and this he deserved. He was a faithful servant of the Church, and the people revere his memory.

Thos. J. Upton is the last of this mystic seven of whom I write. Loved of many for his exquisite wit and quick repartee, one can scarcely think of him as dead. He loved the doctrines of the Church devotedly and rejoiced to proclaim them in the face of opposition. Of a keen and analytical cast of mind, and having command of a full vocabulary of good, strong English, he was at home in a polemic struggle of any kind. He would be sure to find an opening in the armor of his opponent. Energy and industry were dominant traits of his character. For idlers he had little use. Under it all was a tender heart and a tolerant spirit. He is held in honor among the brethren and we shall miss him.

How are the mighty fallen! Who is worthy to wear the mantle of these ascended prophets? I have only tried, as best I could, to mention some of the salient points of character of these worthy men and offer this tribute to their memory. For it is better to toil through life's brief day for things of worth and weight, than to stand with empty hands at last, barred from the golden gate. Thank God these all died in the faith having received the promises.

S. J. DAVIES.

Shreveport, Oct. 21, 1912.

NEW ORLEANS.

Doctor Meek, the bright editor of the New Orleans Christian Advocate, says:

“Dr. W. B. Palmore, in a recent article, includes New Orleans in a list of small cities which he said would become important as a result of the construction of the Panama Canal. Where has Brother Palmore been all these years that he has not learned that for three-quarters of a century New Orleans has been one of the leading cities of the United States? Can it be that in touring other countries he has neglected to inform himself concerning his own?”

We can assure Brother Meek that we have seen New Orleans and have a very vivid remembrance of our last visit. It was in the spring of the year, and we had been for some time in the West Indies, where it was hot, and where we wore linen suits, about as white as snow.

Between there and Kingston, Jamaica, the distance was greater than we had supposed and the season was much later at New Orleans, where we landed in the early gloaming of a Sunday morning. After breakfast at the St. Charles, we walked rather leisurely to a Methodist Sunday school, feeling quite comfortable and unconcerned as to dress or appearance, being a total stranger and not expecting to be recognized by any body. As we entered the school, the superintendent announced: “We'll now have a closing speech from Doctor Palmore, of St. Louis!” Had he greeted us with a volley of artillery we might have been worse frightened, but not much more surprised.

With a glance over the school we suddenly realized our transition in climate, and that we were not in the West Indies but on the continent of North America. Some of the boys stood gazing as if they thought a white elephant from some far tropical clime had suddenly dropped down in their midst! Few of them doubtless had ever seen a man six feet two inches tall, weighing two hundred pounds, in a snow white suit of linen, and a short sack coat on, so early in the season. With eyes stretched they gazed and wondered much, and one of the boys was irreverent enough to think “that our coat left off exactly where it ought to have begun.” However, we never spoke to a much more appreciative and intensely attentive audience.

After our address the pastor came forward and insisted that we preach at eleven. In the olden time when people were too stingy to provide the preacher an ample support, they had old-fashioned box pulpits in which the pastor's threadbare or patched pantaloons were comfortably invisible. The New Orleans pulpit was not of this kind, but it was large enough to conceal our coat's lack of longitude. Standing behind it we felt much more comfortable than we did in the Sunday school. After the sermon we were introduced to many delightful people, including the bright boys and girls who had followed the “white elephant” out of the Sunday school into the main auditorium. We went home with the pastor and his charming wife to an elegant dinner, and all together we had a very enjoyable and memorable day.

We have often been embarrassed in sudden changes of countries, climes and clothes. On returning from a world-wide trip by way of London, we there had one of the finest suits of clothes made that the great world metropolis could produce, and also an up-to-date silk or dress hat, quite tall and stylish, made of cork. In London a man is about as conspicuous without such a hat as he is in Saint Louis with one. The Sunday after we reached home was one of those ideal and idyllic days that Longfellow once wrote about.

“With that nameless splendor everywhere,
That wild, exhilaration in the air
Which makes the passers in the city street,
Congratulate each other as they meet.”

We had just enjoyed a sumptuous and magnificent dinner in a palatial and wealthy home in the West End of Saint Louis. On our return a handsome little boy and girl crossed the street on which we were walking, and feeling unusually self-complacent, if not “stuck up.” The two children stopped about fifty feet away and were gazing in mute amazement.

We would doubtless have passed them with out paying any especial attention to them had not our attention been arrested by the plaintive and earnest tones of the little fellow, saying: “Mister! Mister!” We stopped and asked: “What is it, little man?” In a touching tone of anxious bewilderment he asked, “Who are you?” We went home and laid aside that tall hat, and have seldom worn it since! And that snow white linen suit has had a long rest since our memorable day in New Orleans.

It is really no disparagement to Mont Everest to be mentioned in the same paragraph with Kinchinjunga and the smaller peaks and foothills of the Himalayan mountains. Neither should

it be any embarrassment to New Orleans to be mentioned in the same paragraph with Galveston, Houston, Mobile, Pensacola and Tampa. We have known all our life that New Orleans was a great city, but we doubt whether Doctor Meek or the average citizens of any of these cities have any just conception of what these cities will be five decades after the opening of the Panama Canal. At the opening of the Twentieth Century it would have been difficult to have convinced any body in the Orient or Occident that the Manchu Dynasty could be overthrown and a great Chinese Republic established in less than a single decade, but such has been accomplished, led by one earnest Christian young man. We are living in a wonderful time in the history of the world.

"We are the heirs of all the ages, in the foremost files of time."—Dr. W. B. Palmore, in the St. Louis Christian Advocate.

Church News

The Atlanta (Ga.) District of the M. E. Church, South, which is practically within the corporate limits of that city, is said to contain 20,000 Methodists.

Bishop Collins Denny will be one of the preachers at Cornell University during the present session. That he will carry a worthy message to the students and faculty of that great institution, is a foregone conclusion.

Rev. A. E. Clement, agent of the Galloway Memorial Hospital of Nashville, Tenn., reports that more than \$125,000 was raised for that institution during the Conference year just passed. Bids are now being received for laying the foundation of this structure.

Plans are under way for the establishment of a Methodist College in Southern Idaho. Ex-Governor F. R. Gooding has given for this purpose \$25,000 in money and real estate valued at \$125,000, and the citizens of the town in which it is to be located have subscribed \$150,000.

The General Board of Education of New York (Rockefeller) has promised to give Mississippi College, at Clinton, \$100,000 on the condition that the Baptists of the State will raise \$200,000. A campaign to meet the prescribed condition will, it is announced, be inaugurated at an early date.

Bishop J. C. Kilgo was slated to participate in the exercises of the 146th anniversary of the old John Street Church of New York City on Sunday, October 27. He was expected to preach at 11 a.m., and to preside over a public meeting in the afternoon. Prior to the sermon in the morning an old-fashioned Love Feast was announced to be held.

Rev. R. F. Eakes, a member of the North Georgia Conference, has been elected business manager of the Wesleyan Christian Advocate, in place of Rev. M. J. Cofer, deceased. He is a graduate of Emory College, has been in the ministry about twenty years, and is considered admirably qualified for the responsible position to which he has been chosen.

Prof. Rudolph Eucken, of Jena, expresses the fear that the emphasis being placed on the social side of Christianity may have a tendency to cause men to forget the necessity of cultivating a personal faith. Prof. Eucken is now in this country, and we trust that he will speak often and with emphasis at this point. It is one of the conspicuous dangers of modern-day Christianity.—Baltimore and Richmond Christian Advocate.

Dr. Ira Landrith, formerly president of Belmont College, of Nashville, Tenn., has become the president of Ward's Seminary for Young Ladies in the same city, his predecessor, Dr. J. D. Blanton, continuing his connection with the institution as vice-president and chairman of the faculty. It is

announced that new buildings will be erected on an ample campus in the vicinity of Vanderbilt University and the Peabody College for Teachers.

Bishop Atkins' work is reported to have given great satisfaction at the West Texas Conference. This body has now over 35,000 members and has passed through a year of large prosperity. Dr. V. A. Godbey, by request, was relieved of the heavy pastorate at Travis Park, San Antonio, and was assigned to the presiding eldership of the Austin District; Rev. D. E. Hawk was sent to Travis Park, and Dr. W. D. Bradfield was returned to the Tenth Street Church of Austin. Rev. J. E. Buck was appointed to Goliad and Fannin, and Rev. C. W. Perkins was continued on the superannuate list. The two last named brethren formerly belonged to the North Mississippi Conference.

According to the decision of the New Hampshire Supreme Court, the \$2,000,000 of property belonging to Mrs. Eddy in that State will be turned over to the Christian Scientists as her will directs. She also had holdings amounting to \$155,000 in Massachusetts which the Court in that commonwealth declares the law will not allow to be turned over to the organization that she established, but which may be administered as a charitable trust by trustees appointed by the judicial authorities. We have scant patience with Christian Science, but we think Mrs. Eddy's money ought to be used as she prescribed. The disposition of Legislatures and Courts to prevent people from bequeathing money to religious denominations has, in our opinion, little to justify it. Indeed, we regard such a discrimination as a positive reproach to the citizenship that permits it.

We take the following from a recent editorial in the St. Louis Christian Advocate, which was penned by Dr. W. B. Palmore: "Two events of the present year will serve to make 1912 forever luminous in the history of world-wide Methodism. One is the opening in October of the \$5,000,000 Wesley House just across the street from Westminster Abbey in London, and the other is the corner-stone laying exercises of the Barnes Hospital, on the King's Highway in St. Louis, the finest boulevard of the West. The Wesley House in London is the largest and richest expression that the Wesleyan Methodist Church has ever made of itself in England, and the Barnes Hospital is the most magnificent expression that the Methodist Episcopal Church, South, has ever made of itself in America. No institution with which Southern Methodism is connected ever started upon its career with so many millions of money to be used in the service of humanity as the Barnes Hospital."

The Los Angeles (Cal.) Daily Tribune recently carried an announcement that our Trinity Church in that city has contracted for the erection on its present site of a nine-story building to cost for the work immediately to be done \$600,000, and possibly involving ultimately the expenditure of a sum double that amount. It is designed to use the first three stories for church work, and the six upper stories, which will contain 350 rooms, as a home for young men. The main auditorium will have a seating capacity of 3000, and besides there will be two smaller ones—one to seat 800 persons and the other 500. The basement will be used as a large banquet hall, and will be fitted up to accommodate 1500 people. A cafe will also be maintained in connection with the home for young men. It is stated that the new structure will probably be completed in fourteen months. The pastor of this enterprising congregation is the Rev. R. P. Howell.

FOR A BETTER THANKSGIVING OBSERVANCE

The National Reform Association, which has for its object the maintaining and promoting of the Christian usages, customs, laws and institutions in our national life, proposes to send free

of charge to all pastors in the United States, who will on that day or the Lord's Day preceding or following Thanksgiving preach on national Christianity, a valuable historical twenty-page document, entitled "Our Annual Thanksgiving Festival," by R. C. Wylie, D.D., LL.D.; also a much larger document containing the decision in full of the United States Supreme Court by the late Chief Justice Brewer, entitled, "This is a Christian Nation." For these documents address the National Reform Association, 603-604 Publication Bldg., Pittsburgh, Pa. This is the Association that is arranging for the Second World's Christian Citizenship Conference, Portland, Oregon, June 29 to July 6, 1913.

THE MOVEMENT IS SUCCEEDING.

Dear Advocate: My appeal for help to buy the old Methodist Church property in Mansfield for Mansfield College has met with a very generous response. Already the following have sent in their names as contributors:

Cash—	
A. M. Mayo, Lake Charles	\$15.00
Subscriptions—	
Rev. Paul M. Brown, Shreveport	10.00
Mrs. E. A. Fullilove, Keatchie	10.00
Dr. Robert D. Webb, Minden	10.00
H. H. White, Alexandria	10.00
P. K. Abel, Winnfield	10.00
Mrs. W. D. Haas, Bunkie	10.00
A. W. Baird, Shreveport	10.00
P. P. Keith, Keithville	10.00
Crow Girard, Lafayette	10.00
Miss Pauline Glass Randall, Colfax	10.00
T. D. Connell, Atkins	10.00

Total \$125.00
Balance to be raised 875.00

This response for the first week assures us that the friends of the College are going to rally. I am sure if they could see how much of the campus which this institution has been using for years is involved, they would make sacrifices to save it for the College.

THOMAS H. MORRIS.

Mansfield, La.

CORNER-STONE LAID AT ACKERMAN.

Dear Brother Meek: Last Sunday was a great day for us at Ackerman. Brother J. R. Countiss, President of Grenada College, was with us. He preached in the morning a strong, instructive, inspirational sermon, and in the afternoon made a timely and splendid address and assisted in laying the corner stone of our new church building. The excellent service he rendered, while in our midst, was truly enjoyable and beneficial. He is doing a great work at the head of our Conference Female College. Our Methodist people and their friends in North Mississippi should do heartily all in their power to promote the interest of this worthy and growing institution of learning.

We expect our new church building to be completed within two or three weeks. We have placed an order for nice pews and pulpit furniture. These are to be made; hence it will be about two months before they are installed. Our people here have proved themselves to be a heroic band of much faith, great zeal, and large liberality.

Yours fraternally,

J. M. WYATT.

Ackerman, Miss., Nov. 2, 1912.

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Secular News and Comment

By Rev. A. J. Gearheard.

Hon. James S. Sherman, Vice-President of the United States, died at his home in Utica, N. Y., Oct. 30, at the age of 57.

The total farm debt of the United States is said to be over six billion dollars, and that the annual interest paid thereon amounts to \$510,000,000.

The parcels post will be installed the first of next week. It will require an expenditure of ten million dollars to put it in operation, and 100,000 new weighing scales will have to be purchased.

Promoters of the rubber industry in America are planning to erect a monument to the memory of Charles Goodyear, the inventor of the present rubber vulcanizing process.

That steel cross ties are to take the place of the wood ones that are now in use seems evident. Recent experiments have proven the steel ties to be more serviceable and durable, and but little more expensive.

Charles Becker was last week sentenced to death for the murder of the gambler, Rosenthal, in New York City, a few months ago. Becker did not commit the crime, but what amounts to the same thing, he is claimed to have ordered it done.

Conservative dealers say that \$30,000 were spent on flowers in New Orleans for All Saints' Day. The habit of remembering the graves of loved ones and decorating them with flowers is a beautiful one, but the legend that the dead are any different on the 1st of November than on any other day is purely a superstition.

Illiteracy in the United States is being slowly but surely eradicated. Recent reports claim that at present but 7.7 per cent of our population are unable to read and write, and that the largest number of these are among the negroes, of whom 18.6 per cent are illiterates. In the North, less than 1 per cent of the population is illiterate, but the condition of the negro in the South makes its showing much poorer.

About a score of boys between the ages of 3 and 15 years were arrested in Jefferson Parish last week on the charge of gambling. The boys are alleged to have gambled with marbles and other common playthings. Such is the fruit of the influence of men over boys. Gambling is said to have been carried on with the sanction of those in authority in Jefferson Parish for many years. It has been truly said, "They that sow to the wind shall reap the whirlwind."

A statue in the form of an Egyptian sphinx has been unveiled over the tomb of Oscar Wilde, the famous author, in Paris, France. The monument has been complete for some time, but the curators of the cemetery refused to allow it to be unveiled because they said that a religious burial place was not the place for an undraped nude statue. The authorities of Paris declared differently, which is not surprising, since the decision was rendered in a city noted for its immodest practices.

Prof. W. B. Smith, of Tulane University, has recently announced over his signature his opinion that one of the great needs of the South is a literary and scientific magazine with sufficient financial backing to guarantee its success. His opinion has been endorsed by the daily press of the city, and we believe by all who have given the subject serious consideration. Such a magazine is not needed as a commercial asset, but in order that the South may have a convenient and friendly medium through which to declare its discoveries and opinions to the world.

It is said that Kaiser Wilhelm of Germany recently declared that he no longer considers himself an orthodox Christian. He says that to him creeds have very little meaning, and that he believes the Bible to be the supreme rule of faith and authority, and that outside of it there is very little of authority. In Germany, where the Lutheran and Romish Churches practice rigid intolerance, he may be considered heterodox, but if the Kaiser is sincere in his pronouncement of faith in the Word, he could come to America, join the Methodist Church, and be considered orthodox.

It is announced that permanent reform is impossible in Mexico because only fifteen per cent of its population over the age of 12 years can read and write. A leading paper of America suggests that what is needed is American intervention and the establishment of an American protectorate. America's guiding hand upon the helm might help, but what this benighted nation most needs is a liberal educational policy, and as long as its schools are dominated by the Roman Catholic Church there would be little hope of securing this, even if the United States were in control.

In New York City there exists a law that grants equal salaries to women and men school teachers. This result was obtained by lowering the salaries of the men and raising those of the women. As a result, of the 688 applications for places as teachers now in the hands of the New York School Board, there is not one from a man. Credit to whom credit is due. If a woman has the same earning capacity as a man, possibly she should have the place together with the salary, but the lowering of the salary of men because women have invaded the field of his profession does not augur well for the building of happy homes in the future.

Recently President Taft reviewed a portion of the American Navy in New York harbor. A line of fighting vessels fifteen miles long passed before him, and there were 23,000 officers and men behind the guns of that array of ships. Such a spectacle would stir the blood of any patriotic citizen, and his enthusiasm would only cool when he remembered that England, Germany, Japan and other nations have superior navies and have constructive policies that guarantee their maintenance. While we do not favor war, we do not favor the reckless exposure of our coasts to the guns of the enemy in case of war, and a great navy is about the only means of preventing such exposure.

ONE TENTH IS GOD'S.

I noticed in your paper recently an article on tithe paying, signed "A Christian." May a white-haired grandmother add a humble testimony?

In the early days of my married life I wished earnestly but vainly for means to contribute to the support of the gospel and to aid the needy. My husband was not like-minded and my perplexity was great. One of our preachers urged at all times the plain obligation to pay tithes. I commenced by giving a tenth of our groceries and dry goods, for I had not a dollar. I really enjoyed and had more benefit from our food and clothes after that.

My ability to pay increased every year. Great was my joy when I could send a whole barrel of flour to our preacher's house. More thankful yet was I when I could give my pastor's wife a ten dollar bill besides the groceries.

What a pleasure it is to help any one in need! How often did my glad heart say, "It is more blessed to give than to receive." After many years had passed, as I looked back, I did not seem to notice our decidedly increasing prosperity, but I greatly enjoyed it. We, who had lacked for conveyance, now had horses and carriage. We, who had known hard fare, now had a comfortable larder.

My children from tender years were made my assistants in taking baskets to the pastor's house

and to the sick and needy just as they were taught to do so in the Scriptures. Now, in my declining years, to see my sons and daughters grown up God-fearing and liberal-hearted is worth more than all the dollars I could have withheld. The beauty of character shown in their lives is more than fine apparel. I could not in those early days see any way to educate my children; but a hundred times more than the few dollars that, with thankful heart, I contributed to the educational fund, the Almighty gave back to me in my children's education. It was indeed "good measure, pressed down, and running over."

I had often felt the words of the Psalmist: "I watch and am as a sparrow alone upon a house." As my sons and daughters grew up, the friends and associates they brought about me made me glad that they were brought up in the service of the Most High.

I hope this humble testimony as to the value of tithing may lead many to adopt the practice and not falter under difficulties or trying situations.

A GRANDMOTHER.

AN OLD BOOK.

Dear Dr. Meek: During the county fair in Laurel I found on exhibition "The First Five Disciplines of the Methodist Church," bound in one volume, and purchased it. They date from 1785 to 1789. I do not know how rare the book is. I had heard of the book, but had no hope of ever seeing a copy, and certainly none that I would ever possess one. I have read the first four Disciplines, with an interest hard to express. I find that such problems as church extension, missions, and the support of preachers and the care of worn-out preachers came into existence with the birth of Methodism.

Indeed, one can not read the book without being impressed with the correctness of Eccl. 1:9: "The thing that hath been, it is that which shall be; and that which is done is that which shall be done; and there is no new thing under the sun." In reading the book I have felt this to be true both of the polity and the doctrines of the Church. Things that seem new to us are only the enlargement of the old things that confronted our fathers. JAS. M. WEEMS.

Laurel, Miss.

CONTEST CLOSED

The contest that has been in progress since June 1 came to a close on November 1. Miss Belie M. Roberts, of Franklin, La., was fortunate in winning the first prize, which is a free trip from New Orleans to the World's Sunday School Convention, in Zurich, Switzerland, and return. The trip will be under the auspices of the Bureau of University Travel, of Boston, Mass., and its value from New York to Switzerland and return to New York, alone, is \$265.

The three next highest in their order are Miss Emmie Peairs, of Slaughter, La.; Miss Ada Parker, of New Orleans; and Mrs. E. M. Henning, of Alexandria, La. The four mentioned include all who obtained the required number of 25 new subscriptions or over, which entitled them to a prize.

The Advocate offered as first prize to the Conferences which did not win the World's Sunday School Convention trip, a trip to Lake Chautauqua, N. Y., and several other American cities of interest. With the withdrawal of the Mississippi Conferences from the contest, we abandoned plans to purchase those trips. However, we are planning to give to the other three contestants trips of interest and value in proportion to their respective standings. What these are will be announced in the next issue of the Advocate. We are now making arrangements for the trips offered.

The standing of the four successful contestants is as follows:

	Votes.
Miss Belie M. Roberts.....	29,173
Miss Emmie Peairs.....	25,325
Miss Ada Parker.....	20,950
Mrs E. M. Henning.....	13,050

MEMORIAL TO THE DEAD.

(For All Saints Day).

By Davis H. Germany.

Sleep on, ye forms of silent clay,
For Mother-earth has claimed her own;
No more ye see the light of day
Unless in worlds to us unknown.

No more the struggling pangs of death
Shall taunt thee on thy homeward way,
For God has taken life and breath,
And laid thee on thy couch of clay.

Perhaps a wild-rose marks the place
So soon to vanish with the age,
While others leave behind no trace,
Or memory to life's hidden page.

But here and there some mottled stone
Reveals the genius sculptor's art,
And seals the life whose soul has gone
To live in worlds from this apart.

But be thy form beneath the sea
Where corals crown thy watery grave,
Or 'neath some sculptor's art should be
Where memory's love to life is gave;

Or be it neath a briery hedge,
With naught to mark thy silent dust;
Thy Maker will thee rightly judge
For God is good and God is just.

Franklin, La.

AS A WOMAN SEES IT.

By Mrs. J. A. Thomas.

Various reasons have been given for this demand upon the church for the rights of the laity for women, among them that we are not getting "credit" for work done in the church—the fact "that other churches have granted it," and so on. Some good woman has suggested in a printed article we read: "That the men are not attending to their business and the women are needed to keep the church work from going to pieces." God pity our church if her pillars must be supported on such slender shoulders, because our men have proven so recreant to their duty!

Truly, a trying position is woman placed in when she must show the world by her incumbency in the office, the ideal steward, trustee and conference delegate, at the same time rock the cradle, and make for her husband a real home, such a home as will supply the church of the future with men ready to give a high and consecrated service to the church. Many women are yet unwilling to exchange these noble privileges of home, and a legitimate field of service in the church for even a seat in the General Conference, where they shall have opportunity to show the brethren "how to do things!"

Some one has asked: "But what of single women, who have no responsibilities of home?" Well, we still are unwilling to believe that the church has no work for women to do, except as she steps in and takes from man the official burdens that God intended for him to carry. As highly as we regard the spiritual and intellectual strength of many, many women, yet we do not feel that our church would exactly profit by this exchange of officials.

If the report is true that the men of our churches are not as faithful as they should be in matters of their religious duty, will it serve to make them more diligent when they see the women trying to assume the responsibilities put upon the men; when, long ago "seven men of good report" were called out to assume the official burdens of the church?

We hope the General Conference will consider a long time before they put upon women "rights" that they sincerely feel they do not need. Certainly it should come only after an overwhelming petition of the entire membership of the women of the church, which we are confident can never be secured.

A few words might be pertinent with reference to some recent measures launched in the effort to secure the passage of this "demand" or "petition," at the next General Conference. Recent circulars have carried the news that it is desired of each Annual Conference of preachers this year that they "appoint a committee to look into the question of laity rights, and report on same, the following year" (which is the year for election of delegates to the General Conference).

Somehow we can but feel if there is a preacher in Southern Methodism who doesn't know about this, after all that has been said or written on the subject for several years past, we had just as well let him alone. A Texas Conference of women passed a "resolution" last year, "that they pledge themselves to work for the election to the next General Conference, of such men as were known to favor granting to women the rights of the laity," and this "suggestion" was generously passed on to other conferences.

If we had not been convinced before, that this laity rights movement was wrong, we would have been convinced after seeing from our Texas sisters what it was leading to. Think of refined Christian womanhood endeavoring to force the carrying out of her desires by holding such a "whip" over the heads of the ministers of the church as well as laymen! The women of the Eastern Conferences are not yet charged with the selection of the delegates to any conference and if by any special privilege the sisters in Texas have acquired it, we did not know of it before. We have heard it whispered that those sturdy men of the Lone Star State are not "skeeered" easily, and we hardly think the passage of the above mentioned resolution is causing many sleepless nights to even those filled with the idea that they are fine "delegate timber," but we do know that many of our Georgia brethren are not, and we believe they will sit very "steady in the boat," and hold very calmly to their honest convictions, even though the church at some future time should be stormed during a session of the Annual Conference by these charming ecclesiastical lobbyists. We trust the recent plan of thrusting this matter upon the conferences will meet a speedy death, and while we would not seem harsh, yet we can but feel that we can hope for no better thing for the whole agitation for "laity rights," than that it should meet a death "that knows no resurrection," at the next session of our General Conference.—Wesleyan Christian Advocate.

A GREAT SUNDAY SCHOOL.

In keeping with its spirit of progress, our First Church of Shreveport had a rousing rally day in the Sunday school on Oct. 13, at 11 a. m. The Elementary department, under the leadership of Mrs. Cameron, furnished a most elaborate program, beginning with a cradle roll procession, the babies being rolled in their decorated buggies by the smaller children, who carried their dolls, and, when in position on the stage, surrounded the babies, in kneeling posture, while a member of the choir sang "My Baby." Then followed fine drills and pantomime exercises by the girls, marches and flag drills by the boys, special music by the choir, and a male quartette from the Queensboro Sunday school, reports from the large Bible classes and a collection for the orphanage. But before this a record was being made by the Bible classes at the teaching hour. The Baird class had present 234; Dr. Scales' Wesley class had 164; the Fulton class, 46; the Baraca class, 64; the Intermediate department, 88, and the Elementary department, 833. This, with the 174 visitors, made a grand total of 1605, a record-breaking attendance for this section of the country.

Superintendent McKennon and the pastor, Dr. Cameron, believe that since Jesus gathered great multitudes about him, and worked his miracles among them, they too should aim to reach not the few but the many, and undertook to have present on this occasion 1,500, and went beyond

that mark by 105. For days they worked from house to house, at times having as many as 100 in the field, and used the mails and the press without stint, trying to reach the unreached, and a large increase in members was the result. The united and enthusiastic team work of this school is fine. The pastor, superintendent and leaders seem to have succeeded in putting their zeal and enthusiasm into the body of their official members, and all are working for an enrollment of 2,500 in all departments by Conference, and are entering into a friendly competition with the four largest schools of Southern Methodism, expecting to outstrip them all in making the Sunday school of First Church, Shreveport, the greatest in the Church. So may it be. We have other Sunday schools that should get in line, and not be satisfied with "a poor dying rate." What do our leaders say to following the example of this school in going from an attendance twenty months ago of some 175 to this record-breaking attendance of 1,605?

P. O. LOWREY.

AN INTERESTING OCCASION

On the evening of Oct. 27, 1912, the Presidio Post Chapel, San Francisco, had a special Musicale devoted to the Hymns of Fanny J. Crosby, who was styled in the program "America's Greatest Hymn Writer." In the course of the exercises, which were under the direction of Chaplain J. A. Randolph and Chaplain Gavitt, the following telegram from Fanny J. Crosby was read:

"Bridgeport, Conn., Oct. 22, 1912.

"John A. Randolph,

Chaplain, Presidio of San Francisco, Cal.:

To the men of our Army, greeting. May the God whose omnipotent will calms the winds and rules the waves so fill you with his Spirit that you may quell the storms within and live as worthy soldiers of the nation whose motto is, 'In God We Trust.'

Sincerely yours,

FANNY J. CROSBY."

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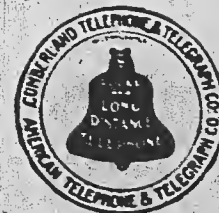
NEW ORLEANS, LA.

Will be a Little Late.

"THIS is John. Will be a little late for dinner to-night. I'm bringing out Mr. Forbush. Expect us about seven o'clock."

The thoughtful husband never fails to notify his good wife that he is going to be late for dinner, or that he is bringing home a guest.

The Bell Telephone in the home helps out the housewife in many ways.



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THE STARS.

The stars shine over the earth,
The stars shine over the sea;
The stars look up to the mighty God,
The stars look down on me.

The stars shall live for a million years,
A million years and a day;
But God and I will live by love
When the stars shall have passed away.

—Korean Mission Field.

GREYHOUNDS THE OLDEST DOGS.

The greyhound of Altcar and the Waterloo Cup is the oldest domesticated dog, and can be traced back by sculptures and frescoes for thirteen centuries before the Christian era. A fine group of greyhounds fondling each other at the British Museum must be more than two thousand years old, and some of the dogs depicted in hunting scenes on the Egyptian monuments are of the greyhound type. Greyhounds have been popular in England since King Canute's time, but nobody but a "gentleman," or a freeholder, was allowed to keep them. Even so recently as 1853 a license to keep a greyhound cost \$6.00, which was nearly treble the tax imposed by the State on other dogs.—From the London Chronicle.

MEASURING TIME BY MOONS.

The Indians measure time from one full moon to the next. For the year they count twelve moons, and then they add one more, which they call the "lost moon," thus making thirteen moons in all to a full year.

The Indians have a different name for each month. They call the month of January the "cold moon." February is the "snowy moon"; March, the "green moon"; April, the "moon of plants"; and May, the "moon of flowers." June is called the "hot moon"; July, the "moon of the deer"; August, the "sturgeon moon," and September, the "fruit moon." October is known as the "traveling moon"; November, the "beaver moon," and December is named the "hunting moon."—Apples of Gold.

IDA ROSS'S ESSAY.

The frown on Ida Ross's face deepened as she looked out of the window. Finally she turned to her aunt. "I never knew of anybody who had such bad luck," she complained. "Dr. Rice has just offered a prize for the best essay on some nature study, and I cannot compete. How could I study nature when I am tied to a chair by a broken limb?"

Mrs. Strong smiled at the gloomy figure in the rocking chair. "Where there is a will, there is a way," she quoted softly.

Ida looked positively vexed, for she had expected her aunt to sympathize with her very heartily. "Who could have the will or find the way to do a thing like that when they cannot walk?" she questioned. "My limb hurts, too, and nobody can work if they are in pain. I don't believe anybody ever had such a misfortune."

"How about Milton?" inquired her aunt. "He lost his eyesight, but he put aside the thoughts of his misfortune and wrote for the world his wonderful 'Paradise Lost.' Robert Louis Stevenson scarcely passed a day without pain. He lived half his life with only one lung, yet he wrote many books, and all of them are filled with a message of hope, courage and cheer. Sidney Lanier, ill and in poverty, gave us poems that are full of inspiration."

"Yes, but those were men. I never heard of women doing things like that when they were sick or could not get around," returned Ida.

"You have some interesting studies before you, then," remarked Mrs. Strong. "Mrs. Browning was an invalid, but she was also a very busy poet. Fanny Crosby, blind from a very little child, has written some of our most noted hymns. You told me something that you recently learned

in school about Helen Keller; you remember that she is blind. From childhood these women were handicapped by ill health and misfortune, yet the world is richer and better for their work and the example of their great courage."

"Please don't tell me about any more people, auntie. I see what you mean: my misfortune is nothing compared to those you have mentioned, for my limb will soon be well again; yet these people didn't spend their time complaining." The frown had disappeared, and Ida looked very thoughtful as her aunt left the room.

"Ida is calling for something," Mrs. Ross said to her sister an hour later.

"Let me go," said Mrs. Strong. "If I cannot help you with your work, I can, at least, wait upon Ida. Perhaps it is a good thing that I came to visit you while she is laid up with this broken limb."

"Would you bring me a pencil and paper, please, auntie?" Ida requested with an eager note in her voice. "I see some squirrels out here, and I intend to watch them and see what I can learn about them."

"That is a good idea," said Mrs. Strong encouragingly, as she handed the articles to Ida.

During the next ten days Ida watched the squirrels every day. She noticed the home in the tree, their play, the stores they were hiding for winter. She wrote down the results of her observations, then she read and rewrote many times. Two days before the close of the contest Mrs. Strong carried an essay to school for her. It was called "The Squirrels in the Yard," and it was Ida's very best work, for she had watched the squirrels closely, and had taken great pains with every word and sentence that she wrote about them.

It was two weeks later that Mr. and Mrs. Ross and Mrs. Strong came into Ida's room one morning before she was up. Mr. Ross held the morning paper before her and pointed to a headline: "Ida Ross Wins First Prize for Essay," she read in astonishment. The article told of her accident, and mentioned that the essay was written from the knowledge she had gained while watching the squirrels from the window. Comment was made on the accuracy of all the facts, and the essay was published in full.

"It was all due to you, auntie, and you should have some of the credit," Ida exclaimed after she

had read every word. "If you had sympathized with me that morning I talked about my accident, I would have done little else all these weeks but complain about my ill luck. Your words set me to work. I guess I watched the squirrels more closely than if I had been able to get out of doors. At least I won the prize."

"It wasn't all due to me," Mrs. Strong assured her. "I gave you the idea that you could do something even if you did have a broken limb; but you saw your opportunity, which was the squirrels in the yard, and made the most of it."—Herald and Presbyter.

One of the enemies of our peace is hurry. Hurry spoils both the quality of the work and the temper of the worker.—George Hodges, D. D.

Mansfield Female College.

Blessed indeed must it be, if it is more blessed to give than to receive. The College Improvement League has just presented us with one hundred and thirty-two pieces of silverware—Rogers 1847, and Mr. Tallafarro, our jeweler, had each piece engraved with the initials M. F. C. Alma mater! Our faith, our hopes, our love abide in thee.

The Methodist church owns its old church building and a strip of land directly across the front of the College campus which it proposes to sell to the College for \$1000, about half of its worth. This land and house would be given the College were not the church in debt for the new house of worship. It would never do to let this property fall into private hands. Brother Morris, our pastor, is trying to find one hundred friends of the College who will give \$10 or more in order to secure this valuable property for the institution. The College can use the house for a gymnasium or boarding hall.

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Christian Advocate.

ROBERT A. MEEK, Editor.

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North Mississippi Conference—Rev. J. T. Murrah, Rev. W. W. Woollard, Rev. H. S. Spraggins.

Editorial.

"To one who owns a smile and song,
The skies are blue and bright;
The world can never seem all wrong,
If we ourselves are right."

The British Weekly says: "The Church must always teach that no material prosperity will be anything but failure if the spiritual element is absent. If all the physical wants of men were supplied, if plenty prevailed everywhere, if a socialistic union were perfected, no true happiness would ensue unless the pathway to and from the unseen world which surrounds us were kept open." This is only a forceful comment upon the memorable words of Scripture quoted by our Lord at the time of his temptation, "Man shall not live by bread alone." The requirements of a man's body lack much of being his greatest needs.

A writer in a current periodical remarks that "when the Bible was translated into the Japanese language an equivalent to the word 'baptize' could not be found, and the word 'soak' had to be used instead; so the Japanese Bible students are acquainted with a person named 'John the Soaker,' and with the doctrine of 'soaking for the remission of sins.'" We should think that this version would be popular with those who are disposed to stickle for "much water" as a necessary part of the plan of salvation.

There is much reckless writing as well as speaking. Amid the conflicting statements that one comes across in reading one scarcely knows what to believe. Never was there a time when the question, what is the truth? was more pertinent than now. The man who in this day escapes being confused and misled is most fortunate. Few things are more helpful to a person in life than a clear perception—the ability to detect the false and to discover the genuine. And we all need to select with care the books and periodicals that we peruse and to guard against an excessive amount of credulity. A bit of skepticism concerning matters that are unusual and startling is most wholesome.

Last week's issue of the Northwestern Christian Advocate (Chicago) contained the following statement: "Representative W. B. McKinley, of Champaign, Ill., presented the Presbyterians a \$50,000 memorial church to be devoted to the spiritual interests of the students of the State University. This is a wise benefaction. Methodism should have such a church at the seat of every State University." Our distinguished contemporary is, we think, unquestionably right. The Protestant evangelical Churches need to make their religious influence strongly felt in all our higher public institutions of learning. In this connection, we desire to express our gratification at the announcement that the Southern Methodists will in the near future establish a church near Tulane University, in this city. This movement is most timely, and should be consummated with the least possible delay.

THE BALKAN WAR.

The war between the three Balkan States of Bulgaria, Serbia, and Montenegro, supplemented by Greece, on the one side, and Turkey on the other, has gone steadily and vigorously on ever since the announcement of its outbreak. And, to the surprise of the civilized world, the Turks seem to have been beaten everywhere, and the latest dispatches represent them as retreating toward Constantinople, leaving Adrianople, the strongest point of defense in the northern part of the empire, exposed to capture. There is also some expectation that Constantinople itself will soon be in a state of siege, and rumors have been afloat that the Porte has already appealed to the Powers to intervene and stop the conflict.

This is, indeed, good news. Hundreds of thousands of kinsmen of the people living in the Balkan States and in Greece reside in Turkish dominions, and they are generally Christians. They have been cruelly oppressed by Turkey for years, and many horrible massacres have been perpetrated among them. Though these foreign provinces under the sway of the Sultan were to be guaranteed local self-government according to the Treaty of Berlin, signed by the European Powers in 1878, Turkey has ignored that stipulation, and the great nations have seemed to care little about it. As a result, the fires of hatred have continued to smoulder in the nearby Balkan States, and the only reason that they have not flamed forth long before is because these countries themselves have not been altogether friendly. But lately they have sunk their differences out of sight, and have united to punish the oppressor of their suffering kinsmen.

It is to be hoped that success will continue to crown the efforts of the allies. They deserve to win. Their triumph would doubtless help the cause of humanity and be a victory for the Cross over the Crescent. There is now some talk to the effect that the confederacy which has been formed among these weak little States may become permanent, resulting in the development of a peninsula nation of considerable strength along the shores of the Mediterranean Sea. This would be a happy outcome from the bloody struggle, though it is doubtful whether it would please the selfish European Powers, whose course in the management of the Balkan and Turkish affairs has been far from creditable.

DR. STEEL IN NEW ORLEANS.

Dr. S. A. Steel spent last Thursday, Friday, Saturday, and Sunday in New Orleans, coming to fill an engagement that he had at Parker Memorial Church. He delivered three lectures on the succeeding week nights, preached a great sermon on "The Resurrection of Christ" at the morning hour on Sunday, and in the evening gave his famous address on "The Pioneers of Methodism." He was greeted by large audiences that in many ways manifested their high appreciation of the utterances of the gifted speaker. One only needs to see a man like Dr. Steel before a popular assemblage to be convinced that oratory has not lost its power to charm and enthuse the public. It is doubtful whether American Methodism has ever had a more eloquent preacher than this brilliant ex-Mississippian. Such rhetoric, such flights of the imagination, such high-class humor, such perfect modulation and clear enunciation, and a voice that so completely and easily responds to every demand made upon it, are indeed seldom heard. But Dr. Steel is more than a mere talking phenomenon. He is a man of wide reading, of classical culture, and of a genial and brotherly spirit. We always count it a privilege to be in his company, and to listen to him in the pulpit or on the platform is to us invariably a blessing and inspiration. Nothing in the world so fascinates us as to be where we can observe the coruscations of one dowered with genius. And undoubtedly this distinguished son of Methodism has been touched with the spark divine.

A REMARKABLE UTTERANCE.

The Baptist Record, of Jackson, Miss., in its issue of October 24, contained the following editorial observation:

"Those who change the form of baptism from a burial to anything else are desecrating the grave of our Lord. The so-called desecration of the tomb of Jesus by the Turks was the cause of the crusades, the protest and uprising of Christendom, but the symbol of his burial and resurrection was destroyed by many of these same crusaders. The despoiling of graves is one of the most heinous offenses against the most cherished sentiments of the heart. Why rob baptism of its wealth of meaning and substitute something that has no real significance?"

If this had emanated from some sources it would have occasioned us little surprise, but we can scarcely believe that it was written by a man of Brother Lipsey's intellectual reach. Surely he must have been away and some other man whose reason is all imagination must have been occupying the tripod, when this remarkable paragraph found its way into existence. We forbear to comment upon it—it is its own best answer.

WOULD BE UNNECESSARY.

A writer in a current religious journal discusses the question, "How to Lead the Children in Our Sunday Schools to Christ?" So far as the small ones are concerned, the brother, according to some of our present-day teaching, is misdirecting his efforts. Having been born regenerate, they do not need to be led to the Master, but merely kept from going astray. Queer teaching for the followers of John Wesley! We suppose that Adam Clarke was wrong in stating that he was converted at four years of age, and also many other shining lights in the Church who claim to have found the Savior between the ages of five and ten. Or possibly the explanation is that they had backslidden and did not know it; that in addition to the doctrine of infant regeneration, we are to have the doctrine of infant apostasy.

PERSONAL AND OTHER NOTES.

Rev. J. S. Rutledge, of Indian Bayou, La., is pleased with the conditions and outlook in his charge. He is keeping busy, and expects to make a good report at Conference.

The revival meeting which has been in progress at Epworth Church, this city, for the last two weeks, has been fruitful of good results. Brother Doss, the pastor, is being assisted by Brother Singleton during the present week, and his sermons are reported to be reaching the hearts of his hearers.

The pulpit of the Methodist Church at Wesson, Miss., was filled last Sunday at 11 a.m. by Rev. R. H. Barr, of Beauregard, and at night by Rev. J. T. Leggett, the presiding elder of the Brookhaven District. As is stated elsewhere, the pastor, Rev. J. M. Corley, is ill at a hospital in Jackson, Miss.

Brother Thomas, the effective pastor of Second Church, New Orleans, has done a fine year's work. In addition to having received many new members into the Church, he has secured enough money to finish paying the indebtedness on his house of worship. The date of the dedication of the building will be announced in the near future.

Rev. J. L. Sutton has gone to Baltimore, Md., for the purpose of attending the Annual Convention of the National Prison Reform Association. He will be gone about ten days. Upon his return he will enter at once upon a revival campaign at the Louisiana Avenue Church, in which he will have the assistance of Rev. C. C. Sealeman, of Webb City, Mo.

Rev. J. W. Ramsay, of Utica, Miss., recently held a successful meeting for Rev. W. H. Young, at Roxie, Miss. Some of the good results were a revival in the church, several accessions to its membership, the organization of a Sunday school, and a resolution upon the part of leading men in the community to see that the pastor's salary is paid in full.

Rev. C. M. Crossley, of Meridian, Miss., writes as follows: "Please let me state in the Advocate that I have a set of the Modern World Dictionary, practically new, that I will sell for less than one-half of the original cost, with payments to suit the purchaser. Anyone desiring these

volumes should write me at once at the address given above."

Mrs. J. D. Barbee, of Greenville, Miss., is visiting relatives in Memphis, Tenn., having been carried thither by the anticipated ringing of wedding bells.

The charge at Fernwood and South McComb (Mississippi) which has been left vacant by the transfer of Rev. D. Scarborough to California, will be served by Dr. I. W. Cooper until Conference.

The Methodist revival at Bogalusa, La., which is being conducted by Rev. L. I. McCain and Dr. A. C. Holder, is reported by the press dispatches to be growing in power and interest. It was stated last Saturday that there had been more than two hundred conversions.

We regretted to be informed last week that Major R. W. Millsaps, of Jackson, Miss., was indisposed with a severe cold. We trust that ere this he is well on the way toward a complete recovery. Southern Methodism has no layman who is more loyal to the Church or who has a wider outlook than this philanthropic Mississippian.

Dr. M. W. Swartz delivered an able address to the Millsaps Y. M. C. A. last Friday evening on the subject of "Environment," and Dr. J. M. Sullivan talked impressively to the Preachers' League of the College on the preceding night. Our Millsaps College professors are wide awake to the interests of the students in attendance upon that institution.

A movement was set on foot by the New Orleans pastors at their meeting a week ago to celebrate the centennial of Methodism in New Orleans next year. Dr. J. M. Henry, the presiding elder, and Revs. W. L. Doss and W. W. Holmes were named as a committee to gather historical data and put in shape a definite plan for the celebration.

Rev. E. G. Kilgore, who is well known in North Mississippi, is spending a few days with Rev. W. H. Saunders, the pastor of our Washington Street Church of Vicksburg. Taking advantage of Brother Kilgore's presence, Brother Saunders is having him to conduct a series of services for his people. As a result, there were four accessions to the Church last Sunday.

Dr. T. B. Holloman filled the pulpit of the Crawford Street Church of Vicksburg on Sunday, October 27, in the absence of the pastor, Rev. C. W. Crisler, who was engaged in a meeting at Woodville, Miss. Rev. C. M. Chapman, the president of Port Gibson College, preached to Dr. Holloman's congregation in Port Gibson both at 11 o'clock and at night.

Rev. L. P. Wasson writes encouragingly of his work at Tunica, Miss. It is the habit of this capable young pastor to succeed wherever he labors. There are quite a number of choice spirits in the congregation that he serves. The women workers of this church especially deserve to be commended for what they have accomplished within the past few years.

Rev. D. C. Bennett, of Merryville, La., has recently made a new record in church building. At his third quarterly conference he was not thinking of a new church. At his fourth quarterly conference a new church building was completed at Merryville, and the conference was held in it. The new structure will seat about 200 people, and was erected at a cost of more than a thousand dollars.

In a personal note to the Editor, Dr. Theo. Copeland, of St. Louis, states that their Conference being over, all of our pastors in the great Missouri metropolis have settled down to energetic work. He speaks in terms of high appreciation of the presidency of Bishop Denny, who presided over their late annual convocation in place of Bishop Hoss.

Rev. C. T. Barton, formerly of North Mississippi, has had a most successful year in his charge at Reedy, West Virginia. He reported in his summary of what was accomplished 80 conversions, 44 additions to the Church, and \$2455 raised for all purposes. He also successfully completed his second-year course of study, and was voted into full connection by the Kentucky Annual Conference.

We regret to be informed that Sister Brogan, the wife of our pastor at Starkville, has lately had to undergo a serious operation; that Brother Brogan himself has not been well for some time, and that their little daughter has recently been confined to her bed. We sincerely hope that all of these stricken ones will soon fully recover, and we suggest that our people who pray would do well to remember them at the throne of grace.

The new parsonage at McDonoughville will have been completed before another issue of the Advocate is mailed out. It is a modern cottage, containing six rooms, a vestibule, hall and bathroom, and was built at a cost of between \$2000 and \$2500. Rev. A. J. Gearheard and his family will enjoy the privilege of living in it at least one

month, and then comes the uncertainties of Conference.

Rev. A. Inman Townsley, of Arcadia, La., writes: "On October 31, we buried the Nestor of Arcadia Methodism, Mr. Wm. J. Leslie, who was 85 years old. His life was gentle, and the elements so mixed in him that Nature might stand up and say to all the world, 'This was a man.' Our work here was never in a better condition, and we hope to make a good showing at Conference."

Rev. W. L. Graves, our pastor at Iuka, Miss., reports the death and burial at that place on October 31, of Mrs. Beulah Campbell, a sister of Rev. John and Rev. Walter Mitchell. He also bears testimony to her noble Christian character and usefulness in life. We regret to chronicle this sad occurrence, and we pray that divine grace may comfort the hearts that it has left desolate and lonely.

Writing from Glenmora, La., on Nov. 2, Rev. W. J. Newsom says: "I have been very sick for three weeks and am still in bed; in consequence, my work has been much hindered. I ask the brethren of the Louisiana Conference to pray for my recovery." We are sorry to hear of the illness of this faithful worker, and we hope that he may soon find relief from the malady with which he is afflicted. Of course, his fellow-itinerants will comply with his request.

We are informed that Mr. Robert Somerville, Jr., of Cleveland, Miss., and Miss Annie Keith Frazier, the eldest daughter of ex-United States Senator Frazier of Tennessee, will be married at Chattanooga on November 20. Mr. Somerville is the eldest son of Mr. Robert Somerville and Mrs. Nellie Nugent Somerville, of Greenville, Miss., and is a young attorney of superior attainments and great promise. We extend in advance our heartiest congratulations and best wishes.

Rev. Paul D. Hardin is carrying forward the interests of the Church grandly at McComb City, Miss. He recently paid a \$4500 debt on our excellent house of worship there, which, considering the fact that this town is in the territory infested with the boll weevil and that only a few months ago it was in the throes of a long-continued strike, is a truly remarkable achievement. Brother Hardin is one of the most efficient and resourceful men in the Mississippi Conference.

Miss Fannie C. Moore, of Saucier, Miss., sends us the following sad announcement: "Mrs. Holland C. Moore, wife of Rev. Waldo W. Moore, went away to dwell in her Father's house on high on October 7, 1912. A more extended notice will be given later." We deeply regret to be informed of the death of this elect woman, and we extend the full measure of our sympathy to our stricken brother and all the others upon whom the shadow of this sore bereavement has fallen.

Rev. J. M. Corley, our pastor at Wesson, Miss., underwent an operation for gallstones and appendicitis at the Baptist Hospital at Jackson, Miss., on Tuesday, November 22. His condition was found to be quite serious, but he passed through the trying ordeal as well as could be expected, and our last information was that he was doing fairly well. We earnestly pray that no complications may arise, and that this useful minister may speedily recover and soon be able to take up again his "loved employ."

The Woman's Missionary Society of Homer, La., observed the week from October 20th to 27th as a season of prayer. An interesting program of evening services extending from one Sabbath through the succeeding one was arranged and carried out. The following brethren contributed to the success of this interesting occasion by delivering either a sermon or address: Rev. R. W. Tucker, Rev. W. H. Coleman, Rev. A. S. Lutz, and Dr. C. W. Carter. One of the most interesting features of the exercises was the unusually fine music and singing.

Rev. W. L. Graves, the faithful pastor, reports a gracious revival at Iuka, Miss. He says: "We have just closed a most helpful meeting in our church here. Rev. G. A. Klein did the preaching, and the singing was conducted by Mr. P. M. Boyd. The whole town was delighted with the labors of these brethren. Fifty names were received for membership in the various Churches, twenty-five uniting with our Church on Sunday, October 27. More than a hundred of our young people are now meeting weekly for prayer, song, and testimonies. This series of services did much for our community."

Rev. I. D. Borders, who has lately been transferred from the Pacific to the North Mississippi Conference, recently spent several days among his old parishioners at Holly Springs, Miss., being the guest of Mr. and Mrs. L. G. Fant. He preached in the Methodist Church at 11 o'clock on Sunday, Oct. 27, to a large congregation, and at the evening hour delivered an interesting talk on California. Brother Borders was born, reared, and educated in North Mississippi, and he will be

given a warm welcome back to the State of his nativity. He is a minister of unusual gifts and accomplishments.

A delightful luncheon was served in the private dining hall of the Monteleone Hotel in New Orleans on Oct. 29, in honor of Bishop E. D. Mouzon, who was passing through the city en route to the fall meeting of the College of Bishops. Forty-three plates were served, and there gathered around the table some of the leading laymen and all the preachers of our Church in New Orleans. Bishop James Atkins, Rev. C. W. Crisler of Vicksburg, Miss., Rev. Briscoe Carter of Alexandria, La., and Rev. W. W. Drake of Baton Rouge, La., were also in attendance. A number of brotherly addresses were delivered, all of which sounded words of praise for New Orleans Methodism, its past history, its present activities, and its future outlook.

Rev. W. H. Lewis, the presiding elder of the Meridian District, writes that a few days since Rev. A. S. Oliver, our pastor at Matherville, Miss., went to his appointment at Andrews Chapel, taking his family with him, and that while there his only son, De Witt, was stricken with illness and died on October 22. The distressed family had scarcely returned home from the funeral before Maggie Louise, their only remaining child, was taken critically sick, and for forty-eight hours their anxiety was most intense. We are glad to state, however, that she is now convalescing. Brother and Sister Oliver may feel fully assured that they have the sympathy and prayers of a host of friends in this trying time of sorrow and bereavement.

We are indebted to our gifted young friend, Rev. Claude M. Simpson, for a printed program of the Kansas City Preachers' Meeting for 1912 and 1913. It is far and away the most suggestive series of topics that we have ever seen arranged for an organization of this kind. Brother Simpson has been returned to the West Port Church in Kansas City for the fourth year, and his many friends in Mississippi will be pleased to learn that his labors as the shepherd of this flock have been crowned with much success. He has just finished raising a subscription of \$5000 on a church debt, and during his three-years pastorate more than 200 names have been added to the membership roll. This is another instance of a Millsaps man showing the metal that is in him and reflecting credit upon his alma mater.

There are few more energetic workers in the Methodist itinerancy than Dr. I. W. Cooper, the beloved president of Whitworth College. He is continually stirring around among the brethren and allows no grass to grow under his feet. He recently made an automobile trip from Canton to Carthage, where he delivered an eloquent address on education to the public school and preached twice in our church at that place. He reports that our pastor there, Rev. R. T. Pickett, has recently had the parsonage dressed in a new coat of paint, and that he is doing a fine work. Dr. Cooper says that with the construction of the projected railway from Canton to Birmingham (a branch of the Illinois Central) Leake County will undoubtedly undergo a great development and that Carthage will become a place of considerable importance. He states that he was most favorably impressed by the people that he met on his interesting inland journey.

LIFE EVERLASTING.

Men hunger and thirst for life. Scant indeed is the life most men live. It is like trying to quench one's burning thirst from a shallow pool of dirty water in the middle of a field where cattle come down to drink and swine to wallow. What is a life worth which is measured by a few thousand dollars, or a little fading glory, or a flickering spark of worldly and sinful pleasure? Yet this is all some men have and all they hope for. They earnestly desire to live longer, but they are painfully conscious that the life they are now living is too shallow and wretched to last. It must go out and it ought to go out because it is not fit to go on. Much as they love life, they shrink from wishing that their life shall be everlasting.

What men need is a life so rich, so sweet, so deep, so beautiful, so full of meaning that it is fit to endure forever. Jesus has it, and he can give it. "I am come that they might have life, and that they might have it more abundantly," saith the Lord. "He that lives and believeth in me shall never die." They have eternal life in them. "If any man thirst, let him come to me and drink." "The water that I shall give him shall be in him a well of water springing up unto eternal life."—New York Christian Advocate.

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Obituaries.

Obituaries not over two hundred words in length will be published free of charge. All over two hundred words will be charged at the rate of 1 cent a word. Count the words and send the amount necessary with the obituary. That will save trouble all around.

On October 18 the angel of death claimed little MARY ELEANOR, the only daughter of Mr. W. G. and Mrs. Mabel Coker Barrow of Madison County, Miss. She was a beautiful, sweet little girl of only ten summers, and was taken away so suddenly that we can hardly realize that she is gone. May the parents and loved ones be comforted by the Spirit of God and consoled by the assurance that the little one is safe in the arms of Jesus; and may this sad bereavement ever draw them nearer to Him who said, "Suffer the little children to come unto me and forbid them not for of such is the kingdom of heaven."

Her Pastor,
L. L. ROBERTS.

The subject of this sketch, JULIA GARTLEY NOLEN, was born in Yazoo County, near Benton, Miss., Jan. 4, 1881, and passed quietly away Sept. 12, 1912. All that was mortal of this once beautiful, tender and angelic girl was quietly and peacefully laid to rest by loving hands in the Nolan Cemetery, near Benton, Miss., where she will peacefully slumber until the morning of the resurrection. She was the eldest daughter of Captain James and Mrs. Florence Owens Nolen. She was a devoted member of the M. E. Church, South, and trusted with childish simplicity in that eternal salvation which has been promised to the good and pure from the foundation of the world. Dear ones, grieve not over her departure, for the parting will not be long. She will patiently wait and watch at the beautiful gate for your coming; she is not dead, but sleepeth. Her sufferings on earth may have been great, but she is now safe in that beautiful haven of rest, where there is no sickness, sorrow nor death, and where she can now truly exclaim: "O death, where is thy sting? O grave, where is thy victory?" Farewell, sweet girl; may the earth lie lightly upon thee, and the undying laurels of victory grow green over thy grave. A RELATIVE.

On July 8, 1912, death took from our midst MRS. ANNA SAUCIER, who was born November 15, 1846. She was the daughter of Mr. and Mrs. Lasom Bullock. Sister Saucier joined the M. E. Church, South, at the age of 17 years and remained a faithful member of the same until her death. She was married to Mr. G. E. Saucier May 31, 1866. There remained to mourn her going, two brothers, eight children and six grandchildren. She died in the faith. In less than a month after her demise there came to her sorrowing family another sore bereavement, when MRS. LIZZIE BERWICK, the youngest daughter of the departed, Mrs. Saucier, died on August 8 and was laid to rest by the side of her mother. She was born December 14, 1891, joined the M. E. Church, South, in 1900, and later became a very active worker in the Church. She was married to Mr. M. L. Berwick October 3, 1910. Mr. Berwick's sorrow was deepened on August 5, by the death of their only son, JOSEPH WINFIELD BERWICK, who after ten months of life followed his mother to the grave. Thus, there were laid to rest, side by side, Sister Saucier, her daughter and grandson. That the God of all grace may sustain and comfort the sorrowing ones is the prayer of their pastor.

C. C. GIBSON.

Biloxi, Miss.

MICHAEL BOLTZ, father of Rev. H. J. Boltz, was born Aug. 31, 1830, at Drusweiler, near Bergzabern, Bavaria, Germany, and departed this life at Grand Cane, La., March 7, 1912. He was in the 82d year of his age. He was married four times, and all of his wives were good, Christian women. His first wife, the mother of Rev. H. J. Boltz, died about 56 years ago in the town of Camden, Wilcox County, Ala. In 1870, about twelve years after his second marriage, he moved to Louisiana and settled near Many, Sabine parish, at which place he remained until four years ago. At this time he became so afflicted that he left his home and went to live with Rev. H. J. Boltz, his only child. He was one of the charter members of the old New Hope Church, located in Sabine parish, between Fort Jessup and Many. For some years he was not at all times as consistent as he should have been; but the last few years of his life he spent devotedly serving his Lord and Master. The writer was well acquainted with Brother Boltz, having been his pastor at different times. His house was the preacher's home. All of the preachers who preached on that charge knew Uncle Mike. He never owned a dollar that was too good to give to the cause of God. But he is gone. We may forget how he looked, but we will never forget his deeds of kindness and his love for the Church. S. S. HOLLADAY.

MRS. MARY L. ALLEN was born in Washington County, Ark., May 16, 1848, and at the age of eighteen years she was happily married to Mr. J. D. Allen at Arkadelphia, Clark County, Ark. She continued to reside there until about twenty years ago when they moved to Louisiana. She was living in the town of Alberta when she passed to her reward on June 21, 1912, surrounded by her entire family of devoted children. Sister Allen was converted and joined the M. E. Church, South, at Parre Cliffe, Ark., at the age of fifteen years, and lived to the end a consistent Christian life. She was loyal to her Church and a liberal supporter of its institutions. She was stricken with paralysis about six years ago and her great suffering was patiently borne. All that medical skill and loving hearts and hands could do was done to heal and restore her, but God in his wisdom lifted her out of the pain and suffering of bodily affliction and took her to her beautiful home in heaven. A sweeter Christian, a more devoted mother, a more faithful wife, a better neighbor and a truer friend to all, this writer has never seen. To the aged husband, bereaved of a faithful companion, and to the sorrowing, broken-hearted children, God has given a rich heritage and a great treasure in this and the world to come, in this wife and mother who was so beautiful in character. May the comforting power of the Holy Ghost abide with the sorrowing ones until they all meet again beyond the river "where the surges cease to roll."

JOHN G. SLOANE.

MRS. MATTIE F. ESTES (nee Mayerhoff), was born in Clark County, Miss., June 3, 1843, and died October 4, 1912. Mrs. Estes was Christened when an infant and joined the M. E. Church, South, when a child, and was always a consistent member and loyal to her Church. Her father, Mr. C. F. Mayerhoff, was one of the pioneers of this place (Enterprise) and county. She and Mr. Estes were married November 18, 1863, by Rev. Thomas Ware. God

blessed this union with six children, three girls and three boys. Little Annie was called to the home above when only eight years old, and Mrs. Mary Mathis died April 19, 1910. Sister Estes was prominent in all church work. For a number of years she was treasurer of the Woman's Foreign Missionary Society of this church. In her home she was always cheerful. Her delight was to have everything in its place. Her happiest moments were when ministering to loved ones. Her influence over her husband and children was of the highest order, and their devotion to her was beautiful. Two of her sons, Will and Charles, are prominent lawyers, the elder having been Sunday school superintendent and a steward for a number of years. The other son, Shelton, is a highly respected merchant of this place. Her daughter, Mrs. Toles, married a prominent planter of Kemper County, and is held in high esteem by all who know her. During her last illness, realizing that death would soon come, Sister Estes called all the family around her bedside, telling each one how she appreciated what they had done for her; that she was ready to go, only regretting to leave her loved ones. After this she never spoke of death any more. She passed away at her daughter's home at Daleville, Miss., and the remains were brought back to her own home, Enterprise, for interment. The pastor was assisted in the funeral obsequies by the Presbyterian minister, Brother Coit, and Dr. Hackett of the Baptist Church, both of whom were old acquaintances. B. W. LEWIS.

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Tidings From the Field

Coalville, Miss.

We have had a busy year on the Coalville circuit. Beside the regular pastoral work, we have held four protracted meetings and one camp meeting, in which the following brethren assisted: Revs. W. M. Sullivan, J. M. Lewis, W. T. Griffin, H. Mellard and H. J. Moore, of the itinerant ranks, and J. L. Jordan, E. C. Cain and L. Fayard, local preachers. Our presiding elder, W. B. Jones, was with us for a while at the Palmer Creek Camp Meeting and preached several times. Brothers W. W. Moore and Geo. Guice preached one sermon each. All of these brethren did most earnest and acceptable work. Some of the visible results of the year's work are 28 members added to the Church, with 8 more applicants (I have referred two applicants to other charges); 18 infants baptized; Sunday schools and prayer meeting much improved; one new organ purchased; considerable work done on the parsonage, and the paying-off of a debt on it. We have one more meeting to hold before Conference. We serve, as a whole, a clever people, who have shown the pastor and his family many courtesies. We hope to carry a good report to Conference.—C. C. Gibson, P. C.

Anguilla, Miss.

I herin give a short report of the work in the Anguilla Charge. On account of the overflow, the ravages of the army worm and boll weevil, and the destruction of the business portions of our town by fire, our financial report will probably not be in full; but we are doing our best. We have held three very spiritual meetings and 14 have been added to the Church, which is a good report for this portion of the Delta where there are but few white people to join. I have just had Evangelist E. L. Whiddon in a protracted meeting with me at Anguilla, Miss., which is a very cultured place, and one that is very exacting in its demands for a certain class of preachers to hold its meetings. I wish to say that as an evangelist who draws crowds, we could not have gotten a better one than Brother Whiddon. He is a practical, fluent, earnest, Holy Ghost preacher, and handles the fundamental doctrines of our Church in a way that causes no other denomination to take offense. He is a fine mixer and as a preacher to children his equal is hard to find. We entertained him in our home and found him to be a very pleasant guest. Being one of the older members of our Conference, I feel that I am prepared to judge of the ability of an evangelist, and therefore can heartily recommend Brother Whiddon as one who is worthy of consideration as a man to be used in our revival meetings.

J. S. PARKER.

Hamburg, Miss.

Dear Dr. Meek: I am winding up my second year here on the Hamburg charge, and I would like to report my work for this year. In some respects we have had a good year. This charge is in the center of the boll weevil district, and as the crops are short, money is scarce; but the people have been good to us. When we returned from the Annual Conference last December they began to send in to us all kinds of good things, such as spare ribs, backbones, and hams. And, then, in April, all five of my churches pounded us with all kinds of good things, which in value amounted to more than \$50; and since that time two of my churches have

pounded us nicely again. We organized a new church at Oldenburg in July and proceeded to build, and we now have a nice house of worship up and nearly ready for use. We have had some very good meetings this year: the one at Roxie was the best that I have been in for several years. I began the meeting on Monday night, Oct. 21, and Brother J. W. Ramsey came to us Wednesday, the 23d, and did the preaching from then to the close of the meeting, which lasted for nine days. Brother Ramsey did some good pulpit work. His sermons were of the pure gospel type, and full of power. I think he is as good help as any one could get in revival services. We had a good number of conversions, and eight additions to the Church. The whole town was revived, and some of the older people said that we had the best meeting that Roxie has had for twenty years. All my meetings being out of the way now, I will spend the balance of the year in rounding up and getting ready for the Annual Conference. I hope to have a good report.—W. H. Young, P. C.

A SUNDAY IN BATON ROUGE.

Dear Dr. Meek: Kindly give me a little space to tell you about a recent trip to Baton Rouge, where I spent Saturday and Sunday, Oct. 26-27, in the hospitable home of Brother W. W. Drake, who is the pastor of the First Methodist Church, South, of that city. I boarded the train on the Y. & M. Valley Railroad, and somewhere on the way I inquired of the brakeman how far it was to "Red Stick?" "Red Stick," said he, "there is no such station on this road; you are on the wrong train, my friend." And I did not tell him any better, but I arrived there all the same, and was met at the depot by Brother Drake.

I had a fine time and a great opportunity to present the work of the American Bible Society, which I did. In the morning I talked before the Sunday School of the First Church and also the Sunday school of the Second Church, of which Brother G. P. White is the pastor. Both churches have fine, live Sunday schools, and they are great in numbers. Brother White being absent, I addressed his congregation at the morning hour, and his people took great interest in my work. Brother O. H. Cline, the Sunday school superintendent, is a live worker.

At night I presented my work to a very large congregation at the First Church, and I know that they were much interested. Of course, they have just gone through a great revival; but Mr. Editor, Christian workers are not made in a week, and Brother Drake has lots of them in his church, which shows that since Conference an earnest, guiding hand has taken charge of affairs at First Church. As a result I was able to dispose of over two hundred New Testaments in this church. I may add that the workers of Second Church also secured quite a number of Bibles and Testaments. For my first trip to "Red Stick" it was quite a success for God's Word.

GEO. MANOTTE,
Colporteur for Southwest Louisiana.

Praise the Lord for the pleasant people He has let loose in this world.—Anon.

Tact is, after all, a kind of mind reading, for sympathy is of the mind as well as of the heart.—Sarah Orne Jewett.

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A REVIVAL AT AMITE, LA.

Dear Dr. Meek: We have just closed a gracious revival meeting here in Amite. It began October 13 and closed October 27th. The pastor began the meeting with his people on October 13th, and on the 19th Brother Turner, the Conference evangelist, accompanied by Brother R. N. Jeffery, as a singer, came. The meeting was ready for them.

Brother Turner grasped the situation, got a grip on the people from the start, and held it with accumulating interest to the close. He is a strong, earnest, gospel preacher. No sensationalism or methods of manipulations were used. The hearts and consciences of the people were deeply touched and their volitions were appealed to and influenced.

On the last night many were turned away from the doors because of no room. The preacher's message was one of depth, power and mighty persuasion. It made a profound impression on the vast audience. Brother Jeffery was at his best, and his leading of our splendid choir and the sweet solos that he rendered were highly appreciated by all. A competent singer, consecrated and full of the Spirit, is a large addition to the forces of a meeting. The results of the services, as far as statistics go, are as follows: twenty-four by baptism were received into the Church and eleven on profession of faith. The church was blessed with a deepening of religious life, and every department of the work was strengthened.

The work for the year will be in good condition, except the financial side. This is going to fall far below the usual amount. This is due to the financial condition that prevails in this immediate section. Money is not circulating here as heretofore. Our main crop was cut off in the spring, and as there is no cotton raised, we have been stricken on the financial side. We are going to do our best, and hope to come out better in the end than the present indicates.

H. W. BOWMAN, Pastor.

IT QUENCHES THIRST

Horseford's Acid Phosphate
 Teaspoonful in glass of water, sweetened to suit, far more delicious and refreshing than lemonade.

JOINT EPWORTH LEAGUE CONFERENCE.

The Epworth League Conference of the Alexandria and Monroe Districts convened in Alexandria, Louisiana, October 25-27, 1912, in the First Methodist Church. The opening session, Friday evening, was well attended. The address of welcome was delivered by Mr. R. O. Coopender of Alexandria, and the response was given by Mr. Howard S. Galloway of Monroe. After a song service, words of greeting were given by Mrs. Sudie J. Lingle of Shreveport, acting for the State Secretary. A special musical number was given by Miss Montez Henning of Alexandria. Rev. E. B. Troy of Monroe was to have given an address on "The Value of the Epworth League," but was absent on account of sickness, and Mr. W. W. Williams of Alexandria was called upon to fill his place, which he did in a very able manner.

Saturday morning the devotional service was led by Mr. Coopender. Chapter reports were read by Mrs. Lingle, after which an inspiring talk was given by Rev. C. D. Atkinson on "The Aim and Purposes of the First Department." The Monroe District was organized with Rev. E. B. Troy as president; Mr. W. B. Shell of Mer Rouge, as vice president; Mr. Howard S. Galloway, secretary, and Miss Mae Edwards, treasurer.

The Alexandria District was organized with Mr. W. W. Williams, president, Alexandria, La.; Mr. L. I. Hoffpauir, vice president, Jena, La.; Mr. R. O. Coopender, secretary, Alexandria, La.; Miss Marguerite Cox, treasurer, Lecompte, La.

Mrs. Sudie J. Lingle and Mr. Howard S. Galloway were appointed on a Committee of Resolutions. The afternoon session was dispensed with.

In the evening the devotional services were opened by Mr. Howard S. Galloway. Mr. Stockwell, of Lake Charles, gave a splendid address on the "One-by-One Campaign." Mr. Seaman Mayo, of Lake Charles, talked on the work of the Third Department—Social and Literary Work. Mrs. S. H. Werlein, of Alexandria, spoke on the Fourth Department—Missionary Work. Mrs. Sudie J. Lingle spoke on the Second Department—Charity and Help or Social Service. The next State Convention will not be held in Alexandria, but probably in Shreveport. After the business was transacted, an informal reception was held and sandwiches, delicious fruit punch and cake were served.

Sunday morning Dr. Werlein preached on the "Model Epworth Leaguer" to a large congregation.

At 3 p. m. a Junior League was organized with Mr. and Mrs. Davenport and Miss Dorothy Stanley as superintendents. At 4 p. m. a League was organized in the Pineville Methodist Church, with Mr. W. W. Williams, president; Mr. Henry Atwood, first vice president; Miss Lucy McClendon, second vice president; Miss Mamie Alsop, third vice president; Miss Bessie McClendon, fourth vice president; Miss Annie Walker, secretary; Mr. Leo Alsop, treasurer; Miss Myrtice Coleman, organist, and Mr. Olive Fugler, Era Agent.

At 6:45 at the Methodist Church there was held a Model Chapter Meeting conducted by the Alexandria Chapter. The meeting was led by Miss Frances Brasher, the music by Miss Montez Henning, and a splendid short address was given by Mr. R. O. Coopender. The sermon on the program by Rev. C. D. Atkinson was not delivered, as he was called away Saturday. Dr. Werlein spoke on the hero who died for his convictions. This closed the session.

DOROTHY STANLEY, District Secretary.

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Whether from the skin, mouth, armpits, feet or internal organs, are immediately stopped, and in a short time permanently relieved, by Tyree's Antiseptic Powder, one teaspoonful to a pint of water. Use as wash, gargle or douche. Perfectly harmless and delightfully cleansing, purifying and healing. Get a 25c box at any drug store (or by mail) and if you are not thoroughly pleased with its action, return the empty box to the druggist, or to us, and get your money back without question. J. S. Tyree, Chemist, Washington, D. C.

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That is what life means to me—a place where a Father above deals differently with his different children, but with all in love.—Wilfred T. Grenfell, M. D.

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New Orleans, Aug. 1, 1911, The Davey Tree Expert Co., Kent, O. Your treatment of the oaks in City Park promises well. The foliage this season is more abundant than for years back.
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See Announcement

Page 16

The Sunday School.

LOUISIANA NOTES.

By Rev. P. O. Lowrey.

The Mansfield Sunday school has ordered two dozen additional kindergarten chairs for its primary class.

Mrs. L. B. Dean has been elected to take Mrs. J. L. Logan's place as Gracie Roll superintendent at Mansfield, Mrs. Logan having resigned to give her entire time to teaching her class of primary pupils. Mrs. T. M. Morris has been elected missionary superintendent, and is to furnish a program every fourth Sunday.

The Queensboro school, Shreveport, is common with the general Sunday school activity of the city, is taking on new life; and among other advances has installed a large Cradle Roll Department and an active Home Department. Rev. H. W. Jamieson, the pastor, expects to have the new and commodious brick church building going up ere long. The Sunday school will have convenient quarters when the new church is built.

Sometimes we see preachers pound on the Bible at a terrific rate as though they would mash it to pieces, and to a person who appreciates the reverence due it, the performance is very disagreeable. The Centenary College students of his day tell of how Dr. Hunnicutt would never allow another book or weight of any kind to be placed on the Bible, stating that it was God's Word and must be handled reverently. Such a handling of the Bible by such a teacher made an impression on his students that will never pass away. So it will likely be with our Sunday school teachers: the reverent touch and reverent voice in handling the "Book Divine" will make it a holy book to their pupils forever.

MISSISSIPPI CONFERENCE NOTES

By Rev. B. F. Lewis.

The Sunday school at Red Bone has begun organizing and grading on the plan adopted by our Church. Mrs. Pugh is at the head of the movement. This step taken by this school is most gratifying, as it proves that the schools in our rural sections are capable of as thorough organization as those in the cities, barring the separate rooms. Even this is partially overcome by screens and curtains. We hope others will follow this good example.

At Silver Creek a Young Men's Bible Class has been organized with the full complement of officers and committees. Once a month the class has a social and business meeting. In the same Sunday school a Woman's Adult Bible Class has been organized; also a Mission Study Class. The superintendent of this school is Brother Ogilvie, who was ably assisted in these organizations by Miss Flora Ferrill, who for a year taught in the Columbia Sunday School and there received her training.

One of the Sunday schools of the Conference in one of our smaller cities has a fine class of boys in the Intermediate Department of the school, averaging in age from 14 to 16. The teacher, a young man, purposing to make this one of the best classes of its kind in his school, recently told his boys that as a recreation, if they would comply with certain conditions, he would, instead of a formal social meeting, take them "possum hunting." This teacher is going to be a boy again for the sake of his boys. He will succeed.

During the month of October seven new teacher-training classes, with sixty-three members, and nine Bible classes, were organized. In addition to this, several teachers have begun the teacher-training course as individual members, and those organized have added to the number taking the course. When our teachers train themselves for this work, such success will follow in our Sunday school efforts.

both in numerical attendance and loyalty to Christ, as has never before been seen. This era is not far in the future.

NEWS AND NOTES.

By Miss Elizabeth Kilpatrick.

The Houston Sunday school sent out telegrams for Orphanage Day and received a fine collection for this good cause.

A class budget encourages systematic giving and places before all the members at the very beginning of the year all expenses. No other plan has proven so helpful in Adult Bible Classes in settling the vexed question of class finances. Do not fail to include missions in this budget.

Superintendent W. E. Stokes, of Macon, used post cards containing pictures of his commodious church as invitations for his Rally Day. The cards were dated October 20, 11 o'clock. On the correspondence space he had the words, What, When and Where written one above the other, and the three followed by a large black and aggressive looking interrogation point. With Mr. Stokes and Brother Park at the helm, surely all things were well with the Macon Sunday school folk on their Rally Day.

The First Methodist Church, of Corinth, enjoyed an interesting Rally Day on October 20. Superintendent Warriner had planned for big things and his expectations were fully realized in an increased attendance in every class, good music and a new clock to accentuate "on-time" virtues. Many classes made unusual averages, and withal a joyful, eventful and inspiring occasion was enjoyed. Mr. Felts has been a great inspiration to every department of the Sunday school, and Mr. Warriner is doing a fine work.

The following quite helpful on-time plan has been devised by the First Church of Water Valley: Several boys stand at the doors and hand attractively simple "on-time" cards to all who reach the Sunday school before the opening exercises. These are handed in to the secretary and an estimate of the number arriving on time can be readily made. When each class reports, not only does it state the number present and absent, etc., but each also announces how many will remain for the 11 o'clock service, thus emphasizing the attendance of all Sunday school pupils on the preaching service.

TO DRIVE OUT MALARIA AND BUILD UP THE SYSTEM.
Take the Old Standard GROVES TASTELESS CHILL TONIC. You know what you are taking. The formula is plainly printed on every bottle, showing it is simply Quinine and Iron in a tasteless form, and the most effectual form. For grown people and children, 50c.

Marriages

On October 8, 1912, at the residence of the bride's parents, by Rev. A. J. Davis, Mr. S. C. WILKINS and Miss CELA TUERSON McLEMORE.

At the residence of the bride's parents, on October 8, 1912, Mr. A. F. McLENDON and Miss LILLIE MAY McLEMORE, Rev. A. J. Davis officiating.

At the home of Dr. G. L. Francis, in Nettleton, Miss., on Sept. 22, 1912, by Rev. W. M. Young, Mr. L. D. GOOLSBY and Miss LORA TAYLOR.

In Amory, Miss., on Oct. 11, 1912, by Rev. W. M. Young, Mr. JOHN E. MYERS and Miss AUDERY MAY DUGGER.

At the Methodist church in Amory, Miss., on October 15, 1912, by Rev. W. M. Young, Mr. R. L. DERRICK, of Marians, Ark., and Miss INDIA MAYFIELD.

Oct. 10, 1912, at 6 o'clock p. m., in

Roots Barks Herbs

That have great medicinal power, are raised to their highest efficiency for purifying and enriching the blood, as they are combined in Hood's Sarsaparilla.

40,366 testimonials received by actual count in two years. Be sure to take

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Get it today in usual liquid form or chocolate tablets called Sarsatabs.

the Centenary Methodist Church, McComb City, Miss., by Rev. Paul D. Hardin, Mr. SETH C. COLLINS, of Summit, Miss., and Miss GLADYCE O'MARA, of McComb City, Miss.

At the home of the bride in Vaughan, La., on Oct. 20, 1912, by Rev. George Fox, Mr. OSCAR HANDY, of Bastrop, La., and Miss MARY WHITE.

At the home of the bride's parents in McComb, Miss., on Oct. 20, 1912, by Rev. Paul D. Hardin, Mr. E. L. ROBINSON, of Magnolia, Miss., and

Miss EVA LOUISE HINTON. In the M. E. Church, South, of West, Miss., on September 29, 1912, by Rev. W. F. Rogers, Mr. ROBERT BOWERS and Miss EVA THERESA MILTON.

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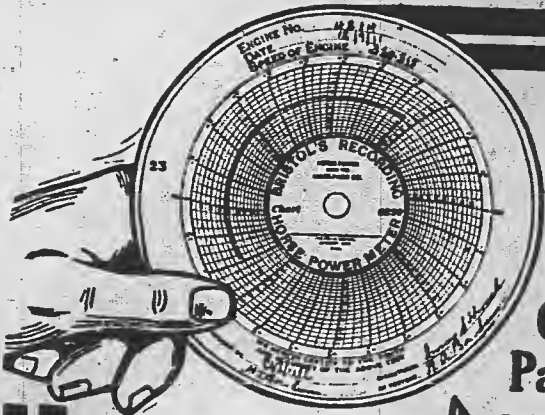
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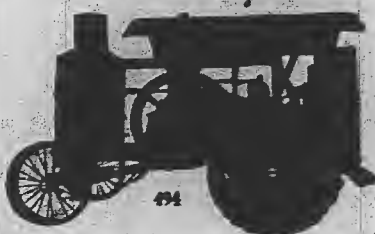
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Woman's Missionary Work

Edited by Mrs. R. F. Harrell, 1329 Josephine St., New Orleans
Conference Press Superintendents:

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North Mississippi Mrs. A. C. Yeager, Water Valley, Miss.

All communications for this department should be sent to the Editor at the address given above.

LITERATURE.

There is an inundation of literature everywhere; even in organizations where it is necessary to exercise the greatest economy, the supply is largely in excess of the demand. It seems difficult to regulate the supply. There is great indifference in regard to reading the literature on the part of the rank and file. If leaflets, bulletins and reports are not read in the society meetings, they are never read at all. It is impossible in the time allowed to read all the good things provided for the delectation of members; so many of them calmly repose in waste baskets or perchance "light the kitchen fire," as one good sister said about the supply given her. When several articles on different subjects are read at one sitting they become a confused mass in the mind, or pass into one ear and out at the other.

A Faithful District Secretary

Lugged an armful of Annual Conference reports several squares to a meeting, called attention to them and requested every woman to take a copy. They were assessed to defray the expenses of publication and were entitled to them. Not a single one took a copy. This is but one instance. If all the literature which is printed could be properly distributed and would be faithfully read, there is sufficient to convert the world.

In China they are begging for picture lesson cards, illustrated posters and any overplus of Sunday school literature. Efforts might be made to collect such things and send them to "India's coral strand or where Africa's sunny fountains roll down their golden sand." Sometimes in sowing broadcast, so many seed fall into one place that

Exhaustion of Soil

is caused, and better results would be produced with more careful sowing. Perhaps this condition has never been intimated to our leaders. Their zeal extends to publications and distribution, leaving results in the hands of Him who said, "Blessed are they who sow beside all waters." No remedy suggests itself. When indifference is removed or replaced by enthusiasm, the solution of the problem will be found.—A. C. Y.

MISSISSIPPI CONFERENCE NOTES.

New societies have been organized in the Meridian District, Mrs. R. M. Hand, district secretary; in the Hattiesburg District, Mrs. J. R. Ellis, secretary, and some societies in other districts have united within the last few weeks. Auxiliaries all over the Mississippi Conference are realizing the importance of a Press Superintendent, and notifications of elections to this office are being received by the Conference Press Superintendent. This is gratifying and we hope by the close of the year that there will be a superintendent in each auxiliary.

A unique birthday party was given at the home of Miss Bessie Kearney of Hazlehurst, Miss., last month, at which a free will offering was made for missions, and each member present was given a sample copy of "The Missionary Voice," and other interesting literature in the form of leaflets, etc. This society has a wide-awake press superintendent in Mrs. H. M. Featherston, who is constantly on the alert to make her department worth while.

The Hattiesburg Main Street Auxiliary is fortunate in having Mrs. Emma Mc-

Gregor as its press superintendent. The local papers are kept supplied with notes from this society.

Mrs. H. M. McIntosh, corresponding secretary of the Collins Missionary Society, gives some interesting facts in connection with this work. They have a membership of 34, and hold union meetings with the other churches of the town; they also help the Ora Society by meeting with it twice a month. A full set of missionary charts, both home and foreign, are used in this society, and found very helpful in the work. This is a wide-awake society with women willing to work and liberal in donations. A number pay 25 cents per month on a "Parsonage List," this money being used to furnish not only necessities, but a few luxuries for the parsonage. The women have recently put in a new \$60 stove with hot water connections and a bath tub. They are now working on the Sunday school rooms, and are planning "great things" for another year. This is a "live" society. How many others can show such a record?

THE WEEK OF PRAYER.

The week of prayer for the Home Department will be held November 17-24, in connection with the general agitation of Home Missions, known as "Home Mission Week." Collections this year are to be used in meeting the outstanding demand for finishing and equipping our buildings: the Ruth Hargrove Institute, Key West, Fla.; the Sue Bennett School, London, Ky.; the Virginia Johnson Home, Dallas, Texas, and the Vashu Industrial School, Thomasville, Ga.

Will you not pray definitely at each session and privately every day that \$20,000 may come to us this year from Home Mission Week? The moneys thus collected cannot be used for pledges, previously assumed specials, or life membership. They must go specially directed to the Week of Prayer collection. Union meetings should be held with other denominational Home Mission auxiliaries, at least once during the week. Let us anticipate a great Home Mission awakening, and hope that the churches may be united in this effort to make "our country God's country."

THIRD QUARTERLY REPORT FOR HOME DEPARTMENT, LOUISIANA CONFERENCE.

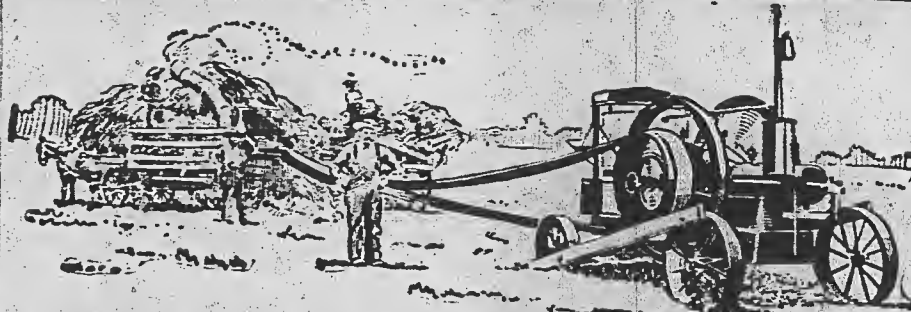
Number of adult auxiliaries 73, increase 6; number of adult members 1931, increase 258; number of Y. P. auxiliaries 10; number of Y. P. members 163, decrease 24; number of Junior Divisions 12, increase 5; number of J. D. members 220, increase 40; total number of members 2314, increase 274; number of life members 19; number added to Baby Division during the quarter 81, increase 19; number of subscribers to Missionary Voice 471, decrease 10; number of H. M. reading courses 605, increase 220; number enrolled as Christian stewards 131, increase 26; number of boxes of supplies sent off 5, increase 2; papers and leaflets distributed 2104, increase 1208; visits to sick and strangers 1557, decrease 10; visits to corrective or benevolent institutions 369, increase 287; number of prayer meetings held 36, decrease 23.

Amount of money raised for connectional work, \$433.07; amount raised for local work, \$2124.18. Grand total, \$2557.25.

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REV. N. G. AUGUSTUS COM-
MENDED.

(Resolutions adopted by the Fourth Quarterly Conference of the Ebenezer Mission, North Mississippi Annual Conference, on Oct. 19, 1912.)

Whereas, by the operation of the time limit of our Church, the present year will end the term of service of Rev. N. G. Augustus as presiding elder of the Durant District, of which this charge is a part; and whereas, this is the last time that he will visit us in an official capacity before the expiration of his quadrennium; therefore be it resolved:

(1.) That we, the representatives of the six churches constituting this work, hereby express our appreciation of his wise and able administration, his strong, orthodox, and edifying sermons, and his gracious and kindly hearing which have won the hearts of all.

(2.) That the spiritual and material prosperity of this charge and the notable advancement shown throughout the District has in no small measure been due to his untiring industry and splendid leadership.

(3.) That in this, our last official act, we assure Brother Augustus of our love, and of our abiding interest in his future welfare and happiness.

(4.) That a copy of these resolutions be furnished the New Orleans Christian Advocate and the local papers for publication.

HAUGHTON, LA.

Dear Dr. Meek: Being one of those who do not often fulminate through the press, I crave your patient indulgence for this one time in five years, as I am sure some of the former pastors will be glad to hear from this charge. I am now closing out my fourth year on the best circuit in the Louisiana Conference, and it gives me great pleasure to state that this is the best year of the four and the most successful year of my ministry. I have held four meetings on my charge this year, in three of which I was assisted by that prince of preachers and soul-winners, Rev. T. M. Finley, of Irondale, Mo., who had in former years assisted me in five successful meetings. In my fourth meeting this year I was assisted at Dayline by Rev. F. R. Power, our pastor at Mooringsport. These four meetings resulted in the conversion and reclamation of many souls, and in the addition of 125 members to the Church, 50 per cent of them being heads of families or matured men and women, of prominent professional and business characters and farmers of the successful type. During my four years pastorate, I have received 52 members by certificate, 47 by vows and 93 by baptism, aggregating 192 members on what was considered four years ago an old run-down piney woods circuit. Besides this, 21 infants were baptized. To God be all the glory for his wonderful work among us! He surely has visited us in much blessing and great reviving and soul-saving power.

This preacher is justly happy; but O how sad to have to part from so many warm-hearted friends that are as dear to me as my own life! May God continue to richly bless and reward them for their nobility, faithfulness and devotion to the cause of Christ. As to the material prosperity of the charge, I will say it has flourished. When I came to it they were finishing up a beautiful church at Alberta at a cost of \$2500, the munificent gift of the Bienville Lumber Company and their employees. On May 11, 1910, we lost our parsonage by fire without a dollar of insurance; but out of the smoldering ruins God wrought a great blessing by opening

up the springs of generosity among the people, and to-day we have as comfortable and convenient a parsonage as is in the Louisiana Conference worth \$2000, and it is out of debt. At Castor Station we have finished a beautiful church and dedicated it, and we organized a church in February of this year, and have just closed a great meeting in it with 44 additions. The success of this enterprise is due to the indefatigable labors of that prince of laymen, Dr. J. N. Blume, who had associated with him, Messrs. John Campbell and John Huckaby, the first and last named of whom had the happy experience of being converted and joining the Church among the first in the new house. The former is now one of the stewards and the latter is the Sunday school superintendent. Brother Campbell was already a member and a steward. And last, but not least, we have completed and richly furnished the most beautiful and attractive church in Haughton that can be found in any country town of anything like its population and wealth. There is a small debt of \$600 on this building, which we are striving to pay off and have it dedicated before Conference. This church cost us only \$2300, and is constructed of the best material that can be manufactured. The little church at Dayline is composed of a little band of heroes who are growing in grace. They hope to remodel their already pretty little house next year.

The preacher who succeeds the writer as pastor here will be abundantly able to say, "The lines have fallen to me in pleasant places; yea, I have a goodly heritage." In all sincerity, these are among the best people this pastor ever served. They are ever ready to respond to the call of every need, and with unstinted hand they have lavished their kind hospitality upon this pastor and his family. The Alberta congregation, out of the abounding generosity of their hearts, have remembered in a specially helpful way the needs of their unworthy pastor, and language is insufficient to express the deep appreciation of my heart. It pains me so much to separate from those among whom I have gone these four years, enjoying so many happy seasons of personal and religious associations. That our Father in heaven may overshadow every one of them and keep them under the hollow of his hand, and bring all of us together in his house and our home in heaven, is the prayer of one whose very soul is knit to every one of them.

JOHN G. SLOANE.

FROM REV. O. B. CULPEPPER.

Dear Dr. Meek: I have recently located in Memphis, Tenn., at 1212 College Street. Any one wishing to secure my father and me to assist in revival meetings next year, will please send their communications to the above address.

This has been one of our brightest years. God has most graciously blessed our words. Hundreds have been saved and added to the Church. We are now in beautiful Bradentown, Fla., on the Manatee River, and are preaching to large and much interested crowds.

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See Announcement on
Page 16

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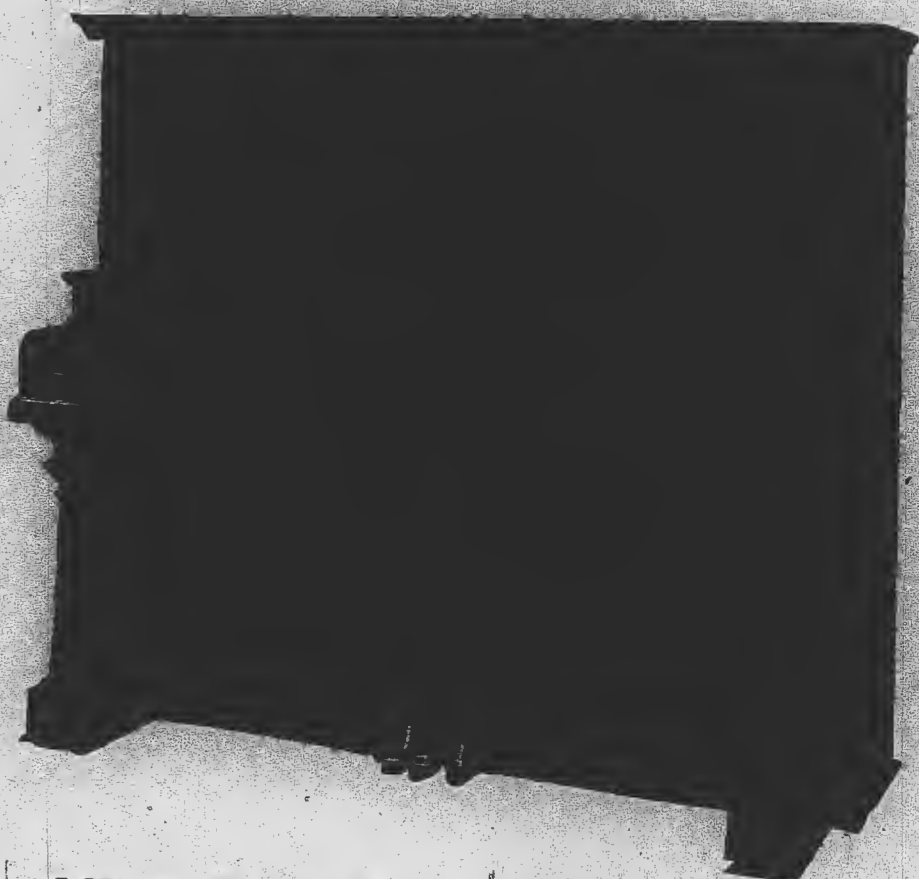
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NEW ORLEANS CHRISTIAN ADVOCATE

VOL. 59—No. 46.

"Prove All Things: Hold Fast That Which is Good."

WHOLE NO. 2960.

ROBERT A. MEEK, Editor.

NEW ORLEANS, LA., THURSDAY, NOV. 14, 1912.

CHAS. O. CHALMERS, Publisher.

Editorial

On the fourth of next March the schoolmaster will find his way into the White House. There are many lessons that it is to be hoped he will be able to teach the politicians and the people.

The Baptist Record (Jackson, Miss.) has styled the church paper "the family horse." This is a fitting designation. It serves all departments of the Church, and frequently all want to ride it at the same time. Moreover, the general demand is that the carriage shall be either free or meanly cheap.

The following from an unknown source is both true and pertinent: "People complain that the Church is always begging. If the world would pay up the back taxes that it owes the Church for making this old world fit to live in, we could run all the Church's activities from now until the Millennium without asking again for a single dollar."

"Look Ahead" was the central thought in a brilliant address recently delivered to the freshmen of Harvard University by the President Emeritus of that institution, Dr. Charles W. Eliott. This was, indeed, a suggestive theme. It is those who "look ahead" who generally go ahead to higher and better things. One of the secrets of Christianity's mighty power is that it turns the faces of men toward the future and makes them fore-lookers.

While Mr. Roosevelt was canvassing for the presidency, The Outlook, without his knowledge, took out in his interest a \$25,000 accident policy. Upon being informed that this policy was in force when he was shot and that he was entitled to an indemnity therefrom, he declined to accept it. It will also be remembered that when the Nobel peace prize of \$40,000 was awarded Mr. Roosevelt some years ago, he turned it over to persons connected with the Hague tribunal to be used in the promotion of the cause of international arbitration. Whatever may be the Colonel's faults, an "itching palm" does not seem to be one of them.

FAITH INDISPENSABLE.

The key that unlocks the doors to the choicest treasures in the Divine Kingdom is faith. A Christian is spiritually strong and rich, or weak and poor, according to the measure of his belief. Faith is the foundation virtue, and when it crumbles all else must fall with it. Peter on the water went down when his faith failed him; and so must every man go down when overtaken by a like calamity. The most majestic heroes of the Cross have been men who had unwavering confidence in God and to whom heaven was scarcely less real than earth. It was a fitting thing that Paul should have taken a part of his great Chapter on Faith

(the Eleventh of Hebrews) to catalogue some of Christianity's mightiest dead. It was through faith that they surmounted the obstacles in their way and ascended the imperishable heights, from which they shall forever shine.

FOOLISH PROPHESYING.

Every now and then some preacher comes along and excites the people with a discourse on when the world is coming to an end. He marshals his so-called facts and figures, and in frenzied phrases pictures the earth in the throes of dissolution. The hair of some persons is made to stand erect in fright, and the whole community is agog over his startling revelations of the future.

Some years ago one of these clerical prophets appeared in the town in which we were residing and conducted a series of services which were largely attended. He was an authority on eschatology, and had published a book on the subject. We had as our guest at the time the late Rev. J. W. Honnoll, who had a larger amount of sterling common sense than almost any other person that we have ever known. In the afternoon we called on a Methodist lady of more than average intelligence, and she was soon rattling away concerning the sermons of the remarkable minister whom she had been going daily to hear. But for some cause she had missed one of his discourses on the end of the world and expressed keen regret at having done so. Brother Honnoll said in reply to her: "My Sister, I feel sure that you have not lost anything by your absence. I am pretty certain that the earth will endure for some time yet. God doesn't make worlds like children do cob pens, just to knock them to pieces." We felt like clapping our hands in applause at this utterance which caused our talkative hostess quickly to change the subject. Bishop Marvin in one of his sermons argues that the fact that the earth, according to the teachings of geologists, was so long in the process of making, is indicative of its long continuance; just as a lengthy preface in a book is a prophecy of a large volume.

Quite a number of these diviners of the future have appeared upon the stage of action and blazoned abroad their predictions, only, of course, to be discredited at last. A writer in a recent issue of the Times-Democrat gives the following interesting account of some of them:

"Every one has read how, in 1843, the followers of William Miller sold all their possessions and, dressed in 'ascension' robes, waited for the end of the world. Time passed, and hunger pressed, and, finally, like the King of France, the 50,000 Adventists came marching back again. We don't know what happened next, but the world still stands. There have been many minor prophets to disturb the peace, but none who seemed to carry so much weight as 'Mother Shipton.' All her other prophecies, we were assured, had come true, so why should not the world come to an end in 1888, as she faithfully promised it would? We don't know why it shouldn't, but it didn't.

"In 1566 Nostradamus, the famous French astrologer, foretold that when Good Friday fell on April 23 (St. George's Day), and Easter on April 25 (St. Mark's Day), and Corpus Christi on June 24 (John the Baptist's Day), the world would come to an end. This coincidence of dates took place in 1886, to the great terror of those who knew the prophecy—but the world still stands. The same coincidence had occurred in 1734, 1666, 1546, 1451, 1421, 1204, 1109, 1014, 919, 672, 577, 482, 337, 140, and as early as the year 45. It will take place again in 1943, but whether that will be the last day or not, no man knoweth. And what if it should be? Why worry? Why not do our daily tasks as faithfully as we can? Then, if that great and awful day finds us still here we may, like good workmen whose toll is finished, lay down our tools and prepare to rest from our labors."

"ADVOCATE THE ADVOCATE."

Such were the words recently used by Bishop Robert McIntyre, of the Methodist Episcopal Church, in an exhortation to circulate the church paper. We desire to echo them through our columns in behalf of our own Conference organ. As we have before stated, the year has been a most unfavorable one for the Advocate, as it has also been for our Orphanages and most of our other church institutions dependent upon the public for support. The severe winter and late spring, the overflow of the Mississippi River, and the depredations of the boll weevil and other pests have affected appreciably our circulation and the receipts of our office. Indeed, but for the Tour Contest which our Publisher instituted some months ago, and which was measurably successful, it would have not been possible for us to have gone through the year without borrowing money and seeing the Advocate go backward, instead of holding its own, which we have about done.

We urgently need the active assistance of our pastors in order to keep our subscription list from dwindling down. To have to resort to unusual methods to keep the paper going is regrettable. Such methods are expensive, and it takes time and space to operate them. It would be far more satisfactory if we could put the Advocate into the homes of our people through the regular agencies of the Church. Will you help us, brethren, in this great work? If you desire to do so, the opportunity is now at hand. In nearly every charge there are persons who are in arrears with us, and others who need to renew their subscriptions. WILL YOU NOT MAKE A FAITHFUL EFFORT TO COLLECT THESE ACCOUNTS AND SECURE THESE RENEWALS BETWEEN NOW AND CONFERENCE? You have a grip upon your people and can succeed in this undertaking as no one else can. They need the Advocate, but unless something is speedily done hundreds of names will have to be stricken from our files and hundreds of homes now receiving it will be without it. This will not only deplete the finances of the paper, but will also hurt every cause in Southern Methodism. This is a MOST URGENT AND IMPERATIVE CALL. Do not forget our claims, brethren, in these closing weeks of the Conference year. We hope to hear in a substantial way from every pastor in our territory at Greenwood, Monroe, or Hazlehurst. Much will depend upon the reports made to us at these places.

METHODISM AND THE CHANGING ORDER.

Rev. G. H. Treven, Ph.D., D.D., in the North-Western Christian Advocate.

One of the ablest London papers said some years ago, "The future of Russian orthodoxy and the future of American Methodism are probably of more importance to the interest of the human race than the future of either the Roman Catholic, or the Anglican, or the Lutheran Church." If there is any truth in that, every Methodist and everyone else may well pray that her future shall be worthy of her brilliant past. Here we are at the opening portals of another quadrennium. What of the future of American Methodism? What is to be her place in the changing order of to-day and to-morrow? Is she to be a decaying oak or a spreading banyan? It has often been said that her sun has passed its zenith. More than thirty years since, Dr. H. W. Bellows, after paying Methodism a noble tribute, said, "As we study the character and work of Methodism we are more and more convinced that the wave of inspiration in which it had its origin has well-nigh spent its force and will soon die altogether. . . . The institution has supplanted the inspiration, and the former stands still to tell how high the flood tide rose and what wonders it performed."

Is this true? Will this river of life that seemed to flow from forth the throne of God and the Lamb be like some streams of earth that leap in gladness to the light, dash in brightness, exultation, power, down the hillside, only by and by to creep sluggishly along in muddy courses, to stagnate at last in flat marshes or be absorbed in thirsty sands? Some savage tribes reverence great black, meteoric stones, not because of their present force or brilliancy, but because they once made a great noise in the world and shot with power from the sky, trailing a transient cloud of glory. Will something like this be the attitude of the future toward Methodism?

It is not altogether impossible. Again and again has the world seen great social, civil, religious movements, which in their day were alive with intense energies and mighty enthusiasms, become spent forces, either vanishing like a wave, or lingering in decrepitude with just enough life remaining to enable them to cumber the ground. Some have said that this will be the case with Methodism because it was a wave of emotion, and emotion is always subject to the law of reaction. The secret of stability, the principle of permanence, is truth. Only as a body has a firm grasp upon great principles of the spiritual order has it the keys of the Kingdom and the promise of the future.

Well, the Methodism of yesterday did deeply and mightily stir the hearts of men. She caused them to weep over their sins and tremble before the judgment throne. She filled their souls with celestial peace, thrilled them with holy joy, caused them to make city alleys, forests, hills, prairies ring with rapturous hallelujahs. Of course the frozen formalists of the time, and the hyperaesthetic, sneered at the emotional Methodists. But men with hearts have no reason to be ashamed of emotion. Truth that does not stir the feelings, but remains inert in the intellect is not religion but philosophy, no more religion than botany is the flower garden, astronomy the stars, or the skeleton in the museum the living man. To-day Methodism needs more emotion rather than less. The great word of the Bible is not head but heart. It never represents God as a steel logic machine simply grinding out thoughts. It can be, moreover, demonstrated that the main springs of civilization have not been in the intellect, but that for nations as for individuals out of the heart are the issues of life. If Methodism is to retain her power she must not lose the divine art of stirring the emotions of men. She cannot live "faultlessly, icily regular, splendidly null." She will die far more rapidly and certainly from excessive propriety than from a too-exuberant emotion. God

save us from ever praying, either by word or by implication, "Lord, give us the Holy Ghost, but not too much, lest men should say we are full of new wine." Better, infinitely better, that the sanctuary should ring, even at the cost of some confusion, with the sob or cry of penitence, the eager prayer for pardon, the shout of deliverance, the rapturous song of the child new born into the Kingdom, than be the place for drowsy noddings, dull platitudes, thoughts of millinery, gowns, newest fashions, business, money, or the heartless gabble of mere ritual, aesthetic enjoyment of classical music, or gorgeous processional.

We admit also that Methodism did not come with some new system of doctrine, nor make it her main business to maintain orthodoxy of creed, to demonstrate with mathematical precision, to label correctly, and put nicely into a system a set of theological notions. She knew that the best way to maintain orthodoxy is by intense spiritual life, that the Holy Spirit is the great Conservator of evangelical doctrine. The heart is the best theologian, and, as flies never gather on red-hot stoves, fundamental heresies do not germinate in a Spirit-filled Church. Has not the history of Methodism been a standing evidence of this? Though at the outset she gathered her converts largely from the ignorant masses, though the vast majority of her ministers were untaught, no serious divergence from the great principles of evangelical orthodoxy has ever taken place within her. Yet she had and has more than emotion. Great truths were always at her core. The fires were kindled not by shavings of passing theological whimsies, but by the anthracite of a great faith. John Wesley is often quoted as saying that he would quarrel with no man about opinions, that he would think and let think, and the implication is sometimes left that he was indifferent as to what men believed. That was true only as to matters outside the great fundamentals of the evangelical faith. He himself said, "I am not afraid that the people called Methodists should ever cease to exist either in Europe or America. But I am afraid lest they should only exist as a dead sect, having the form of religion without the power." And this undoubtedly will be the case unless they hold fast both the doctrine, spirit, and discipline with which they first set out. What was their fundamental doctrine? That the Bible is the whole and sole rule both of Christian faith and practice. Hence they learned: (1) That religion is an inward principle; that it is no other than the mind that was in Christ; or, in other words, the renewal of the soul after the image of God, in righteousness and true holiness. (2) That this can never be wrought in us, but by the power of the Holy Ghost. (3) That we receive this, and every other blessing, merely for the sake of Christ; and (4) That whosoever hath the mind that was in Christ, the same is "our brother, and sister, and mother." If truth is the principle of permanence, there is her charter for the future.

But has not the environment so changed that the type of religion Methodism represents will not find a point of appeal to-morrow as yesterday in the general heart? When she appeared all the inward and outward circumstances were favorable for the spread of an intensely emotional religion. The masses, long neglected by the regular clergy, had become vicious and grossly ignorant of spiritual things. Yet they had deep yearnings of heart. Therefore, when Methodism brought a crucified and living Christ so near to them that they could feel his heart throbs they fell at his feet in penitence, faith, love, joy. The very novelty of the thing was a great source of its power. But now, as the physician by curing the disease cuts off his own practice, largely by means of Methodism herself these conditions have been changed.

Admit it. But does Methodism depend for her future upon living in an environment of frozen Churches and of ignorance, poverty, degradation in the masses? Well, if so, are such altogether wanting now? What degraded hordes huddle in

our great cities and keep swarming through our Eastern portals! How sadly neglected many rural communities! How many self-styled Churches even to-day are little better than artistic sepulchers for encoffined souls tricked out with artificial flowers of ceremony! Certainly the changing order has not taken from Methodism the warrant for existence nor deprived her of material upon which to exercise her saving energies.

In essence not identical with mere orthodoxy of creed, with any stereotyped, inflexible methods of work, with any particular sort of ecclesiastical machinery or immutable Church order with any specific emotional phenomena, she may vary in these respects widely from her original type and gain by the change. She must learn, indeed, that new occasions teach new duties and that God fulfills himself, in many ways. But if she retain her essence as spiritual power, fusing the great truths of the creed into a living experience, as the breath of God blowing over the dry bones and raising up out of the abodes of spiritual death a host of living men organized into an aggressive army against every form of wrong, she will have a future. The work to be done will not be essentially changed. No more than the world will outgrow the need of food, drink, air, sunshine, will it outgrow the need of pentecostal power. Some of the methods once useful may be useless now; those useless then, necessary now or to-morrow; but the cultured in our palatial homes, the boys and girls in our Sunday schools, the youth in our colleges, the outcast masses, the poor but honest toilers, the swarms of foreigners, need to be awakened, converted, filled with the Spirit, as certainly as did the colliers and laborers to whom Wesley preached in England or the backwoodsmen to whom Methodist pioneers presented Christ in this Western world. The old-fashioned mourner's bench may go, but the need for repentance will abide. Let Methodism retain her holy art of leading men of every sort and age to the Christ of the cross and the throne, and no changing order can make her antiquated or cut off her opportunity.

Moreover, the Christian life is not only crisis—it is also a development. Methodism may have a future not only as a converting power. She has the millions to train to noble character and high service. It is her business to build up her converts in the holy faith; to quicken their intelligence and guide their culture; to develop in heart and home the most beautiful, robust piety free from cant, or affectation, or sentimentality, or shams; to send out great leaders and abundant soldiery in the war against Sabbath desecration, divorce, social impurity, industrial oppression, the craze for gold, commercial and political corruption, the slum, the liquor power, the demon of militarism, and every other enemy of man. When she confined her energies largely to saving the poor and illiterate she marched forward in victorious power. She ought still to do that, but having now the wealth, the numbers, the equipment, the ability, the organization that put her to the forefront of the militant Church, what a conquering future ought to be hers! Unless she become strangely unfaithful to her splendid history and sublime opportunity, her brilliant morning ought to be the harbinger of a resplendent day.

Once she was poor. Her hands were calloused, her garments were homespun, her face adrip with sweat, her meeting houses bumble, her services plain. Now she is rich. She has members in mansions as well as in cottages, in purple as well as in homespun; marble churches as well as sod meeting houses; merchant princes and rulers of the land, governors, senators, presidents, as well as bod carriers; social queens as well as washerwomen; men of high culture and broad scholarship as well as the untaught. Not depending upon these, but making the most of them, let her retain her ancient enthusiasm begotten of the baptism of fire and her future will be sure. No changing order then, whether she preserve her present name or form or not, will ever make her needless or deprive her of a place. But let her old-time spiritual fervor cool, her Spirit-born essence evaporate, and though she might still exist as a dead sect, she will forfeit all claim to a place in God's eternal order.

DR. FEATHERSTUN'S DEFENSE OF
DR. TRAWICK.

I shall not answer Dr. Featherstun's attack in the Advocate of October 31st, on Woman's Suffrage. In my forth-coming tract on "The Reign of the Petticoat," I will give him all the "argument" he wants. And if his article is a sample of what he considers argument, it will be easy to expose its superficial sophistry. In the meantime, let me assure Dr. Featherstun that I do not take politics, anti-suffrage or any other, into the pulpit. That is exactly what I condemn in Dr. Trawick. He has a right to hold any political opinions he chooses; but he has no right to use the agencies of our Church to advocate partisan politics—especially opinions so offensive to thousands in our Church as the doctrine of female suffrage. Dr. Trawick, according to Dr. Featherstun's "argument," would be justified in using his official position to send out Republican campaign literature. There is absolutely no difference between that and what he is doing. It is an outrage on all the traditions of Southern Methodism. For seventy years it has stood firm for non-committal of the Church to political action. If a Roman Catholic priest interferes in politics, we are prompt and emphatic in our condemnation. How inconsistent in Methodists to set them an example of using the Church to advance political policies! Yet that is what Dr. Trawick is doing, and what Dr. Featherstun justifies.

There was recently held an election in Louisiana involving the taxation of Church benevolences, a subject on which it might be claimed that the Church had a right to speak, if on any. The Catholic Archbishop and the Bishop of Louisiana did speak, officially advising the members of that Church how to vote. It aroused a spirit of real protest among the intelligent Catholics against the intrusion of the Church into State affairs. I commend to Dr. Featherstun's consideration the following wise words from Hon. Walter J. Burke, of New Iberia, a prominent Catholic. In the Picayune of the 31st of October, the very date of Dr. Featherstun's defense of the circulation of partisan political campaign documents by a Methodist Church official, Mr. Burke published a criticism of the Archbishop's letter, in which he said: "One of the greatest inheritances of the American people is the separation of Church and State. Under this principle imbedded in our political life, Church and State have prospered in marvelous growth. Each has striven with the other for the advancement of the American people. Neither has sought to direct the internal affairs of the other. Who would assume responsibility for any other doctrine, spreading discord where peace has reigned, and wreckage where splendid achievement has attended the labor of each day?"

These are noble words, and I hope that coming as they do from a Catholic, that we Methodists will heed them. I cannot believe that the Methodist Episcopal Church, South, which had its origin in a firm stand on the Apostolic platform of non-interference with the State, is ready to depart from its traditional attitude to such questions. Whatever the merits of woman's suffrage, Dr. Featherstun's position is wrong and indefensible when he seeks to commit the Church to its advocacy. He forgets, too, that Trawick began it. I would probably never have thought of the matter if he had not pushed under my nose the Beecher tract. Trawick is perhaps excusable in a measure, for he was too young to know the mal-odorous reputation of Henry Ward Beecher with women. There is a fitness in things when Henry Ward Beecher is put forward as the patron saint of the Suffragette cult.

Now, don't confuse the issue between Dr. Featherstun and myself—he approves the sending out from our connectional offices political campaign literature, thus committing the Church to a political party; I condemn it, as contrary to the whole history of our Church and as sure to produce discord and disaster.

S. A. STEEL.

THE VANDERBILT LAWSUIT.

Dear Brother Meek: Permit me, in reply to your criticism of the Vanderbilt Board of Trust for delaying this litigation, to submit the following statement of facts.

The complaint of the College of Bishops asking an injunction against the Board of Trust was filed by their attorneys October 25, 1910, five months after the adjournment of the General Conference. The answer of the Board, prepared by its attorneys, was filed March 15, 1911, not quite five months later. The counsel of the Bishops then took till May 25, 1912—a year and two months—to prepare their proof. Early in July the lawyers of the Board finished preparing their proof, having taken one month as against fourteen consumed by the other side. They offered to turn over the case then if an agreement could be reached upon a time for concluding it. But two of the principal attorneys on the other side having left the country on vacation, no definite reply to the offer was received till the middle of September.

The counsel for both sides had agreed that the case should be made ready for trial in the October term of the Chancery Court. That term, however, lasts from October to March, and the agreement did not, of course, imply that the trial should take place in October. As a matter of fact, while counsel for the Bishops insisted on beginning the trial the middle of October, neither side was then ready. Voluminous documents had yet to be submitted for examination to the counsel for the Board, and both sides have been engaged, up to this writing (Oct. 25), in the further taking of proof.

The members of the Board of Trust have from the beginning urged on their counsel the importance of an early termination of the case. They are much hampered in the administration of their trust by the present state of affairs, and are as anxious as any others possibly can be to have the matter settled. Their counsel naturally think, however, that nine out of the thirty months that will have elapsed when the case comes to trial on November 18, is not a disproportionate share for them to have had the disposal of it, especially as three of these months it was left on their hands against their will.

G. B. WINTON.

FROM THE EDITOR.

We cannot accept the underlying premise of Dr. Winton's contention, that the parties to a lawsuit are each entitled to the same amount of time, and that if one side consumes more time than the other it is the more to be censured, if the case is not speedily adjudicated. The litigants on one side might have a hundred witnesses, while on the other side there might not be a dozen. It is well known that in this trial the Church has had the affirmative side—has had to blaze the way in the investigation of the matters in controversy, while the attorneys for the Trustees have had the smaller task of meeting specific issues clearly set forth. It requires less time to tear down than it does to build up. The lawyers for the Bishops in collecting their proof have had to take depositions not only in Nashville, but also in various parts of the country, even going to the State of New York. The defendant's proof, on the other hand, consists mainly of the depositions of Chancellor Kirkland, members of the Board of Trust, and a few citizens of Nashville, which were comparatively easy to obtain.

From first-hand information that has come to us, we do not think Dr. Winton gives a fair account of the progress of this litigation. For instance, he charges that the lawyers for the Church kept the case in their hands from March 15, 1911, to May 25, 1912—a year and two months. Technically, this statement may be correct, but the Doctor fails to tell that the Church's attorneys submitted to the counsel for the Trustees in February, 1912, a stipulation as to documentary proof, advising them at the same time that they were practically through taking evidence. To this the latter gentlemen replied on March 5, insisting that certain amendments to the stipulation should be made. This agreement was not signed until May 10. As to how much of this delay counsel for the Trustees were responsible, we are left completely in the dark. How careless Dr. Winton is in his computation of time is shown by the

fact that the whole period from the adjournment of the General Conference on May 23, to October 25, 1910—five months—is charged up to the Church, when, as a matter of fact, for three full weeks of that time our Bishops were waiting to see what the Trustees would do concerning the action of the General Conference. The truth is, this litigation did not start until after the meeting of the Bishops on July 12 of that year.

Dr. Winton further says: "Early in July the lawyers of the Board finished preparing their proof, having taken one month as against fourteen by the other side. They offered to turn the case over to them if an agreement could be reached for concluding. But two of the principal attorneys on the other side having left the country on a vacation, no definite reply was received until the middle of September." The facts however, given by one in a position to know, are as follows: The attorneys for the Church turned the case over to the opposition on May 25. Early in July they wrote counsel for the Trustees, asking when they would close their proof. To this an answer came on August 5, asking how long the lawyers for the Church would be in taking rebuttal testimony. As both Messrs. Biggs and Fitzhugh were away, no reply was made to this inquiry until their return in September, when they promised to finish up their proof in fifteen days; and it was agreed that the case should go to trial at the October term of the Chancery Court.

And here the question naturally arises if counsel for the Trustees had their proof completed and in such admirable shape at the alleged time in July, why were they so unprepared in October? It could not have been due to any subsequent testimony taken for the Church, because its counsel since that time have taken only one deposition—that of Major Millsaps—and they plainly stated in doing this, that if it would interfere with the trial of the case, they would dispense with it, since it was merely cumulative of what had already been proven. It should be distinctly noted that Dr. Winton attempts no explanation of the report contained in the press dispatches that the lawyers for the Trustees not only fought for a postponement of the case, but also against setting any specific date for the trial. The Doctor's assurance that, though they so reported, the attorneys for the Church were really not ready to proceed, strikes us as rather presumptuous and queer. When did he acquire the right to speak for counsel for the Church? In a letter written to the Editor since this matter was up in court, one of the leading legal representatives of the Bishops says: "When we announced ready on October 17th, we were ready, and have not since taken any additional proof." So the voluminous proof-taking up to October 25th, of which the Doctor writes, must have been at the instance of the attorneys on his side of the case. And from this, it would seem that the one month's work of which the Doctor boasts was not so much to boast of, after all.

We assure Dr. Winton that we have no desire to do injustice to the Vanderbilt Board of Trust. As we see things, they have enough to answer for without manufacturing any additional charges against them. We have long hoped that the Doctor, who has constituted himself the apologist for them in their revolt against the authority of the Church, would tell us why, after leading members of the Board had publicly assured the Church that they had accepted the findings of the Vanderbilt Commission and intended in good faith to be bound by them (the others remaining silent and permitting this statement to go unchallenged) the Board now tells us that there was never any intention of accepting them. And we have also wished that he would explain why some of the most conspicuous members of that Board who repeatedly affirmed that the Church owned the University, have permitted their lawyers, above their signatures, to file in court a long brief which is, in effect, a complete denial of this claim? Do these gentlemen hold the view that it is allowable to make one statement under ordinary circumstances, and another that contradicts it, if necessary to gain an advantage in court? If Dr. Winton wants to do his fellow-trustees a real service, these are the questions that he should clear up. And when he gets ready to address himself to this task, he will find the needed space at his disposal in the New Orleans Christian Advocate.

CHRIST'S WORDS.

You never get to the end of Christ's words. There is something in them always behind. They pass into proverbs, they pass into laws, they pass into doctrines, they pass into consolations, but they never pass away, and, after all the use that is made of them, they are still not exhausted.—Dean Stanley.

Church News

The State Convention of the Mississippi Baptists will be held in Jackson, Miss., November 12-15.

A report was recently circulated that Goucher College, now located at Baltimore, Md., is to be removed to Chicago and made a part of the Northwestern University.

It is stated that outside of the 150 largest cities in the United States, the average salary of ministers is \$573. Still there are persons who are silly enough to accuse them of preaching for money.

Dr. S. A. Steel, the brilliant President of the Memphis Conference Female Institute, is soon to bring out in pamphlet form a discussion of the woman suffrage question.

Our new African mission, which Bishop Lambuth has been engaged for months in planning, will be located among the Batatala tribe in the southern portion of the Dark Continent.

Within the past few months four new Methodist church buildings, aggregating approximately \$200,000 in value, have been opened in Atlanta, Ga. Southern Methodism is a mighty force in that enterprising and growing city.

The corner-stone of the new building of the Sibley Memorial Hospital was laid in Washington City on November 11. Bishop Earl Cranston took part in the exercises, and the principal address was delivered by the Hon. W. J. Bryan.

The Northern Presbyterian Church gave last year for benevolent purposes \$6,798,319. The members of the New York Presbytery averaged \$25 each, and those of the Fourth Church, Chicago, \$254 each, the largest of any congregation connected with this denomination.

Bishop Thoburn, of the Methodist Episcopal Church, will publish in book form his autobiographical sketches, which appeared some months ago in the Western and Northwestern Christian Advocates. It is stated that heavy demands are being made upon this distinguished minister and missionary for special articles for the press.

From the Baltimore and Richmond Christian Advocate, we take the following: "A proposition to open the theatres and music halls of England on Sunday met with strong opposition on the part of the actors themselves. A poll was made by a dramatic paper, which resulted in 2834 voting to close the theatres and music halls, and 128 for opening them."

Bishop Candler dedicated the new \$25,000 Southern Methodist Church at Ozark, Ark., on November 10. The pastor of this congregation arranged for a series of sermons by leading Arkansas ministers the week preceding the dedication, and they were reported to be of a high order. One of these discourses was delivered by Rev. L. M. Broyles, of Fort Smith.

In a recent public utterance, Dr. M. A. Matthews, of Seattle, the present Moderator of the Northern Presbyterian General Assembly, estimated that not over eight per cent of the families of his denomination have family worship. He thinks that no small part of the decline in personal religion among the younger generation is to be attributed to the neglect of this most wholesome practice.

Dr. J. W. Lee, of St. Louis, recently visited Atlanta, Ga., to take part in the dedicatory exercises of Trinity Church. He preached an illuminating sermon at the evening hour, following Bishop Candler, who delivered a masterly dis-

course at 11 a. m. The Wesleyan Christian Advocate says that there is not another minister living who can call as many Atlanta people by name as can Dr. Lee.

At the request of the Greek Red Cross Society, the New Orleans chapter of the American branch of that organization has issued an appeal to the public for funds to aid in caring for the sick and wounded in the Balkan war. It is to be hoped that this call will meet with a generous response. If we must have war, its horrors should be mitigated as much as possible. Contributions to this cause should be sent to Mr. Albert Breton, New Orleans, in care of the German-American Bank.

Mrs. Elizabeth Ruff Mitchell, of Clayton County, Ga., who, it is claimed, was the oldest Methodist in the world, died on October 17, 1912. She celebrated her one-hundredth birthday on the 30th of last August, and had been a member of the Church since her thirteenth year. She had lived under the administrations of all the Presidents of the United States except three—Washington, the elder Adams, and Thomas Jefferson. Mrs. Mitchell was the mother of fifteen children, nine of whom survive her.

A commission, composed of representatives of the M. E. Church, the M. E. Church, South, and the Methodist Protestant Church, has been constituted to enquire into the controverted question as to whether Robert Strawbridge and the Maryland log meeting-house, or Philip Embury and the John Street Church of New York, are entitled to the claim of priority in the history of American Methodism. The following are our representatives on this commission: Bishop E. E. Hoss, Dr. W. F. Tillet, Dr. H. M. DuBose, Rev. E. V. Regester, Rev. John Paul Tyler, Mr. Arthur Pugh, and Mr. J. B. Myers.

"Line-up Week" was recently observed by the members of the First Methodist Church of Birmingham, of which Rev. L. C. Branscomb is pastor, and 250 names were added to the membership roll. It is said that quite a large number of persons connected with this congregation co-operated with Brother Branscomb in accomplishing this result, going into offices and homes and striving to reach persons who were uninterested and without any church affiliation. If this large number of accessions could be gained in a single week through the efforts of a portion of the membership of one congregation, what might not be done if the members of the Church generally would shake off their lethargy and go energetically to work for the Master for three hundred and sixty-five days in the year? The secret of the marvelous success of the early Church was that there were few idlers in it.

PROMISES TO BE A GREAT GATHERING.

(The following account of the coming Quadrennial Meeting of the Federal Council of the Churches of Christ in America is by an accredited representative of that organization).

Signs multiply that the meeting of the Federal Council of the Churches of Christ in America, in Chicago, Dec. 4-9, from the standpoint of Christian Unity, will be the most important meeting ever held on American soil. Delegates have been officially appointed by the highest judicatories and associations of thirty denominations, representing the larger part of the Protestant constituency of the United States.

The local arrangements at Chicago are in charge of a committee, of which Rev. John Balcom Shaw, D. D., is chairman, and a welcome worthy of that city is assured. The headquarters will be at the La Salle Hotel and the day sessions will be held in its spacious Assembly Room. The welcome session on Wednesday evening will be held in Fullerton Hall, connected with the Art

Institute, the address being given by the President of the Council, Bishop E. R. Hendrix, D. D. Thursday evening in Orchestra Hall, Bishop William M. Bell, of the United Brethren Church, will preside, and Bishop Francis J. McConnell, D. D., of the Methodist Episcopal Church, and Dr. James A. MacDonald, of the Toronto Club, will speak. The theme of the evening will be "Forward Movements of the Churches."

On Friday evening, "The Relation of the Young People's Organizations to Christian Unity" will be the theme. Mr. Robert H. Gardiner, former President of the Brotherhood of St. Andrew, will preside. Among the speakers are Governor Marshall, of Indiana, a delegate from the Presbyterian Church, Dr. William F. Sheridan, and others.

On Sunday afternoon there will be a mass meeting that will bring to the front especially the responsibility of the Churches in relation to social service. Rev. Walter Rauschenbusch, D. D., of Rochester, will make the opening address, and it is expected that the Hon. William J. Bryan will make the closing address. On Monday evening a banquet will be given by the social unions and church clubs of the city. This suggests that part of the program which refers more especially to the public meetings. At the day sessions reports will be received from the chairmen of the Committees on Foreign and Home Missions, Sabbath Observance, Temperance, Family Life, the Commissions on the Church and Social Service, Peace and Arbitration, and Evangelism. In connection with these reports, matters of vital importance related to the united life and the responsibility of the churches will be brought forward.

THE FUND GROWING.

The following subscriptions to the fund to buy the old Methodist Church property in Mansfield for Mansfield College have been received this week:

M. A. Walsworth, Urania, La.	5.00
S. B. McCutcheon, Shreveport, La.	10.00
Rev. Briscoe Carter, Mer Rouge, La.	10.00
L. S. Frierson, Frierson, La.	10.00
G. H. McKnight, Colfax, La.	10.00
Mrs. W. W. Carre, New Orleans, La.	10.00
Mrs. Christian Keener, New Orleans, La.	10.00
C. C. Hutchinson, Caspiana, La.	10.00
Rev. G. E. Cameron, Shreveport, La.	10.00
Rev. H. B. Carre, Nashville, Tenn.	2.00

Total for week \$ 87.00
Previously reported 125.00

Total to date \$212.00
Balance needed \$788.00

Let the friends of the College send in their subscriptions as early as possible, and urge others to do so.

THOMAS H. MORRIS.

Mansfield, La.

NOT IN HIS LINE.

The Pentecostal Herald says: "We would like to have pointed out one instance where Russellism has closed one saloon?" Russellism, neighbor, does not deal in that sort of work. "Pastor" Russell is entirely content with distributing what he calls literature to the "Lord's poor." His warfare is against the Churches. Sinners on the outside are not much the objects of his efforts or those of his followers. And that ought to make religious people let him and his severely alone.—Wesleyan Christian Advocate.

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Secular News and Comment

By Rev. A. J. Gearheard.

President Taft has announced his intention of returning to Cincinnati, Ohio, and resuming the practice of law, upon the expiration of his term of office next March.

What is claimed to be the largest diamond in the world was recently found in the Premier mine, near Johannesburg, South Africa. It is said to weigh 1649 carats.

The recent general election was an unfortunate one for constitutional amendments. In Mississippi the amendments voted on were lost, and in Louisiana only nine out of the eighteen carried.

A shingle for roofing purposes is now made in England out of cotton fibre mixed with cement. Cotton fibre that is unfit for spinning purposes is thus made into shingles, which are said to be as good as those of wood.

Experts representing the Kentucky State Board of Health, after examining 1200 patients, announced on Nov. 8, that pellagra and hookworm are kindred ailments, and that each should receive the same treatment.

Professor David Starr Jordan, of Stanford University, has announced that he will devote his life to the cause of universal peace after 1915. At that time he will be 65 years of age, and under the law of Stanford University will be automatically retired.

A noted philanthropist of Chicago has recently had the laws of that city simplified and condensed, and published in pamphlet form. He expects to present a copy of his little book to every school child in Chicago. He believes that if the children know the laws they will respect them.

Eminent authorities claim that ten per cent of America's population are totally inefficient as producers, and that 30 per cent more are partially so. If this is true, the greatest economic problem of the next decade will be how to reduce that percentage and rid the country of its parasitic population.

The National Congress of Farmers held its annual session in New Orleans last week. A large number of representative agriculturists were present, and many topics of vital interest to the farmers were considered. Among the many needs discussed were those of cheaper money and closer co-operation.

A Mississippian was honored on last Tuesday in the State of Nevada when Hon. Key Pittman was elected to the United States Senate. Mr. Pittman was born in Vicksburg, Miss., Sept. 19, 1872, and is a descendant of a long line of illustrious ancestors, including Francis Scott Key, author of "The Star-Spangled Banner."

The oldest newspaper in the world has been suppressed by the President of the Chinese Republic. The King Bao was founded in the year 400 A. D., and had been published successively for more than 1500 years. It was first printed with metal type long before the art of printing was known in Europe.

Secretary MacVeigh, of the United States Treasury Department, issued an order on Oct. 31 abolishing the public drinking cup on all trains engaged in interstate traffic. Many States have statutes prohibiting the public drinking cup, but Mr. MacVeigh issued his order for the benefit of the traveling public in those States where such a law does not exist.

Promoters have announced that they have virtually secured enough financial backing to build a new railroad from Biloxi, Miss., to Joplin, Mo., if proper encouragement is given them by the towns along the proposed line. The new road, if

built, will traverse Mississippi from the South to the North and will be a great benefit to that State.

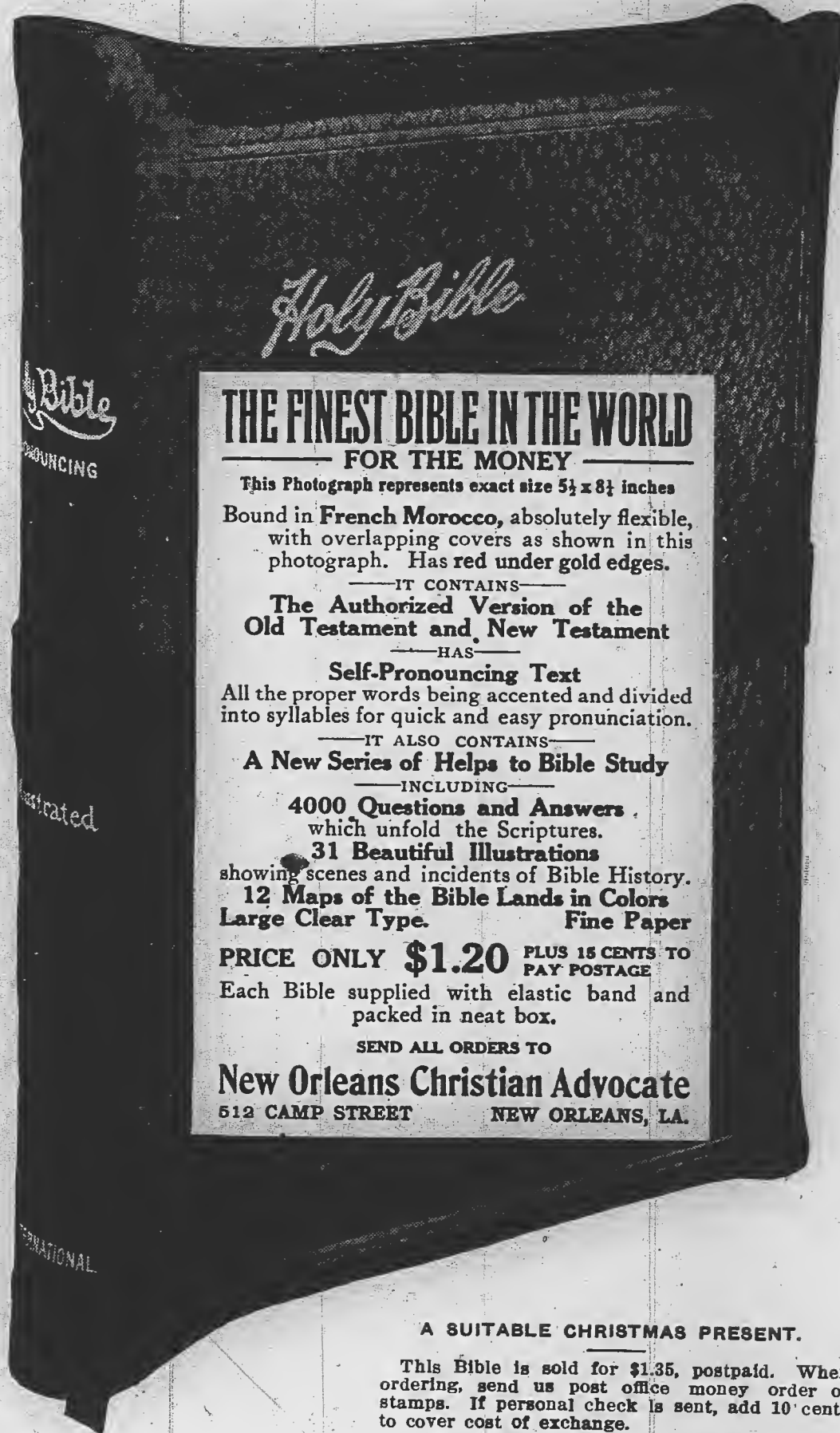
A Berlin correspondent of the Journal of the American Medical Association has begun an active campaign against the habit of practicing physicians to write prescriptions in an awkward or illegible handwriting. He claims that the poor writing of prescriptions has been the cause of many deaths, because the pharmacist filling them either could not read them, or misunderstood some of the terms used, and filled the prescription incorrectly.

The Texas and Pacific Railroad Company is rigidly enforcing an order not only forbidding all men connected with the rolling stock department of its roads to get drunk, but forbidding them to so much as enter a saloon on any pretense whatever. An officer of that road recently said that there is absolutely no business connected with the transportation department of a railroad that necessitates an employee of the road entering a saloon.

A press dispatch states that Hon. W. J. Bryan

may be the Secretary of State during the Wilson administration. Mr. Bryan may be appointed to that office, but in our opinion he is better suited for the wider sphere of an untrammelled publicist. Such men, whose vision sweeps the whole horizon of human affairs, and whose intellect comprehends the dawn of coming events, should not be confined to the narrow walls of any office. Their ministry belongs to the public, and not to political parties.

An effort is being made to arouse public sentiment in favor of increasing the pension of retired or worn-out school teachers in New Orleans. All charity is worthy, but all forms of philanthropy may not be wise. It has long been a question with the writer whether the pension policy so prevalent to-day really accomplishes the end for which it is designed. A man on a salary of \$1500 a year for twenty years in succession has little reason for being in need if retired from his profession. Any man, for the want of thrift, or who is a spendthrift, may need a pension, no matter how well he is paid. The hope of an income after the working period of life, as we see it, is apt to produce a lack of thrift in school teachers or any other professional class.



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MRS. AMOS KENDALL—AN APPRECIATION.

The solemn event which suggests these lines of appreciation brings to our minds some wholesome reflections, and practical and helpful lessons. Again the curtains have fallen upon the busy, yet quiet, scenes of a life's activity, and another noble actor and tireless toiler has answered the summons that, soon or late, will come to one and all, and has gone to join the great majority, for—

"All that tread the globe
Are but a handful to
The tribes that slumber in
Its bosom."

A mother in Israel has passed from the stage of human affairs, and a true friend of God and humanity has entered upon that life more abundant in the triumphant home-going of Mrs. Amos Kendall, September 16th, 1912.

Mrs. Amos Kendall was born in the State of New York, February 6, 1833. Her parents, William and Eliza Roselle, moved to Texas in 1841. In 1854, their daughter, Julia A. Roselle, was married to the Hon. John A. Hancock, a gifted and brilliant young lawyer of Houston, Texas. In 1859, Mr. and Mrs. Hancock came to the State of Mississippi, and after the Civil War had closed, they settled in Hernando, where they resided until the death of Mr. Hancock, who, at the time of his death, was serving his State as Probate Judge. On December 9, 1863, Mrs. Hancock was united in marriage to the Rev. Amos Kendall, of precious memory, who preceded her to the better world on April 12, 1909.

Within these brief date-lines is incorporated the life-history of a truly great and good woman. If the statement be true that "an institution is but the lengthened shadow of earth's tireless toilers," and "all history easily resolves itself into the biographies of a few of earth's mighty spirits," then it is true that our militant Methodism in a large part of our North Mississippi Conference territory is but "the lengthened shadow" of her life, in common with that of her distinguished and now ascended husband. Hand in hand with her husband, she went in the work of the itinerancy, and with him she wrought into the finer textures of our Methodism those principles that have made it a conquering force in the Kingdom of God, and shall make it an abiding blessing to all the generations that shall come.

The task of portraying the beauty of her gentle and stainless life is an easy and pleasant one, for her virtues shone with all the resplendent glory of a noon-day sun. And yet so nearly did she attain to the statue of perfect Christian womanhood that the summing up of all her virtues is a task for which the most gifted is inadequate. Hers was a life lived among the radiant glories of the mountain peak, far above the mist and shadows of the valley.

Sister Kendall was a woman of simple, yet vigorous, faith in God. Hers was the faith that appropriated, upon the strength of the promises of God, all the blessings that heaven stood ready to supply. It was a full, rich, and joyous faith that looked into the face of God with the confidence of a child well beloved of its parents. Her faith linked her on to her Heavenly Father whose nature and whose name is love; hence through her life there flowed out the beneficent stream of love and helpfulness into the waiting and expectant heart of a needy world. Hers was the faith that wrought by love, and manifested itself in shining deeds. The poor and the needy felt the kindly hand of a friend on many occasions known only to God and to the great recording angel. The Old Ladies' Home in Jackson, Mississippi, the Methodist Orphanage in the same city, her husband's relatives in far-away England, and many others have known in her a love that gives and serves and expends itself in making others happy. Although possessing only moderate means, she was one of the largest

contributors to the building of the new church just now completed in the city of Aberdeen.

Sister Kendall was an ardent and devoted Methodist, and for her Church she sacrificed and toiled, and gave to it the ardor and strength of her young womanhood, and the full measure of her declining years. She believed all the doctrines of her Church, and entered into the fullness and joy of those gracious and divine experiences for which these doctrines stand. With her, as she has often said to this writer, justification by faith and the witness of the Spirit to the fact of her adoption into the heavenly family, were not vague and uncertain things about which the theologians write and the preachers preach. They were great facts of personal experience around which her life centered, and from which her life out-flowed in helpfulness to others. On more than one occasion have I heard her testify to the fact of a conscious knowledge of God in the forgiveness of sin, and in the power of his saving grace to keep her unspotted from the world. With her, God was not a far-off king, but a near-by, loving Father with whom she communed day by day. Heaven was not a far-off foreign shore to her. It lay just "within the veil," and its glorified inhabitants came hourly to fan her brow and to whisper sweet words of comfort into her waiting and expectant soul.

Loving her Church as she did, and conforming her life to its doctrine and polity, it is easily understood how it was that she became an ideal itinerant Methodist preacher's wife. But we shall not attempt to speak of Sister Kendall in this sacred and holy relation. Here we draw back with uncovered head, knowing that we are treading upon hallowed ground. There were notes in the psalm of her life too sacred to fall upon the ears of a sordid world, and with reverent and uncovered head we draw back from the sacred home circle where she reigned the uncrowned queen of him to whom she had given her hand and heart. Here she gave and received that wealth of unfeigned devotion that made her home a fitting type of "our Father's house not made with hands." It was to her helpful advice and kindly sympathy that her husband's distinguished career and splendid success was largely due.

"Soon the Master called a woman, only known here in the strife,
By her quiet, gentle nature, though a famous preacher's wife.
Praised and blessed her for the harvest she had garnered in the sky,
But she meekly turned and answered: 'twas my husband, Lord, not I.'
'Yes,' the Master said, 'his talents were as stars that glow and shine,
But thy faith gave them their luster, and the glory, child, is thine.'"

Another marked characteristic of Sister Kendall was her deep and profound prayer-life. I have never known any one who more truly solved every problem on her knees. She truly availed herself of the privilege of taking "everything to God in prayer." The Christian has committed to him no mightier power than the ministry of intercession, and our dear ascended sister counted this her main reliance in every hour of test and trial. Armed with the mighty power of prayer, she was invincible in every conflict, and won daily victories over all the forces of evil that dared interpose a barrier to her progress in the upward way.

Sister Kendall's triumphant home-going was an event for which she had anxiously and eagerly awaited since the second period of her lonely widowhood began. Quoting from a letter written more than a year ago, she said: "My boy, I am getting mighty anxious to go. Most all of my loved ones are now on the other side; yet it seems that it is my Heavenly Father's will that I remain here a little while longer. Pray for me that I do not grieve my loving Heavenly Father through my impatience to be gone." And when the summons came, she was ready to go, and upon glad and willing feet she followed the angel

messenger through the opening gates of the City of God. Say not, then, she died. The wicked die; but the righteous are had in everlasting remembrance.

In the hospitable home of her long-time friend, Mr. S. B. White, of West Point, where she was visiting, expecting shortly to go to Aberdeen to spend the winter, she sweetly breathed her last. In this Christian home, she was ministered to by kind and loving hands, and all things possible were done to make her last hours full of comfort and peace, and stay the oncoming of death whose near approach was evidenced to all by her rapidly failing strength. But the day of her coronation had come, and after giving specific directions as to the disposition of all her effects, with the eagerness of a child in quest of flowers, she slipped away and came "unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and Church of the firstborn, which are written in heaven, and to God, the Judge of all, and to the spirits of just men made perfect, and to Jesus, the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel."

In accordance with her request, this writer conducted her funeral service in the Methodist church of West Point, assisted by the pastor, Rev. E. S. Lewis, and Rev. J. E. Cunningham, the presiding elder of the Aberdeen District. Her remains were carried to Aberdeen and laid to rest beside the honored dust of her husband to wait the dawning of eternity's unending day.

"Say not:

She died! There is no death! When she went forth,

Her spirit, brave and strong, its outworn case Of prisoning clay broke grandly through, and rose,

On wings of joy, unto that life wherein No pain or grief or night can ever come. It was her birthday in a happier world."

W. E. M. BROGAN.

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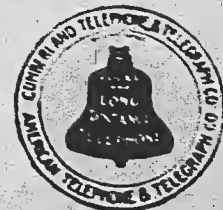
NEW ORLEANS, LA.

Will be a Little Late.

"THIS is John. Will be a little late for dinner to-night. I'm bringing out Mr. Forbush. Expect us about seven o'clock."

The thoughtful husband never fails to notify his good wife that he is going to be late for dinner, or that he is bringing home a guest.

The Bell Telephone in the home helps out the housewife in many ways.



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The Home Circle

PUT-OFF TOWN.

Did you ever go to Put-Off Town,
Where the houses are old and tumble-down,
And everything tarries and everything drags,
With dirty streets and people in rags?

On the street of Slow lives Old Man Wait,
And his two little boys, named Linger and Late,
With unclean hands, towied hair,
And a naughty little sister named Don't Care.

Grandmother Growl lives in this town,
With her two little daughters, called Fret and Frown.

And Old Man Lazy lives all alone
Around the corner on the street Postpone.

Did you ever go to Put-Off Town,
To play with the little girls, Fret and Frown,
Or go to the home of Old Man Wait,
And whistle for his boys to come to the gate?

To play all day in Tarry street,
Leaving your errands for other feet;
To stop, or shrink, or linger, or frown,
Is the nearest way to this old town.

—Unknown.

KEEP GOOD COMPANY.

Did that boy say a bad word? Then I would
not play with him if I were you. If he says bad
words he may do other wrong things, and you
might learn to do them.

Perhaps you may think you can make the boy
better by being with him. But that is not likely.
If you put a clean stick and a muddy stick to-
gether it makes the clean stick muddy, but it will
not make the muddy stick clean, will it?

Find the good boys to play with, leaving it to
the older people to teach the other boy bet-
ter.

THE BOY THAT DID NOT CARE.

"James, my son, you are wasting your time play-
ing with that kitten when you ought to be study-
ing your lesson. You will get a bad mark," said
Mother Mason to her son.

"I don't care," said the boy, as he continued to
amuse himself with the kitten.

"But you ought to care, my boy," rejoined the
lady, with a sigh. "You will grow up an ignorant
good-for-nothing man if you don't make use of
your opportunities."

"I don't care," said James as he raced into the
yard.

"Don't care will be the ruin of that child," said
the mother, to herself; "I must teach him a lesson
he will not easily forget."

Guided by this, the lady made no provision for
dinner. When noon arrived, her idle boy rushed
into the house, as usual, shouting, "Mother, I want
my dinner!"

"I don't care," said his mother, very calmly,
working with her needle without looking up.

"I'm hungry, mother," said the boy.

"I don't care," she repeated.

James was puzzled. His mother had never thus
treated him before. They were strange words for
her to use, and her manner was so cold that he
could not understand it. He was silent for a
while, then spoke again. "Mother, I want some-
thing to eat."

"I don't care," was the cool reply.

"But recess will soon be over, mother, and I
shall starve if I do not get some dinner," urged
James.

"I don't care."

This was too much for the boy to endure. He
burst into tears. His mother, seeing him subdued,
laid down her work, and, calling him to her side,
stroked his hair very gently, and said:

"My son, I want to make you see the folly and
sin of the habit you have of saying, 'I don't care.'
Suppose I did not care for you, what would you do
for dinner, for clothing and for education? You

see, I must either care for you, or you must suf-
fer. And if you must suffer through my lack of
care for you, don't you think you will also suffer
if you don't care for yourself? And don't you see
that I must suffer, too, if you don't care for my
wishes?"

James had never looked on his evil habit in that
light before. He promised to do better, and, af-
ter having his dinner, went to school a wiser boy.
—Christian Commonwealth.

A STAND THAT COUNTED.

The firm of E. D. Morgan & Company, whose
founder was in later life the "war governor" of
the State of New York, and a United States Sena-
tor, is still in business in the Wall Street section,
New York City, under the immediate direction of
the surviving junior partner, John T. Terry, now
ninety years of age, says an exchange. Although
so far advanced in years, Mr. Terry, who is an
elder in the Presbyterian Church of Irvington,
New York, travels to the city in a motor car four
days out of each week, and spends four hours at
his desk.

It was in 1840 that Mr. Terry's father learned
from Mr. Morgan, with whom he had a strong per-
sonal friendship, that the merchant would like to
associate himself with a young man who could be
trained up to carry on the business. The elder
Terry proposed his 18-year-old son, and the young
man was invited to call at the Morgan office.
When he entered the merchant's room, his eye
noted a bottle of liquor standing on the mantle-
piece. The conversation ran on to the satisfac-
tion of both parties, and Mr. Morgan was offering
his visitor employment when the latter inter-
posed:

"Pardon me, Mr. Morgan, but I see a bottle of
liquor here. Does your house sell liquor along
with other merchandise?"

"Yes, that is one line of our trade," answered
the merchant.

"In that case, sir," was the instant and sturdy
response, "I shall have to decline your offer. I
cannot be associated with any business where li-
quors are handled."

Mr. Morgan was doubtless surprised, but he
showed no annoyance. He simply answered:

"Oh, well, I don't care anything about that part
of the business. If you will come in with us, we
won't sell any more liquors."

And no man ever bought intoxicants from E. D.
Morgan & Company from that day to this.—The
Presbyterian.

A STUDY OF OUR FOREIGN MISSION STATUS.

By Robert B. Eleazor.

In the M. E. Church, South, the per capita as-
sessment for Foreign Missions has been increased
only five cents during the last twenty years. The
aggregate has been increased from time to time,
but only in keeping with the increase in church
membership. At present the assessment for For-
eign Missions is only 21c per capita, less than
2c a month. The receipts for Foreign Missions
last year from all sources—assessments, specials,
bequests, Sunday schools, Epworth Leagues, Wo-
man's Missionary Societies, etc.—amount to only
46c per member, less than a penny a week.

During the last ten years the gifts of the
Southern Presbyterian Church for the cause of
Foreign Missions have increased from 75c to
\$1.70 per member. In the same period the gifts of
our own members have increased only from 30c
to 46c per capita.

The membership of the Methodist Episcopal
Church, South, at the beginning of 1912, was
1,927,309. The assessment for Foreign Missions
made at the Board meeting in May, 1911, is
\$400,000. This, as indicated above, is but 21c per
member.

The Annual Conferences which have had their
sessions already, report total collected on assess-
ment for Foreign Missions, as follows:

FOREIGN MISSIONS.

	Assessed	Paid	Paid on same acc't.
Conference—	—1912—		1911
Columbia	\$ 550	\$ 487	\$ 441
Denver	500	370	432
East Columbia	650	459	618
Kentucky	7500	5608	6729
Louisville	11600	9072	9606
Missouri	12400	8782	13005
Montana	450	396	425
Southwest Missouri.	10200	7928	9623
Tennessee	14500	12890	15493
Western Virginia . .	2700	1857	1854

As any one can see, this is not a particularly en-
couraging report to date. The situation calls for
concert of prayer and effort. The collections re-
ceived during this year are not only essential to
the work already enterprised, but will determine
absolutely for 1913 whether we shall advance,
mark time, or retreat.

The assessment is a minimum. If no church
should exceed it, we would have to recall half our
missionaries and discontinue half our work.

Nashville, Tenn., Nov. 1, 1912.

ORPHANAGE CAR TO BE RUN.

Dear Brother Meek: The General Freight
Agent of the N. O., Mobile & Chicago R. R. has
kindly agreed to run a car from Middleton to
Jackson, via Newton, for the benefit of our Or-
phanage about Thanksgiving Day. He requests
me to give him full instructions as to the points
at which the car is to be stopped. The brethren
along the line should let me know at once, so
that he can issue instructions to the agents at the
different stations to bill out the freight without
any charges. Kindly put the matter in the paper
so that they will not fail to answer. If the
preachers will look after this at once, we can send
a nice car of things to Brother Williams' large
family.

W. D. WENDEL.

Pontotoc, Miss.

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penses reasonable. Number limited.

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and Art of Teaching, and our Teacher Train-
ing course prepares for this.

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will find room for one more at any time.
For information, address,

R. E. BOBBITT, Pres.

Christian Advocate.

ROBERT A. MEEK, Editor.

CHAS. O. CHALMERS, Publisher.

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TERMS:

One Copy, one year, \$1.50; eight months, \$1.00. To preachers of all Denominations, \$1.00.

PUBLISHING COMMITTEE:

Louisiana Conference—Rev. N. E. Joyner, Rev. J. M. Henry, D.D., Rev. W. W. Drake.
Mississippi Conference—Rev. I. W. Cooper, D.D., Rev. C. W. Crisler, Rev. J. D. Ellis.
North Mississippi Conference—Rev. J. T. Murrah, Rev. W. W. Woodard, Rev. H. S. Spraggins.

Editorial.

REPORT OF PUBLISHING COMMITTEE.

The Publishing Committee of the New Orleans Christian Advocate held its regular annual meeting in the office of the Advocate on Wednesday, October 30, at 11 o'clock a. m. All the members of the committee were present except two: Brother N. E. Joyner, of the Louisiana Conference, having been transferred to the Mexican Mission Conference, could not meet with the committee, and during the year, Brother J. T. Murrah was called to his reward. He was greatly missed in the deliberations of the body; having been the longest in the service on the committee, he was always a wise and safe adviser. Suitable resolutions were adopted attesting the esteem in which he was held by the members of the three Conferences.

The editorial policy of the Advocate was commended and the Editor thanked for giving to the Church a paper of such excellence. His strong stand against all wrong, his loyal support of our Methodist doctrines in their purity, and the other attractive features of the paper at once commend it to the public as safe and highly edifying.

The Publisher has shown himself loyal and untiring in his efforts to give to the Church the very best results at the lowest possible cost. Brother Chalmers is doing a great work at a sacrifice. His profits as publisher do not amount to a living for himself and family.

The Committee instructed the publisher to charge one cent a word for all obituaries containing more than two hundred words. In this matter he was allowed no discretion and could make no exceptions.

The matter of proper advertising was discussed and wise action was taken. The Editor and Publisher were authorized to carry out the will of the committee, being regarded as men who would jealously guard the highest and best interests of the Church.

The Committee recommended that the Editor publish the presiding elders' announcements once in full, and subsequently to keep their dates in the paper for a month in advance.

Each patronizing Conference was requested to consider the advisability of electing a layman who understands the printing business to membership on its Publishing Committee.

The Publisher reported that the year has presented unusual hindrances to the success of the paper. But in the face of the high water which flooded large portions of our territory, and the unusual depression throughout our entire farming section, the affairs of the paper have been closed up in fairly good condition. The average number of subscriptions remains about the same as last year. There are about 7500 subscribers, but 10,000 are necessary if the paper is to meet the demands now upon it.

CHAS. W. CRISLER, Secretary.

THE RESULTS OF THE ELECTION.

The general election which was held on November 5 resulted, as had been generally predicted, in a sweeping victory for the Democrats. Mr. Taft carried two States—Vermont and Utah—with eight electoral votes, and possibly Idaho, with four votes. Mr. Roosevelt carried five States—Michigan, Pennsylvania, Minnesota, South Dakota, and Washington—which together have 77 electoral votes. He also at this writing seems to have a shade the best of it in California, where the contest between him and the Democratic nominee is so close that it will probably take the official returns to determine the result. All the other States—39 in number—went into the Wilson column, giving him 429 electors, with a possibility that he may also gain those of Idaho and California. Accurate returns as to the popular vote are not yet available. The general impression, however, seems to be that the total vote cast was by no means a full one, and that Mr. Wilson has fallen considerably short of the combined vote of his two leading opponents. Certainly this is true in the Northern States, whether it is of the whole country or not. Mr. Roosevelt undoubtedly led Mr. Taft in the number of popular as well as electoral votes received. The Democrats will control both houses of Congress, the lower House by a large majority, and the Senate by a narrow margin. This is fortunate, since it will enable the party called to power to carry forward its announced policies and place the responsibility squarely upon it, in case its administration should prove unsatisfactory to the people.

As to the future of the two opposition parties, we will hazard no prediction. We regard the question as to which will hereafter be the stronger, as a most uncertain one. The Progressives have the prestige of having polled the larger vote, and in the person of Mr. Roosevelt they have a leader of immense popularity and unsurpassed ability. But they are weak in not having much anchorage either in the States or in Congress. Nearly all of their candidates for gubernatorial honors and seats in the National Legislature were defeated. The Republicans in this respect are much better off. If the progressive wing of the old party should gain the ascendancy under the leadership of such men as Senators Cummins, Borah, and La Follette, the new party is likely to have pretty rough sailing. At any rate, we regard the fight between the two as having in reality just begun, and the impending struggle will probably be one of the fiercest and most bitter in the history of American politics.

ANENT OBITUARIES.

In another column appears the Report of the Publishing Committee of the New Orleans Christian Advocate, for which we ask a careful reading. Particularly do we request the patrons of our paper to note the instructions to the Publisher and Editor concerning obituaries. Somewhat more fully stated, the regulations prescribed for observance in the Advocate office are as follows: Obituaries not over two hundred words in length will be printed free of charge. All words over that number must be paid for at the rate of one cent each. Quoted poetry will be admitted only when paid for at this rate; original poetry will not be admitted at all. Papers containing memoirs may be obtained at five cents per copy. In forwarding obituaries count the words and send the amount of money necessary. Those over the allowed length, for which no payment is made or pledged, will be abridged and printed without communicating with the sender. These rules also include "appreciations," whether in the form of memoirs or resolutions. There are positively no exceptions to them, except in the case of Methodist ministers and members of their immediate families. These regulations are absolutely necessary in view of the large constituency of our paper and the amount of this kind of matter we are asked to publish. No organ in the Church is more liberal

in the amount of free space allowed for obituaries than the New Orleans Advocate.

HOME MISSION WEEK.

Next Sunday will mark the beginning of Home Mission Week, concerning which so much has appeared in the papers. It is to be hoped that it will be generally observed, and that the services held will be productive of much good. Though Christianity has played an important part in the making of our nation and there are none beneath our flag who are not the beneficiaries of its influence, it yet remains true that the great majority of the American people are not connected with any Church. We yet have mighty problems to solve here in the home land. The reign of the saloon, though checked in many of the States, is still far too widely extended; vice stalks abroad almost without apology in our cities; there are still many dark places within our broad dominions, and unevangelized thousands from over the seas are pouring upon our shores. By every token, if we would "make our country God's country," we should be up and doing. To direct the thought of the Christian people of the nation to our own crying needs cannot be otherwise than helpful. Nor is there any better way to promote the cause of foreign missions than to make this great Republic Christian in fact as well as name. The extent of the support it has behind it, always largely determines the strength and success of an army at the front.

OUR RELIANCE.

The Editor of the Pacific Methodist Advocate thinks that the rights of laymen will finally be given to the sisters because the women always get what they want. If the women of Southern Methodism ever desire seats in the General Conference, we have no doubt that they will obtain them. But that anything like a majority of them are behind this woman's rights agitation in the Church, we do not believe. Where is the evidence of it? Let our worthy conferees adduce it if he can. The lesson that many of these agitators seem unable to learn is that a few conspicuous generals are not the army. What we are most relying upon to defeat this unwise Northern-born movement is the sound judgment of the tens of thousands of splendid women in Southern Methodism whose ideals for their sex have not yet been lowered. Though not given to making much noise, we shall be surprised if they are not emphatically heard from "at Philippi."

TOO MUCH HOTCHPOTCH.

There is talk of introducing voting machines into the public schools of Chicago with a view to teaching the boys how to cast a ballot. A far better thing to do would be to stick to the task of getting something into their heads so that they will know for what and for whom to vote. Our public schools in many places already have such a hotchpotch of instruction that it is almost perilous to send a child to them. That scatteration is better than concentration, seems now to be the notion of the average teacher. And it is to be feared that we shall pay dearly for this mistaken policy in the near future.

PERSONAL AND OTHER NOTES.

For the past few days, Mr. J. D. Barbee, of Greenville, Miss., has been visiting relatives in Memphis, Tenn. We regret to be informed that of late he has not been altogether well.

A revival meeting is in progress at First Church, New Orleans, in which Rev. J. W. Moore, the pastor, is doing the preaching. Large crowds are attending every night, and the interest is deepening.

Rev. J. W. Booth will begin a revival meeting in Algiers on the fourth Sunday of this month. Prof. R. N. Jeffrey will have charge of the music, and Brother Thomas, pastor of the Second Church of New Orleans, will assist in the preaching.

All notices pertaining to the approaching sessions of the Louisiana and Mississippi Conferences may be found on Page 12.

The recent revival at Bogalusa, La., resulted in fifty accessions to our Church. Brother L. I. McCain, the pastor, will tell of this gracious awakening in the next issue of the Advocate.

Bishop Thirkield, of New Orleans, has been invited by the Southern Methodist pastors of the city to address a missionary mass meeting to be held in First Church, Friday evening, Nov. 22, on "What Shall We Do With the Negro?"

Rev. H. N. Brown, who is finishing his fourth year as pastor at Morgau City, La., was in New Orleans last Monday. He has almost completed a new parsonage which is a seven-room, modern building, located in one of the choicest residence sections of that city.

We were favored last Monday with a pleasant visit from Judge W. K. McLaurin, of Vicksburg, Miss. He is the State Senator from Warren County, an ardent Methodist, and a good friend of the Advocate. We were cheered by his genial presence and kindly words.

A new heating system is soon to be installed in the Rayne Memorial Church, of New Orleans, of which Rev. A. G. Shankle is the pastor. Brother Shankle also states that the organ will be repaired in the near future. These improvements will cost about \$2000.

We are informed that Bishop E. E. Hoss, accompanied by his son, Dr. Sessier Hoss, left Tate Springs, Tenn., for Baltimore a few days since, for the purpose of consulting specialists at Johns Hopkins University. The Bishop's condition is represented as steadily improving.

On account of a prior engagement which necessitates Rev. H. R. Singleton being absent from New Orleans on Thanksgiving Day, he will not preach the annual sermon at the union Thanksgiving service at the First Church, as was previously announced. Rev. C. A. Battle has been invited to perform this service.

Dr. F. N. Parker, who is at the head of the Biblical Department of Trinity College (North Carolina), preached before the students of the University of Virginia on Sunday, October 27. This is Dr. Parker's second visit to this historic institution to render pulpit service. He was called there on a similar mission last year.

Dr. J. M. Henry, the presiding elder of the New Orleans District, preached at Covington, La., last Sunday, delivering a forceful and impressive sermon. Rev. T. D. Lipscomb, who is in charge of this work, spent a part of last week in the city and looked in on us at the Advocate office. He spoke hopefully of the outlook in his field of service, particularly at Slidell.

Rev. J. G. Snelling, the enterprising pastor of the Carrollton Avenue Church of New Orleans, has issued a neat folder giving the program of his Sunday and mid-week services for the month of November. It is a most attractive schedule which he has arranged for his congregation, and shows that it is his purpose both to feed his people from the pulpit and keep them busy in the Master's service.

A brief communication from Rev. K. W. Dodson, of New Iberia, La., brings the sad news of the death of Mrs. A. M. Bernard, the mother of Rev. A. A. Bernard, which occurred in her home at that place on November 5. We deeply sympathize with our brother and the other bereaved ones in their great loss, and pray that the Heavenly Father may have them in his gracious keeping in this trying hour.

We are under obligations to Rev. S. S. Holladay, of Pelican, La., for some subscriptions sent in a few days since. Brother Holladay is one of the four-year men of the Louisiana Conference, and will soon have to betake himself to another field. He will go, leaving behind many friends and an impression for good that will long endure. The man who wears well is pretty certain to be one who does his work well.

On Sunday morning, November 3, the members of the First Methodist Church of Tupelo, Miss., unanimously voted to invite the North Mississippi Conference to hold its session in the fall of 1913 in that city. The Conference met there eleven years ago, and was never more royally entertained anywhere. The place that undertakes to compete with Tupelo for this honor will need to present a most alluring prospect to have any hope of winning.

Rev. W. F. Rogers is closing a successful year on the West (Miss.) charge. He has had good meetings at every point, and acknowledges himself indebted to Rev. J. J. Garner, Rev. C. W. Bailey, Rev. J. D. Simpson, and Rev. T. H. Dorsey for efficient assistance rendered in revival services. He reports 35 additions to the Church since the last Conference. In the discharge of his manifold duties, Brother Rogers also takes care of the in-

terests of the Advocate, as the files in our office will attest.

In the absence of the pastor, Rev. J. L. Sutton, Dr. J. T. Sawyer occupied the pulpit of the Louisiana Avenue Church of this city at both the morning and evening hour last Sunday, and was greeted by good congregations. In the afternoon he attended the dedicatory exercises of the Lake View Presbyterian Church (located near his residence), and delivered a brief address. The Doctor is an able expositor of the Scriptures, and is in much demand for pulpit service.

Dr. S. A. Steel, of Jackson, Tenn., is offering a course of sermons on the Bible, which he would be pleased to give where pastors desire them and will make satisfactory arrangements. The themes of the proposed series are most suggestive, and we do not doubt that in the hands of such a masterful pulpit and platform teacher they would prove highly interesting and instructive. Our preachers who desire to quicken the interest in Bible study among their people would do well to communicate with Dr. Steel.

At the residence of Mr. and Mrs. G. W. Dreher, at 827 St. Charles Street, New Orleans, on Thursday, November 7, at 6 p.m., Mr. John H. Lipscomb, of Bogalusa, La., and Miss Lella R. Lipscomb were united in marriage, the Rev. T. D. Lipscomb, of Slidell, La., officiating. The bride is a most superior young lady, and the groom, who is a conductor on the New Orleans Great Northern Railroad, is a young man of sterling character and much promise. We extend congratulations and best wishes to the happy couple.

Rev. Paul D. Hardin, our capable pastor at McComb City, Miss., writes that we were not quite correct in stating in our "Personal Column" last week that he had entirely liquidated the debt on his attractive church at that place. A few hundred dollars yet remain to be paid, but it is thought that this balance will be wiped out before the 1st of December. Brother Hardin reports nearly a hundred accessions to the Church during the year, and states that he confidently expects to report everything in full at Conference.

Dr. T. C. Wier, the Secretary, sends us the following announcement: "The Veteran Ministers' Association of the North Mississippi Conference will hold its annual meeting at Greenwood, Miss., on the first day of the Conference at 3 o'clock p.m. The annual sermon will be preached by Rev. John Ritchey, and other exercises will immediately follow. It is earnestly desired that all our superannuate and supernumerary preachers shall be present on this occasion. Our meeting last year was an interesting and profitable one."

On Tuesday of last week, Mrs. M. E. Gilmore, of Columbus, Miss., and Mrs. J. A. Evans, of New Orleans, were pleasant callers at the Advocate office. Sister Gilmore's husband, now deceased, was formerly a member of the Mississippi Conference, and when she saw the name of the New Orleans Advocate on the door she felt that she could not pass without making us a brief visit. We are always delighted to see our friends, especially those who have read and loved the Advocate through succeeding administrations.

Mr. W. H. Patton, of Shubuta, Miss., in the interest of the Baptist Orphanage at Jackson, Miss., has arranged for an Orphanage car, which will pass from State Line to Waynesboro on Friday, Nov. 29, and from Waynesboro to Meridian on Saturday, Nov. 30, and from Meridian to Jackson on Monday, Dec. 2. Persons along the way are urged to have their donations ready to be taken on board without delay. The railroads will give free transportation. Brother Patton extends to the Methodists a cordial invitation to join in this movement and send their contributions to the Methodist Orphanage at Jackson.

Rev. W. Fred Long, Secretary of the International Sunday School Work in Mississippi, sends us a list of the Conferences and Institutes which he has arranged for the month of December. They are as follows: Tupelo, Dec. 1 and 2; West Point, Dec. 3 and 4; Meridian, Dec. 5 and 6; Hattiesburg, Dec. 7 and 8; Brookhaven, Dec. 9 and 10; Jackson, Dec. 11 and 12; Grenada, Dec. 13 and 14; Sardis, Dec. 15 and 16. Brother Long is a tireless toiler, and the cause committed to his hands is prospering under his leadership. He earnestly desires the attendance of all near-by workers of every denomination at the meetings announced above.

In a note received from Bishop H. C. Morrison a few days ago, he stated that he was about well, except for a lingering cough which was still annoying him. At the time that he wrote he was planning to take a sea trip to Key West, in the hope that the ocean breezes would effect the complete restoration of his health. We hope that he has continued to gain in strength and vigor, and that a favoring Providence will bring him to our Conferences in Mississippi in good shape for his work. It will be a great privilege to hear him again from the pulpit and in his talks to the brethren from the chair.

Mrs. C. Brandt, of Church Point, La., was a pleasant caller at the Advocate office last Monday. Sister Brandt is a member of the Church at Church Point, one of the appointments on the Prudhomme Circuit, of which Rev. H. B. Vandenburg is the pastor. We are always glad to have our subscribers call while visiting in the city.

We are pleased to know that the enrollment at Millsaps College has already reached 265, and that students are still coming in every day or two. There is a bright prospect of it reaching fully 300 by the opening of the second term, which would place the present ahead of any preceding session. The utmost harmony prevails on the campus and the outlook is most encouraging. We congratulate Dr. Watkins upon the success which he is achieving in administering the affairs of this splendid institution of learning. Sister Watkins' influence among the students is also reported to be most wholesome and helpful.

In a business letter to the Advocate office, Dr. J. W. Price, who is serving the Tutwiler (Miss.) charge, adds: "I have had a very pleasant and successful year. Every church has had a good revival, and our net gain in membership is about 56. We are enterprising two new churches; one at Tutwiler, and the other at Marks. Rev. B. P. Jacob, our presiding elder, is every inch a man. We like him in our part of the country." We are glad to have this encouraging note from our long-time friend, who is one of the veterans in the Mississippi Delta, and to whom the Methodism of that section owes much. It is nothing new for him to be establishing the Church of Wesley in that fruitful field.

We regret to be informed that Sister J. A. Bowen, who is well known and loved throughout North Mississippi, continues to be in feeble health. In a letter, written on November 8 from Birmingham, where the family now reside, Brother Bowen expresses solicitude for her condition and requests his friends to remember her at the throne of grace. Notwithstanding the fact that he has had many hindrances, Brother Bowen has done considerable revival work during the year, and has witnessed at least 900 conversions and 500 accessions to the Church. He states that if circumstances will permit, he will attend the approaching session of the North Mississippi Conference.

Rev. H. S. Spragins, our pastor at Greenwood, Miss., in a note to the Editor, states that preparation for the entertainment of the North Mississippi Conference is going steadily and energetically on in that goodly city. Greenwood never does anything by halves, and her generous-hearted citizens know that Methodist preachers can stand a great deal of kind treatment. If the approaching session of this body is not a delightful one, we feel sure that it will not be the fault of our genial host or the splendid community in which it will assemble. The only fear that we have is that, as the Greenwood pulpit will be open by the operation of the time limit, all the preachers may fall so in love with the people and place that they will want to remain as pastor.

CONTEST AWARDS

Last week the names of the winners in our Tour Contest were published and the announcement made that we would publish a full list of the prizes awarded this week. The first prize, which was awarded to Miss Belle M. Roberts, is a trip from New Orleans, via New York City, to Zurich, Switzerland, and return. The details of this trip have been described many times, and Miss Roberts is to be congratulated on her good fortune in being the recipient of so valuable a prize.

There is no town in America that is more noted for its beauty, both of scenery and climate, than Asheville, N. C. Situated as it is in the mountains it offers attractions to the traveller not found in many cities. In the immediate vicinity of Asheville are located the great Methodist Chautauqua Grounds (at Waynesville), where there will be offered several charming attractions. We know of no place in America that would be a better place to send a young lady than to Asheville, and we will give to the next two contestants in their order the following: To Miss Emmie Peairs, Slaughter, La., a trip to Asheville, N. C., and return, with expense money for one week's stay in Asheville. To Miss Ada Parker, New Orleans, La., a trip to Asheville and return. To Mrs. E. M. Henning, Alexandria, La., a trip to Mineral Wells, Tex., and return. These trips may be taken at any time convenient to the winners during next year. All of them have a cash value, and the money may be accepted by the winners instead of the trips, if they should prefer.

The standing of the four winning contestants as announced last week is as follows:

Miss Belle M. Roberts	29,173
Miss Emmie Peairs	25,325
Miss Ada Parker	20,950
Mrs. E. M. Henning	13,050

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SORRY SHE DIDN'T JOIN THE ADVOCATE PIANO CLUB.

The following letter just received from Mrs. L. P. Coats, Plano, Texas, will be interesting to those readers who are thinking of joining the Advocate Piano Club.

Mrs. Coats writes:—

"I failed to get your book on prices and terms of payment. On last Monday my husband went to the County Seat, McKinney, and bought us a Weiler Piano, just shipped from Chicago, warranted for ten years. We had paid an agent \$105 on a Kimball organ, and he came to allow us that much on our piano, leaving us owing \$250. to be paid in monthly payments of \$10.00 each. I am sure sorry, as I wanted to join the Piano Club so much. I would have felt I was getting the worth of my money."

Our club members get the best style of Weiler for only \$173.00, whereas Mrs. Coats had to pay \$250.00 plus her organ, the cost of which was \$105.00. Assuming that she got the best style of Weiler made, she lost \$77 in money and her organ, or \$182.00 in all. Now the Club catalogue only claims to save its members \$102.00 on the best Weiler piano, whereas it would really have saved Mrs. Coats \$182.00.

This is only a sample of what is going on around you every day. The moral is "Investigate the Advocate Piano Club's splendid offers before you buy." We will gladly send you a free copy of the Club's beautifully illustrated catalogue on request. Address Ludden & Bates, Advocate Piano Club Dept., Atlanta, Ga.

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Obituaries.

Obituaries not over 200 words in length will be published free of charge. All over 200 words will be charged at the rate of 1 cent a word. Count the words and send the amount necessary with the obituary. That will save trouble all around. Otherwise the obituaries will be edited down to 200 words.

Mrs. MARY VIRGINIA JONES (nee Brown) died at the home of her only child, Mrs. J. A. Mangham, in Ringgold, La., Nov. 26, 1912, aged 74 years. Sister Jones was born in Georgia, and was the widow of the late Dr. A. P. Jones. She leaves but few relatives to mourn her going. Her daughter and husband, Dr. J. A. Mangham, and their four children were with her when she died, and did all that loving hands could do to relieve her of suffering. She joined the Methodist Church about thirty years ago, and lived a good, humble, consistent Christian life. God's word, as read to her during her last hours, was of great comfort to her. The funeral service was conducted by the writer in the presence of a large number of friends, and the interment was made in the family cemetery. Sister Jones was a subscriber to the Advocate, and seemed to gain much strength from its columns. L. E. CROOKS, P. C.

A great sorrow has come to Brother and Sister A. S. Oliver, in the death of their only son, DEWITT. He was a bright boy and gave promise of developing into a noble Christian character, having, as he did, a special love for Bible stories and evidencing a strong faith in God. Gustavious DeWitt was born at Moscow, Miss., December 3, 1904, and after a brief illness died at the residence of T. F. Flemings, near Andrews Chapel, October 22, 1912. Revs. C. M. Crossley and J. A. Wells, of Meridian, and W. W. Nelson, of Moscow, assisted in the funeral service which was held in the Liberty Baptist Church near Moscow. His consecrated parents had dedicated him to the Lord and hoped to see him become a minister of the gospel. He often told them he was going to preach as soon as he was old enough, but God evidently had a higher mission for him. Amid the tears of relatives and friends we laid his little body in the grave to rest until the resurrection morning. Our hearts are comforted in the assurance that, while we cannot call him back, we can go to him. Some day we shall understand why God took him.

W. H. LEWIS.

JOHN B. SULLIVANT was born in Lawrence County, Tenn., June 18, 1822, and died in the home of his son, John H. Sullivan, Kosciusko, Miss., Oct. 8, 1912. He was married in 1843 to Mary M. Shuler, with whom he lived joyfully until she was taken to the heavenly home Oct. 16, 1906. To them were born one son and seven daughters, of whom the son and three daughters yet survive, together with twenty-eight grandchildren and thirty-three great grandchildren. Brother Sullivan joined the Methodist Church at the age of 16 and for 74 years was a loyal and faithful member, serving for many years in the offices of class-leader and steward. He was always a true friend of the preacher, and his home was one of the best resting places for the weary itinerant, as this writer can testify from an experience of three years as his pastor and thirty years' acquaintance and friendship with him. He was one of the oldest residents of Attala County, where he settled in 1844. He was known of all men as a patriotic citizen, a good neighbor and an obliging friend. Having lived the life of the righteous, his end was peace. May the sorrowing loved ones on earth prove faithful and all attain to the family reunion in the home above. G. W. BACHMAN.

The subject of this sketch, ELI W. O'NEAL, was born Nov. 27, 1813,

and died Aug. 31, 1912. He was married to Miss Mary Ann Rouse Nov. 14, 1867. To them were born eleven children—seven sons and four daughters. There was also a niece adopted into the family, which made twelve children that he reared, all of whom remain, with the wife, to mourn his loss. In 1870 he joined the Methodist Episcopal Church, South, and until his death lived a consecrated, Christian life. Not only was Brother O'Neal interested in the Church, but his daily home life was very noticeable on account of his patience and gentleness. The relation between father and children was so tender as to call forth words of praise at his funeral. His home was a home for his preacher, he always gave his pastor such a cordial welcome that it was a pleasure to visit him, and his conversation was concerning things of importance. The writer, though having known him only a short time, had learned to admire his Christian character. On September 1 we laid his body to rest near Poplar Head Church. Many friends attended the funeral, and Rev. W. W. Moore assisted in the burial service. C. C. GIBSON, P. C.

MRS. MARY JANE FOSTER.

The subject of this sketch was born in Chicasaw County, Miss., Oct. 7, 1848. Her mother died when she was a mere child, and her father did not live to see her grown. Thus early in life she and several other children were thrown upon their own resources. She taught school some to help their income. About the time she was grown she was converted and joined the Soule Chapel Methodist Church, then on the Houston Circuit, and being served by Rev. J. P. Dancer. On Dec. 13, 1881, she was happily married to Rev. A. J. Foster, of the North Mississippi Conference. No preacher ever had a truer helpmeet. Wherever the Conference assigned them, they went without a murmur. She was a genuine home-maker. It was not her ambition to shine in social circles, but hers it was to make home happy, and to help her husband in his chosen work. She was in reality an itinerant. It was their custom to go in their buggy from house to house, and from church to church, singing and praying around the family altars. Sister Foster loved God and the Church very dearly, and by her beautiful spirit and quiet life testified most eloquently to the value of the Christian religion.

She had two children to come to bless her home, one of them dying in infancy. The other, a son, is teaching in the High School at Killeen, Texas. Though she never had robust health, still she did her work as best she could, glorifying God in her soul and body, which she regarded as belonging to him. She died in great peace and her mortal remains were laid to rest among her friends at Burnet, Texas, but her immortal spirit went to live with that of her ascended husband in the realms of eternal day. May God bless the only son.

E. S. LEWIS.

West Point, Miss.

LETTERS FROM CLUB MEMBERS.

One of the most delightful features connected with the operation of the Advocate Piano Club is the large number of appreciative letters which we receive from club members. The following letter from an Alabama lady is a sample of the kind that reach us almost every day. She writes: "The piano you shipped me on the 25th of last month arrived O. K. Monday, and is perfectly satisfactory in every way. I knew it would be, though, before I bought it, for being a Georgian myself, I know what Ludden & Bates stand for and that with the reputation they have they cannot afford to send out an inferior instrument."

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Tidings From the Field

Houma (La.) Mission.

Dear Dr. Meek: When I wrote to you two weeks ago, we had received 55 new members into the Church on the Houma Mission since the last Conference. Last week I went to a new place where Brothers Anatole and R. E. Martin had been working and took in 14 on profession of faith, who, together with 3 that I received at another place, make the total for the year, up to date, 77. We now have Brother Booth with us in a meeting at Houma, and expect 8 or 10 new members as a result of his efforts. Sixty-five of the 71 thus far received were on profession of faith, and 64 of these were formerly Romanists.—C. V. Breithaupt, P. C.

Montrose (Miss.) Circuit.

Our work has been gaining ground, both in the number of members and the number of organizations. We began the year with five organizations and one extra appointment, and now have six organizations and two extra appointments. We have held six protracted meetings and will hold two more. Our beloved presiding elder, Rev. T. J. O'Neil, assisted me in one meeting and will do the preaching in another, which will be held in connection with our 4th quarterly conference at Read's Chapel. Rev. H. F. Tolle, Rev. M. M. Black, Rev. J. H. Moore and Rev. L. J. Jones assisted me in one meeting each, and Brother Jones will help me in another meeting. The preaching done by these brethren was excellent, and gave new courage to the membership. May such men live long to serve the noble cause of Christ. H. C. Norsworthy, P. C.

Wolf River (Miss.) Mission.

Dear Brother Meek: As I am closing out the year on the Wolf River (Miss.) Mission, I will endeavor to give you some notes from this territory, which is so infested with Roman Catholic superstitions. This is a very hard work—hard because it has so long been under the Catholic yoke of ignorance and superstition. But by faithful work and earnest praying, the light of truth and righteousness will prevail. We have had three protracted meetings. I was assisted in one by Rev. J. R. Cruthirds, in which we had 4 accessions. In the second meeting, Rev. David Ulmer, of Hub, Miss., helped me. The people in this meeting were greatly benefited by Brother Ulmer's preaching. He is an excellent gospel preacher. We had one accession. In the third meeting, I was assisted by Rev. Paul Daniel, who is a young preacher, but who as a faithful doctrinal preacher, will make his mark in the world. In this meeting we had 8 additions to the Church. I have received, in all, 16 by vows, and 31 children have been baptized, up to date. We will be able to report all collections in full at Conference. Pray for us.

L. FAYARD, P. C.

Van Cleave (Miss.) Charge.

Our camp meeting, held at the New Prospect Camp Ground, Oct. 23-27, was pronounced by many to be the best that has been held there in several years. The singing was exceptionally good, and Brother John L. Carter, one of our young local preachers, deserves much credit for the assistance he gave in leading the choir. Brothers T. J. O'Neil, presiding elder of the Newton District, W. B. Jones, presiding elder of the Seashore District, and W. M. Sullivan, of

Moss Point, did the preaching. The Lord was with them in power, and their sermons were very effective. There was much deep conviction manifested in the congregation during the whole meeting. There were several bright conversions, and five accessions to the Church. We have one old soldier of the Cross in the local ranks (and a Confederate soldier, also, who served four years in the Civil War), who told me that when he receives his pension money he will give \$5 of it to the Conference Claimants' Fund. He told me this in the presence of Bros. O'Neil and Jones, and said he wanted it mentioned in the Advocate and his name withheld. If every member on the Van Cleave charge had the interest of the Church at heart as has this grand old soldier of the Cross, we would have no trouble in bringing our collections up in full. I hope and pray that his fidelity to the Church may be a help to others.—Jas. M. Lewis, P. C.

WILL OVERPAY THE ASSESSMENT.

Dear Dr. Meek: I have just read what you said in the Advocate recently in regard to the necessity of paying our preachers in full, and I am glad to say we will pay more than our assessment on the Sidon charge. We had our last quarterly conference last Monday, and while this church was a few dollars short on pastor's salary, we have more than enough to cover the shortage in sight. The other churches paid out. Brother Armour has done a faithful year's work, and our church is on the upgrade. Since coming here Brother Armour has organized two Epworth leagues at this church—a junior and a senior. The young people seem to take a great deal of interest in the League work, and I am sure it will be of great benefit to them as well as the older people.

Although we suffered from the overflow, the crop in this section is good and the outlook is promising for another year.

I know it is gratifying to Brother Armour to see the improvement that has been made—still there is much to do, and we must all do everything in our power to help him. May God help us!

Yours very truly,
Oct. 27, 1912. W. S. S.

A RESOLUTION ADOPTED.

Resolved, That the Monroe and Alexandria Epworth League Conference hereby expresses its hearty thanks for the kind hospitality of the people of Alexandria, and thanks to Dr. and Mrs. S. H. Werlein for invaluable help; to those who assisted with the music and the most delightful reception; to the press for invaluable services rendered, and to others for unfailing attention.

We feel that we have been greatly blessed by your fellowship, and received inspiration and information from the Conference, that will result in better work in the chapters and districts.

MRS. SUDIE J. LINGLE.
HOWARD S. GALLOWAY.
Oct. 27, 1912.

Never give unnecessary pain. The cricket is not the nightingale. Why tell him so? Think yourself into the mind of the cricket. The process is newer and more generous, and is what charity demands.—Amiel.

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cured with a vegetable remedy. Relieves shortness of breath in 38 to 48 hours. Reduces swelling in 15 to 20 days. Write for symptom blank and testimonials, etc. Colium Drops Remedy Co., 512 Austell Bldg., Atlanta, Ga.

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Because of those ugly, grizzly gray hairs. Use "LA CREOLE" HAIR DRESSING. Price \$1.00, retail.



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RELIEF**

Follows the use of Dr. Tichenor's
Antiseptic on the face after shaving.

Mix with five parts water and bathe
the face well each time—and your
shaving troubles will all be over.

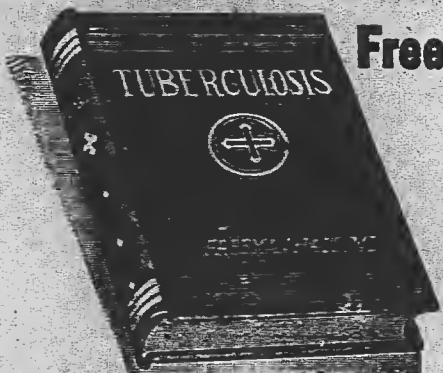
No more Chafing, Stinging, Chap-
ping or Soreness if you will do this.
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ALL DRUGGISTS - 25 AND 50 CENTS

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Its Diagnosis, Treatment and Cure



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NEW TREATISE ON TUBERCULOSIS

By FREEMAN HALL, M. D.

This valuable medical book tells in plain, simple language how Tuberculosis can be cured in your own home. If you know of any one suffering from Tuberculosis, Catarrh, Bronchitis, Asthma or any throat or lung trouble, or are yourself afflicted, this book will help you. Even if you are in the advanced stage of the disease and feel there is no hope, it will instruct you how others, with its aid, cured themselves after all remedies tried had failed, and they believed their case hopeless.

Write at once to the Yeckerman Co., 5559 Water St., Kalamazoo, Mich. they will gladly send you the book by return mail FREE and also a generous supply of the new Treatment absolutely Free, for they want you to have this wonderful remedy before it is too late. Don't wait—write today. It may mean the saving of your life.

LETTER FROM MEXICO:

The Managers of the Advocate Piano Club have just received a letter from Miss McClelland, Missionary, of Tamps, Mexico, speaking in terms of highest praise of the Club Piano which the young ladies of the Daniel Baker College, Brownwood, Texas, have presented to the Mission there. Miss McClelland is a graduate of the Daniel Baker College and the young ladies of that Institution have taken this means of expressing their interest in her mission work.

Miss McClelland writes: "The piano arrived Friday, Oct. 5th, and is all that a piano should be. We are charmed with it and feel that our cup of happiness is just about ready to run over."

Every reader of the New Orleans Christian Advocate is invited to join the Club. Write for your copy of the new Club catalogue to-day. Address Ludden & Bates, Advocate Piano Club Dept., Atlanta, Ga.

TO THE MEMBERS OF THE LOUISIANA CONFERENCE.

Dear Doctor Meek: These lines are written that I may, through the Advocate, say to the brethren that we are, with much pleasure, arranging for their entertainment during the approaching session of our Conference, and will be pleased to have any brother, who has a request to make, write us about the matter, as it is our earnest wish to have every one so situated as to render his stay among us most pleasant. Therefore, let no one hesitate to write us. We are closing up the work of the year in good form and will have good reports to render to the Conference.

Of course, Mr. Editor, we shall expect to have you with us, for at least a part of the time, during our Conference session. The brethren will all be advised, in due time, as to their Conference homes. Will not every one whose eyes may rest on these lines, make special prayer, that God will make the Conference session a great blessing to Monroe Methodism?

With love for all the brethren and a warm welcome to Monroe, I am,
Sincerely,

THOS. J. NORSWORTHY.

Monroe, La., Nov. 9, 1912.

NORTH MISSISSIPPI CONFERENCE.

The Committee and Class of the Fourth Year will meet in the Methodist Church in Greenwood, on Dec. 3d, at 9 o'clock a.m.

T. H. DORSEY,
W. W. MITCHELL,
G. W. GORDON,

Committee.

WILL AID THE COMMITTEE.

Dear Brother Meek: Please let me say through the Advocate to the preachers and laymen who will attend the approaching session of the North Mississippi Conference at Greenwood, that they will greatly aid our Reception Committee if they will reply promptly to the cards which will soon be sent announcing where they will be entertained. Let every brother answer as soon as possible after hearing from us, and give clearly the information desired.

H. S. SPRAGINS.

Greenwood, Miss.

REV. T. J. O'NEIL COMMENDED.

(Resolutions adopted by the Fourth Quarterly Conference of the Homewood Charge, Mississippi Conference.)

Whereas, the time limit of our Church will not permit the return of Rev. T. J. O'Neil to the Newton District as presiding elder, and

Whereas, the note-worthy improvement of the Church in all its various departments in this territory during the past four years has been largely due to his wise and efficient leadership; therefore be it resolved by the officials of this charge in quarterly conference assembled:

(1.) That we hereby express our high appreciation of Brother O'Neil's life and labors among us, commending especially his gentle, Christian bearing at all times, his brotherly devotion to his fellow-laborers, his loyalty to the Church, and his self-sacrificing spirit to the cause of Christ.

(2.) That we pledge Brother O'Neil the full measure of our assistance in making this closing year of his quadrennium the best of the four; that we hereby assure him that our prayers shall follow him into whatever field of labor the Church may call him, and that we shall always hold him in loving remembrance as a Christian gentleman and a wise and efficient leader.

(3.) That these resolutions shall be spread upon the minutes of this quarterly conference, and a copy of them sent to the New Orleans Christian Advocate for publication.

IN MEMORIAM.

(Resolutions adopted by the Woman's Home Mission Society of Saucier, Miss.)

On Oct. 7, 1912, the death angel entered our midst and plucked one of our purest flowers, our beloved co-worker, Sister HOLLAND J. MOORE. She was a beautiful Christian character, whom but to know was to love. We are thankful for her gentle, sweet, Christian life. She was loyal and faithful to every good work her hands found to do; was a dutiful daughter, a wise and loving mother, a devoted wife and a true helpmeet. Hers was a character seldom met with. Gentle and patient under great affliction and pain, her life has left a sweet and holy impression on our hearts, which time can never efface. Therefore, be it resolved:

1. That while we mourn our loss with the deepest sincerity, we rejoice in her gain, and bow in humble submission to the will of a loving Father, being comforted with the assurance that hers is a bright and shining crown.

2. That we extend to our bereaved pastor and family the deepest and sincerest sympathy of our hearts, in this sore trial, assuring them of our love and prayers, and commending them to Him who alone can heal our hearts and sanctify our afflictions to our good.

3. That these resolutions be spread on the minutes and be published in the New Orleans Christian Advocate. Signed by Mrs. Hopper and Mrs. Walden.

COSTS OF POWER FARMING.

A practical Texas farmer estimates the cost of plowing with an Oil Tractor as compared with an equivalent number of horses, as follows:

Tractor for ten hour day.	
Fuel and Oil	\$ 3.22
Labor, plowman and engineer ..	4.00
Board of two men	1.14
1-2 per cent of year's depreciation ..	1.15
1-2 per cent of year's interest ..	.69

Total cost for 25 acres \$10.20
25 Horses for one day.

Feed for horses	\$ 6.64
Labor of five men	7.50
Board for five men	2.55
1-3 per cent of years depreciation ..	1.66
1-3 per cent of year's interest ..	1.00

Total cost for 25 acres \$19.65

This shows a saving of \$7.35, almost one-half, in the cost of plowing each acre. And even then he has not considered the cost of the horse feed on those days they did not work. And one should remember that this saving in cost is not the only item in favor of the tractor. It does the work quicker and deeper than it is done with animal power. This means that the work is done better. The Tractor will do all other kinds of farm work correspondingly cheaper and better than it can be done with horses or mules.

The Hart-Parr Company, 330R Lawler Street, Charles City, Iowa, have prepared some very interesting comparisons of this kind, which are both instructive and of vital importance to the Southern farmer. We suggest that you write them and ask for their booklet: "Plowing and Tilling with the Modern Farm Horse."

ROYALINE LIVER REGULATOR.

For Headache, Indigestion, Constipation, Bilioussness, Best and Cheapest. Tin box to last about one month, 15 cents. Money back if not satisfactory.

BEAUTIFUL SUGAR SHELL FREE

Extra heavy quadruple silver plate, handsomely engraved and embossed in beautiful Narcissus design, finished in the popular French grey style, guaranteed for 10 years, no better silverware made. Sent prepaid for only 10 cts. This special introductory advertising offer good only 10 days. Household Silverware Co., Dept. 32, TOPEKA, KANS.

PISO'S REMEDY

Best Cough Syrup. Tastes Good. Use in time. Sold by Druggists.

FOR COUGHS AND COLDS

This Wife and Mother Wishes to tell you FREE How She Stopped Her Husband's Drinking

By all Means Write to Her
and Learn how She did it.

For over 20 years James Anderson of 301 Elm Ave., Hillburn, N. Y., was a very hard drinker.

His case seemed a hopeless one, but 10 years ago his wife in their own little home, gave him a simple remedy which much to her delight stopped his drinking entirely.

To make sure that the remedy was responsible for this happy result she also tried it on her brother and several of her neighbors. It was successful in every case. None of them has touched a drop of intoxicating liquor since.

She now wishes everyone who has drunkenness in their homes to try this simple remedy for she feels sure that it will do as much for others as it has for her. It can be given secretly if desired, and without cost she will gladly and willingly tell you what it is. All you have to do is write her a letter asking her how she cured her husband of drinking and she will reply by return mail in a sealed envelope. As she has nothing to sell do not send her money. Simply send a letter with all confidence to Mrs. Margaret Anderson at the address given above, taking care to write your name and full address plainly. (We earnestly advise every one of our readers who wishes to cure a dear one of drunkenness to write to this lady today. Her offer is a sincere one.)



Select Your Favorite Roses and other ornamental shrubs, evergreens, fruit and shade trees from Berckmans' comprehensive Art Catalogue, and avoid any chance of disappointment.

Real satisfaction and pride of having the best should prompt you to patronize Berckmans—for 56 years the leaders in horticultural and nursery science.

Many helpful suggestions for adding beauty and attractiveness to your home, and simple cultural directions for the varieties of flowers, shrubs, vines, and trees best suited to your climate and location, are found in our catalogue. Write for free copy.

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Headache and Neuralgia

Quickly and safely relieved by

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Write for a Free Trial Box

The Dr. Whitehall Megrimine Co.
131 S. Lafayette St. South Bend, Ind.
Sold by Druggists—Established 1899

The Sunday School.

LOUISIANA NOTES.

By Rev. P. O. Lowrey.

In planning their rally day the Mansfield Sunday school arranged to send its superintendent and some of its choicest workers to Shreveport to spend the Sunday previous in the various schools of that city, and report what they saw and learned as a part of the rally day program. This was a capital idea, and we commend it to others. The schools of Shreveport are in a friendly contest for excellence and are passing all previous records. Our central schools have drawn their workers from the choicest workers of our rural schools, and ought to be models for their weaker neighbors, and our workers, from time to time, should take a day off to visit and learn from them.

Brother Sanders, our superintendent at Farmersville, has the rule of not adjourning Sunday school, and only gives an intermission until preaching, thus endeavoring to teach the idea of unity in the preaching and teaching services of the Church. Whoever solves the problem of holding all the children that we reach in our Sunday schools for the preaching services and for the Church will justly be honored for a monumental work. Whatever else may be involved, the two questions of physical endurance and interest will have to be dealt with. Unreasonably long services coming together and sermons not suited to them will never hold children.

NEWS AND NOTES.

By Miss Elizabeth Kilpatrick.

It is just a few weeks until Conference, and every charge is requested to send in the Children's Day, and all Sunday school special collections to Rev. R. H. B. Gladney, Sardis, Miss., at once.

The Galloway Memorial Class of the First Methodist Church at Corinth had an enjoyable class social at the home of their president, Mrs. A. K. Weaver, on Oct. 25. Their quarterly report is most interesting. It is as follows: 65 members, 27 on the Home Department list, 5 teachers furnished the Sunday school, \$25 contributed to foreign missions, over 200 visits made to sick and straglers, and two dozen little red chairs and other helpful necessities given to the city deaconess for a room in Southside, where she has organized a Story-Tellers' Hour. Other classes in the Sunday school will contribute and help to make this hour a success.

There are only 33 organized adult classes in the North Mississippi Conference registered with Dr. Bulla in Nashville. This is not as it should be, for there are many more such classes that are flourishing and helpful, but without name, plan or future, which need just those things to blossom them into splendid usefulness. Write the Field Secretary, or Dr. Bulla, 810 Broadway, Nashville, Tenn., for a leaflet giving full directions in regard to organization, etc. Several adult classes have been wanting an Adult Class Federation for our Conference, and this cannot be brought about unless 100 classes are registered from within our borders at the head office in Nashville. If all our classes would register at once, such an organization could be planned when Dr. Bulla visits the Conference, to be held in Greenwood.

Miss Duval, of Shelby, has a helpful Study Circle composed of the ladies of her Wesley Class, which is a mixed class. These meet on Thursday afternoons at the various homes for a study of the lesson. There are 15 ladies in this circle and the light refreshments and simple method of entertainment are never a burden, but add the fine zest of pleasant social contact to the study hour. Miss Du-

val says that in looking over the year's work, she finds her class to be more loyal to the Church and Sunday school, and each member to have a finer and more spiritual conception of the lesson. The class has generously helped in furnishing the new church, has also contributed to the Orphans' and Rally Day funds, and will do so again. Recently members of this class found a poor orphan in a negro road-camp where the laddie had found refuge after the death of his parents, secured a temporary home for him, and have now placed him in the Orphanage at Jackson, where he is doing finely. This Shelby class is only a year old, but every day seems to have been a red-letter day for it, and its example will mean much to the small classes in the small towns by showing the really magnificent possibilities before them.

"A true Thanksgiving should include not only gratitude for what we have received, but for what we have been able to bestow." Spurgeon said, "Thanksgiving is a good thing, thanksgiving is better. The one may die in words; the other lives in acts." No special festival of all the year appeals so much to people of every age and station as Thanksgiving Day. Rally Day has brought new members and renewed enthusiasm, and Thanksgiving Day should witness an overflowing gratitude for all these and many other temporal benefits. We have one day, by government regulation, for thanks, and well it would be if we could only have one day for murmurings, complainings and long pent-up annoyances—and this by government regulation as well. How great a year that would be, with just one such irritating day.

A NOTE FROM DR. J. Y. MURRY.

Dear Brother Meek: As superintendent of the Ripley (Miss.) Sunday school I feel authorized to speak for the school in regard to many things, and this one in particular: Brother Melville Johnson, son of our good pastor, Rev. Eugene Johnson, is now in Millsaps College pursuing a course of study. When he has finished his studies at Millsaps he expects to enter upon the work of an itinerant minister; as did his father when a very young man. He served in our Sunday school so well and so faithfully in each of the many places assigned to him, from time to time, that the school feels that his going away was a great loss; yet all feel that it was the right thing for him to do. When we recall the urgent need of the Church for trained and consecrated ministers to enter the ranks of the hosts who are now devoting their lives to the Master's cause, loyalty to our already great Southern Methodism demands that not only Ripley, but every other church, should take a broad view of this vital question and make local interests subservient to the general good.

We expect to hear, at no distant time, of our bright, sweet-spirited, young brother, Melville Johnson, pushing his way to the front in the ranks of the efficient ministerial servants of our Lord. I wish that the Advocate could reach every Methodist family in this broad land of ours.

JOHN Y. MURRY.

Ripley, Miss.

TO DRIVE OUT MALARIA AND BUILD UP THE SYSTEM.

Take the Old Standard GROVE'S TASTELESS CHILL TONIC. You know what you are taking. The formula is plainly printed on every bottle, showing it is simply Quinine and Iron in a tasteless form, and the most effectual form. For grown people and children, 50c.

BOHNE & WILT, Booksellers and Stationers, 1328 Dryades St., New Orleans, La. Base Ball Goods, Religious Articles, Fishing Tackle, Periodicals, School Books.

This Will Stop Your Cough in a Hurry

Save \$2 by Making This Cough Syrup at Home.

This recipe makes a pint of better cough syrup than you could buy ready made for \$2.50. A few doses usually conquer the most obstinate cough—stops even whooping cough quickly. Simple as it is, no better remedy can be had at any price.

Mix one pint of granulated sugar with 1/2 pint of warm water, and stir for 2 minutes. Put 2 1/2 ounces of Pinex (fifty cents' worth) in a pint bottle; then add the Sugar Syrup. It has a pleasant taste and lasts a family a long time. Take a teaspoonful every one, two or three hours.

You can feel this take hold of a cough in a way that means business. Has a good tonic effect, braces up the appetite, and is slightly laxative, too, which is helpful. A handy remedy for hoarseness, croup, bronchitis, asthma and all throat and lung troubles.

The effect of pine on the membranes is well known. Pinex is the most valuable concentrated compound of Norwegian white pine extract, and is rich in gualacol and all the natural healing pine elements. Other preparations will not work in this formula.

This Pinex and Sugar Syrup recipe has attained great popularity throughout the United States and Canada. It has often been imitated, though never successfully.

A guaranty of absolute satisfaction, or money promptly refunded, goes with this recipe. Your druggist has Pinex, or will get it for you. If not, send to The Pinex Co., Ft. Wayne, Ind.

CATARRH TRUTH

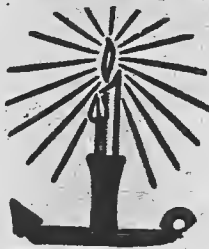
You Can Plainly See the Truth This Picture Tells.

This picture shows the mucous membrane tract of the nose, throat, and air passages. This is where catarrh germs live and where the disease spreads. The small black spot No. 1, shows where balms, creams, pastes, ointments and such treatments reach by direct application. You can see that it doesn't reach more than 2 per cent of the disease.

No. 2 shows where douches, sprays, atomizers and similar treatments reach. So their cure, like 1 and 2, only reach a tiny part of the disease. You cannot cure catarrh by stopping the disease only in a very small part.

No. 3 shows that medicated smoke can, will and does reach ALL the corners, nooks and creases, touching every part. Dr. Blosser's Catarrh Remedy which I will send you free, is made of herbs, roots, flowers and leaves; no tobacco or habit-forming drugs. When this mixture is burned in a tube or new clean pipe, which I send you free, it sends forth a powerful, germ-killing, volatile smoke, relieving the distress and killing the germs. You can instantly feel the beneficial effects. I have shown you in the picture the truth about various treatments. You can see it is reasonable and fair.

Now I want you to write for a free treatment to let you prove for yourself what a grand remedy I have. The regular treatment costs only \$1.00, postpaid. Just say in a letter or on a postal to me "Please send me Dr. Blosser's Catarrh Remedy Free." When I get your request I will send the treatment by mail free and also facts about catarrh you will be glad to know. Address Dr. J. W. Blosser, 204 Walton St., Atlanta, Ga.



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Write us for FREE lists of these books arranged for Ministers.

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MILK FOR BABES—SERMONS A. C. Dixon.

SEED CORN FOR THE SOWER C. Perren.

A MODEL SUPERINTENDENT H. C. Trumbull.

SERMONS TO YOUNG MEN Henry Van Dyke.

—OUR NEW 1912 HOLIDAY CATALOG IS FREE—

Presbyterian Committee of Publication.

TEXARKANA, ARK.-TEX.

CLUB PIANOS WITHSTAND BAD WEATHER.

One of the many advantages enjoyed by the members of the Advocate Piano Club is that Ludden & Bates' instruments which are furnished to Club members are especially constructed to resist the effects of damp weather. The rainfall in the South being heavy, and the climate warm, the air absorbs more moisture than that of any other section of the country. Ordinary pianos built for a cold, dry climate, frequently "go bad" in the South. For half a century Ludden & Bates have conducted one of the largest piano businesses in the country and as most of their pianos are distributed in the South, they have naturally given more thought and study to the requirements of the Southern climate. As a result they have perfected an action which employs five lines of Billings Brass Flanges which, being impervious to moisture, prevents the sticking of the keys in wet weather and the rattling of the keys in dry weather.

Every reader of the New Orleans Christian Advocate is cordially invited to write for a free copy of the handsomely illustrated new Club catalogue and learn of the many advantages presented by the Club. Address Ludden & Bates, Advocate Piano Club Dept., Atlanta, Ga.

BEAUTY HINTS

Superfluous Hair

Will you tell me if there is any way to permanently destroy a disgusting growth of superfluous hair on my face and arms? I am 55 years old and the growth is very bad. My daughter who is 22, is similarly troubled. I have been told that depilatories are worthless and that nothing is effective except the electric needle which I hesitate to try, as I am told it is painful. I should be glad if you would give me your advice.

CHARLOTTE K.

You are wise to avoid the electric needle. It is a dangerous operation, and besides being painful, often leaves severe scars. I have frequently stated in these columns that it is better to endure the annoyance than to suffer the pain of the electric needle. I have also warned inquirers against depilatories, which are worse than useless because they cause the hair to grow out thicker than before. Recently, however, I have received some enthusiastic and reliable reports about a new method (originating in Japan) which has been successfully used in this country. I do not know its name but a friend of mine who received a complete cure by its use, told me that she would gladly furnish full particulars, without charge, to anyone who would write her.

If you will write to Mrs. Osgood, Apartment 490 K, 123 East 27th St., New York City, N. Y., enclosing a two-cent stamp for reply and mentioning my advice, she will send you quite free of all cost, complete instructions which will undoubtedly enable you to be permanently rid of all trace of the blemish.

BEAUTY EXPERT.

Woman's Missionary Work

Edited by Mrs. R. F. Harrell, 1329 Josephine St., New Orleans
Conference Press Superintendents:

Louisiana Mrs. A. C. McKinney, Ruston, La.
Mississippi Mrs. H. L. McCleskey, Hazlehurst, Miss.
North Mississippi Mrs. A. C. Yeager, Water Valley, Miss.

All communications for this department should be sent to the Editor at the address given above.

BROOKHAVEN DISTRICT MEETING AT HAZLEHURST, MISS., OCT. 22.

To the untiring efforts of Mrs. B. E. Brister, District Secretary of the Brookhaven District, and to the help and presence of the consecrated Conference president, Mrs. B. W. Lipscomb, was largely due the success of the meeting held at Hazlehurst, Miss., on October 22, 1912. The early morning train brought a large number of delegates from points below Hazlehurst, and the meeting was called for 9 o'clock. Delegates from Crystal Springs arrived not much later in automobiles, and from the first minutes of the business session, a lively interest and spirit of renewed consecration were evident. Mrs. Brister called the meeting to order, appointed a secretary, Mrs. Henry Meyer of Brookhaven, and the devotional exercises were conducted by Mrs. Lipscomb. The morning session was taken up by reports from the different auxiliaries. An earnest appeal was made to the corresponding secretaries and treasurers of societies to compare their reports before sending them to Conference officers, thus eliminating discrepancies which are a serious annoyance to the Conference officers in making up their reports. The needs of the District Parsonage were presented and \$15.00 was pledged from three societies—Brookhaven, Magnolia and McComb City. All auxiliaries were urged to send boxes of clothing to Mrs. Meekin, to be used in her work in the Mary Werlein Home in New Orleans.

The afternoon was devoted largely to informal round-table discussions, conducted by Mrs. Lipscomb and Mrs. Brister, all present taking part with interest. Especial mention was made of the Standard of Excellence, pledge money, observance of Home Mission Week and the Week of Prayer; and Mrs. Lipscomb earnestly urged the organizing of societies in the rural churches by all the societies in this district. Several members signified their willingness to give their time, automobiles and other conveyances to further this work. As most of the delegates were compelled to return home on the late afternoon train, the meeting adjourned, after expressions of thanks to the Hazlehurst society by Mrs. Brister, and prayer by Rev. N. B. Harmon, who had shown his interest and co-operation throughout the day. Although for various reasons this meeting had to be condensed into one day's time, it proved a means of grace to all who attended, and an impetus toward better work and greater consecration; and even so short a season for interchange of thought will prove of inestimable help to the societies which sent representatives.

H. L. McCLESKEY.

NORTH MISSISSIPPI CONFERENCE Report of Treasurer of Home Department, 3rd Quarter.

Dues	\$427.20
Junior dues	8.91
Junior Mite Boxes	6.84
Baby Roll	6.00
Brigade Dues	4.70
Adult Mite Boxes	1.25
Baby Mite Boxes	9.86
McEachern Mite Boxes	5.81
Pledge	215.11
Relief	4.45
Scarritt	2.95
Paine Annex	2.00
Total sent Treasurer	695.08
Expanded Conference Fund	313.68

Value Supplies Sent	208.85
Value Supplies Sent Orphans	45.85
Amount for Needy	89.90
Amount for Local Work	82.02
Amount for Parsonage	296.20
Amount for Church	273.10
Conf. Expense Fund for Auxiliaries	4.00
Specials	9.55
Balance on Hand	234.90

Grand total \$2,943.21
MRS. CALLA WILLBURN, Treas.

Report of Treasurer of Foreign Department. Third Quarter.

Winona District	\$ 147.59
Aberdeen District	42.20
Columbus District	121.40
Durant District	61.59
Sardis District	91.07
Holly Springs District	339.31
Corinth District	205.97
Greenville District	44.60

Total \$1,052.73

Amount received this Quarter..... \$1,052.73
Add amount held last Quarter 80.40

Deduct Conference Expense 32.11

Deduct specials held 135.19

167.30

Remitted Mrs. Ross \$965.83

Copy of Report.

General Fund	\$366.56
Adult Pledge	310.23
Junior Pledge	60.84
Y. P. Pledge	18.00
J. T. Fant Day Scholarship	100.00
Winona Auxiliary Scholarship	40.00
Carrollton Auxiliary Scholarship	40.00
Helen Finley Scholarship	21.65
S. B. & T. S. Endowment	6.70
Retirement Fund	1.35

Total \$965.83

Statement of Conference Expense.

Amount on Hand..... \$126.73

Add amount this quarter 32.11

158.84

Deduct Expense Account..... 154.77

\$4.07

MRS. G. C. JONES, Treas.

Miss Davies' Itinerary in Louisiana.

Miss Daisy Davies, Field Secretary of the Woman's Missionary Council, will come to Louisiana, Monday, November 25th, and on that evening will address the Interdenominational Union of New Orleans, at the Coliseum Baptist Church. On that afternoon at half past two o'clock, in the same church, the Interdenominational Union will hold its annual meeting at which the business of the Union will be transacted, including the election of officers for the ensuing year. On the following day, the District Meeting and Institute for the New Orleans District will be held in the Parker Memorial Church. The following schedule of Miss Davies' itinerary in the Conference has been arranged: New Orleans District, New Orleans, Nov. 25, 26; Baton Rouge District, Hammond, Nov. 27; Baton Rouge District, Baton Rouge, Nov. 28; Lafayette District, Lafayette, Nov. 29; Alexandria District, Alexandria, Nov. 30, Dec. 1; Monroe District, Rayville, Dec. 3; Ruston District, Ruston, Dec. 4, 5;

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puts horses, cows and hogs in prime condition and insures perfect digestion. That pays! Ask the men who use it, or test at our risk.
25c, 50c, \$1. 25-lb. Pail, \$3.50
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Pratt's Healing Ointment (or Powder)
cures sores and wounds. 25c, 50c. Sample free.
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Promptly Relieves Headache, Neuralgia, Rheumatism, Catarrh, La Grippe, Sleeplessness and All Nervous Conditions

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Most good drug stores have **Dixie Fever and Pain Powder**. If you are suffering pain in any form, try a box today.

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Shreveport District, Mansfield, Dec. 6-8.

One or more Conference officers have been assigned to each of these meetings. Every auxiliary is urged to send delegates to their respective District Meetings. Questions of importance are to be discussed, and it is the desire of the Executive Committee to get the sentiment of the members on these questions. No auxiliary should miss the opportunity for the information and inspiration which Miss Davies' visit will afford. A cordial invitation is extended to all ministers to be present at these institutes.

Notice.

Mrs. A. P. Holt, Conference Corresponding Secretary, Foreign Department, Louisiana Conference, has found it necessary to give up her conference work temporarily on account of her husband's protracted illness; and the president, Mrs. Abel Bliss, has appointed Mrs. Crow Girard to have charge of both departments, Home and Foreign, until further notice.

Mrs. Girard will conduct the correspondence for both departments and supply the auxiliaries with information and with literature. District secretaries and auxiliaries are asked to bear this in mind, so that there may be no confusion or delay about the work.

We learn with sorrow of this step

which our Corresponding Secretary feels compelled to take. We ask that all the auxiliaries and friends throughout the Conference unite in prayer for the speedy recovery of her husband. In these days of deep anxiety may she "abide under the shadow of the Almighty."

Home Mission Week.

During Home Mission Week, November 17-24, the Interdenominational Union will observe this national celebration. Meetings will be held on the afternoons of the 19th, 20th and 21st of the month, at the Carrollton Presbyterian Church, the Soniat Christian Church and the Felicity Methodist Church, of New Orleans. You are invited and urged to attend all these meetings. Subjects of vital importance will be presented.

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Get it today in usual liquid form or chocolate tablets called **Sarsatabs**.

QUARTERLY CONFERENCES.

LOUISIANA CONFERENCE.

Shreveport District—Fourth Round.	
Many	Nov. 17, 18
Pleasant Hill	Nov. 19
Anacoco, at Prospect	Nov. 23
Zwolle,	Nov. 24, 25
Coushatta	Nov. 26
Wesley	Nov. 27
La Chute	Nov. 28
Greenwood	Nov. 29
Grand Cane Mission, at Ebenezer	
Nov. 30, Dec. 1	
Mansfield	Dec. 1, 2
South Mansfield	Dec. 2
Leesville	Dec. 4
Shreveport, First Church	Dec. 5
Ida, at Munnerlyns Chapel	Dec. 6
Shreveport, Texas Ave.	Dec. 8
Shreveport, Noel Memorial	Dec. 9

PAUL M. BROWN, P. E.

Ruston District—Fourth Round.

Hainesville Mis., at M. Springs, Bernice, at Summerfield	Nov. 16, 17
Ruston, 7 p. m.	Wed. Nov. 20
Haughton, at Doline, 11 a. m.	Wed. Nov. 21
Jonesboro, at Wyatt	Nov. 23, 24
Winfield, 7 p. m.	Nov. 24
Arcadia, 7 p. m.	Wed. Nov. 27
Lainesville, at Brushwood, 11 a. m.	Thurs. Nov. 28
Simsboro, at Vienna Nov. 30 & Dec 1	
Minden, 7 p. m.	Wed. Dec. 4
Cotton Valley, at Pleasant Valley, 11 a. m., Thurs. Dec. 5	
Bienville, at Burk Place, Dec. 7, 8	

R. W. TUCKER, P. E.

Baton Rouge District—Fourth Round.	
St. Helena, at Greensburg	Nov. 16, 17
Kentwood	Nov. 18
Port Vincent, at Maurepas	Nov. 23, 24
Mt. Hermon, at Mt. H.	Nov. 28
Franklinton	Nov. 30, Dec. 1

C. C. MILLER, P. E.

Monroe District—Fourth Round.

Gilbert, a. m.	Sun. Nov. 17
Winnsboro, p. m.	Sun. Nov. 17
Vidalia, a. m.	Sun. Nov. 24
Mangham, p. m.	Sun. Nov. 24
Calhoun	Wed. Nov. 27
Oak Grove	Sun. Dec. 1
Monroe	Sun. Dec. 8
West Monroe, p. m.	Sun. Dec. 8

WM. SCHUHLE, P. E.

Lafayette District—Fourth Round.

Lafayette	Wed. Nov. 20
West Lake	a. m. Sun. Nov. 24
Lake Charles, p. m.	Sun. Nov. 24
Long Point	Tues. Nov. 26
Iota	Wed. Nov. 27
Lake Arthur	Sun. Dec. 1
Jeanerette	Mon. Dec. 2
Gueydan and Ahbeville	Dec. 3, 4
Jennings	Sun. Dec. 8

R. H. WYNN.

Alexandria District—Fourth Round.

Pollock	Nov. 2
Selma	Nov. 3
Oakdale	Nov. 4
Bunkie	Nov. 5
Marksville, at Evergreen	Nov. 6
Glenmora, at Forest Hill	Nov. 9, 10
Alexandria	Nov. 11
Washington, at Bethel	Nov. 12
Opeiousas	Nov. 13
Melville	Nov. 14
Columbia	Nov. 16, 17
Harrisonburg	Nov. 19

BRISCOE CARTER, P. E.

MISSISSIPPI CONFERENCE.

Brookhaven District—Fourth Round.	
Tylertown, at Tylertown	Nov. 16, 17
Barlow, at Brandy Wine	Nov. 20
Pleasant Grove, at Pleasant Grove	Nov. 23, 24
Gailman, at Gailman	Nov. 27
Crystal Springs	Nov. 27
Butford, at West Columbia	Nov. 30, Dec. 1
Meadville, at Meadville	Dec. 4
Osyka, at Osyka	Dec. 7, 8
Magnolia	Dec. 8, 9
Brookhaven	Dec. 9

J. T. LEGGETT, P. E.

Jackson District—Fourth Round.	
Flora	Nov. 17, 18
Lintonla	Nov. 22
Eden, at Lodi	Nov. 23, 24
Sartartia, at	Nov. 27
Yazoo City, 7 p. m.	Nov. 27
Canton	Dec. 1
Jackson, Galloway, 7 p. m.	Dec. 2
Jackson, Capitol St., 7 p. m.	Dec. 4
Fannin, at	Dec. 5
Florence, at Monterey	Dec. 7, 8
Jackson, First Church, 7 p. m.	Dec. 9

J. R. JONES, P. E.

Newton District—Fourth Round.	
Stallo, at McDonald	Fri. Nov. 22
Neshoha, at North Bend	Nov. 23, 24
Philadelphia	Nov. 24, 25
Chunkey, at Chunkey	Nov. 30, Dec. 1
Hickory, at Hickory	Dec. 1, 2
Forest	Wed. Dec. 4
Newton	Fri. Dec. 6
Lake, at Conehatta	Dec. 7, 8
Montrose, at Read's Chapel,	Nov. 16, 17

T. J. O'NEIL, P. E.

Meridian District—Fourth Round.	
Scooba, at Scooba	Nov. 17, 18
Binnsville, at Binnsville	Nov. 19
Shubuta and Quitman, at Shubuta	Nov. 22
Matherville, at Winifred	Nov. 23, 24
DeSoto, at DeSoto	Nov. 25
Meridian, Fifth Street	Nov. 26
Meridian, Seventh Ave.	Nov. 28
Bucatusa, at Bucatusa	Dec. 1, 2
Waynesboro, p. m.	Dec. 2
Meridian, Central	Dec. 3
Meridian, East End	Dec. 5
Lauderdale, at Lauderdale	Dec. 8, 9

W. H. LEWIS, P. E.

Port Gibson District—Fourth Round.	
Hermanville, at Carpenter	Nov. 16, 17
Amite, Tuesday	Nov. 19
Utica, Thursday	Nov. 21
Nebo	Nov. 23, 24
Port Gibson, Wednesday	Nov. 27
Rocky Springs,	Nov. 30, Dec. 1
Harriston, Wednesday	Dec. 4

The pastors are reminded to note in the Discipline those questions especially numbered (4).

W. H. HUNTLEY, P. E.

Seashore District—Fourth Round.

Carriere and McNeil, at Carriere	Nov. 16, 17
Gulfport, First Church	Nov. 20
Long Beach	Nov. 29
Gulfport, 29th Street	Nov. 22
Logtown	Nov. 23, 24
Coalville at Coalville	Nov. 27
Bay St. Louis	Nov. 30, Dec. 1
Wolf River Mission	Dec. 4

W. B. JONES, P. E.

Durant District—Fourth Round.

Rural Hill, at Macedonia	Nov. 16, 17
McCool, at McCool	Nov. 18
West, at West	Nov. 20
Sallis, at Sallis	Nov. 22
Ackerman, at Salem	Nov. 23
Kosciusko Station	Nov. 24, 25
Kosciusko Ct.	Nov. 25
Hesterville	Nov. 25
Chester, at Chester	Nov. 26
High Point, at High Point	Nov. 29
Louisville, at Louisville,	Nov. 30, Dec. 1

N. G. AUGUSTUS, P. E.

Hattiesburg District—Fourth Round.

Seminary	Nov. 16, 17
Leakesville	Nov. 20
Lucedale	Nov. 22
McLain	Nov. 23
Righton	Nov. 24, 25
New Augusta	Nov. 26
Magee	Nov. 28

Liver Sluggish? Go To Your Doctor

"How are your bowels?" This is generally the first question the doctor asks. He knows what a sluggish liver means. He knows that headaches, bilious attacks, indigestion, impure blood, are often promptly relieved by a good liver pill. Ask him if he approves of Ayer's Pills. Then follow his advice.

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Summerland	Nov. 29
Taylorville	Dec. 1, 2
Prentiss	Dec. 4
Silver Creek	Dec. 5
Estabutchie	Dec. 7, 8
Hattiesburg, Court St.	Dec. 8, 9

M. B. SHARBROUGH, P. E.

NORTH MISSISSIPPI CONFERENCE

Aberdeen District—Fourth Round.	
Tupelo	Nov. 17, 18
Fulton, at Fulton	Nov. 18
Tremont, at Hopewell	Nov. 23, 24
Amory, at Amory	Nov. 24, 25
Greenwood Springs, at Pleasant Grove	Nov. 26
Aherdeen	Nov. 27
Smithville, at Green Brier	Nov. 28
Okolona Ct., at Thompson	Nov. 30, Dec. 1

J. E. CUNNINGHAM, P. E.

Corinth District—Fourth Round.

Kossuth, at Kossuth	Nov. 16, 17
Belmont, at Dennis	Nov. 20
Tishomingo, at Paradise	Nov. 21
Corinth, Ct., at Mt. Carmel,	Nov. 23, 24
Corinth, South Side	Nov. 24, 25
Iuka Circuit	Nov. 30

J. H. MITCHELL, P. E.

Sardis District—Fourth Round.

Eureka, at	Nov. 17, 18
Batesville	Nov. 18, 19
Tyro, at	Nov. 22
Wall Hill, at	Nov. 23, 24
Sardis	Nov. 26
Courtland	Nov. 30, Dec. 1

J. W. DORMAN, P. C.

Columbus District—Fourth Round.

Cochrane, at Hebron	Nov. 2, 3
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Mashulaville, at New Hope	Nov. 9, 10
Columbus Cir., at Flint Hill	Nov. 16, 17
Crawford, at Schaffers	Nov. 23, 24

J. E. THOMAS, P. E.

Aberdeen District—Fourth Round.

Shannon Ct., at Troy	Nov. 2, 3
Vardaman Ct., at Vardaman	Nov. 6
Calhoun City, at Pine Ridge,	Nov. 7
Okolona	Nov. 10, 11
Montpelier Ct., at Prospect	Nov. 12
Houston	Nov. 13
Buena Vista	Nov. 14

J. E. CUNNINGHAM, P. E.

Winona District—Fourth Round.

Minter City Sta., at Minter City	Nov. 17, 18
Mars Hill Ct.	Nov. 20
Slate Springs Ct., at Bethlehem	Nov. 21
Schlatter Ct., at Schlatter	Oct. 24, 25

BEN P. JACO, P. E.

Greenville Dist. Fourth Round.

Glen Allan	Nov. 13
Dockery	Nov. 16, 17
Shaw	Nov. 23, 24

W. W. WOOLLARD, P. E.

Holly Springs District—Fourth Round.

Toccapola, at Toccapola	Nov. 16, 17
Ashland, at Liberty	Nov. 19
Holly Springs Circuit, at Harris Chapel	Nov. 22
Waterford, at Lebanon	Nov. 23, 24

R. A. TUCKER, P. E.

ROYAL BAKING POWDER ABSOLUTELY PURE

Cooking under modern methods and conveniences is made so attractive the whole family is becoming interested.

"These biscuits are delicious; this cake is excellent," says the father. "I made them," says the daughter, and both father and daughter beam with pleasure.

Royal Baking Powder has made home baking a success, a pleasure and a profit, and the best cooking today the world over is done with its aid.

MISSISSIPPI ORPHANAGE WORK DAY.

We have received to date from Work Day, \$3,016.97. This was given by 123 churches and Sunday schools that observed Work Day, and three W. H. M. Societies, one Epworth League, and 85 individuals who sent their Work Day contributions direct to the Home.

There are in the two Conferences 1,179 organized churches. Suppose all these had observed Work Day, what a handsome sum we would have realized! We hope that the other 1,051 churches will yet observe Work Day. I am sure many more will.

Those of you who have not done so have missed much real pleasure. I wish you could read the letters that came with the Work Day donations. They were full of joy and gladness, saying that they got more pleasure from working and giving than we would from receiving. The Bible says so, too.

To those who observed Work Day and helped to make it a success, we want to express our thanks and highest appreciation. We know that you have already received from God a greater commendation than we can possibly give. To those who give he has promised to give good measure, pressed down and running over.

We have received to date—November 1st—only a little more than half of the six thousand dollars that we are expecting. Of course, those of you who have not contributed will do so some time during November, and the report for December will have your Work Day contributions in it, making the other three thousand dollars.

You people have been helpful, and we have faith in you for the future. This has been and is now a hard year, and it takes hard work to make "buckle and tongue" meet, especially if they are a long way apart. By God's help and your co-operation we will do it and do it at the right time.

W. M. WILLIAMS.

Jackson, Miss., Nov. 1, 1912.

PIANOS FOR CHRISTMAS.

How would you like to receive a beautiful piano for a Christmas gift, one that would retain its sweet tone and easy action for a life's time? Could anything be more acceptable? And if a high grade piano would be so acceptable to you, what about the

other members of your family, wouldn't they appreciate it too?

Let us suggest that the Advocate Piano Club presents just the opportunity which you have long waited for and that it will help you immensely in solving this, otherwise difficult, piano problem. The Club makes it so easy, safe and convenient that when you have thoroughly investigated the plan we feel confident that you will do what many others are doing, namely "Join in time to get your piano for Christmas."

Write for your copy of the handsomely illustrated Club catalogue today. Address Ludden & Bates, Advocate Piano Club Dept., Atlanta, Ga.

A CONVERSION AND ELSE.

Dear Dr. Meek: The writer filled an engagement to speak for the Mississippi Anti-Saloon League at Glennfield on the night of Oct. 28th, and after closing the service, a bright and promising looking gentleman, twenty-six years old and married, who had been bitten by the old serpent in the wine cup, to his sorrow, rushed forward with the many friends of temperance and prohibition to shake the speaker's hand. Confessing his weakness and error, he stated with considerable emotion that he intended henceforth to live a different and better life. A few minutes later, amidst the enthusiasm of the occasion, he gave his heart to God and was gloriously converted. Then followed appropriately—"the old-time religion" song, a hallelujah season, and the people returned to their homes, rejoicing over what had so unexpectedly happened that night. Truly,

"God moves in a mysterious way,
His wonders to perform."

Glennfield is a part of the Myrtle Circuit (North Miss. Conf.) and Rev. Elijah H. Cunningham is the efficient pastor. He has had good success in his work this year and will make a fine report at Conference. His splendid ability as a preacher and leader is recognized and admired by his people, and they want him back for another year. As a token of appreciation, the circuit has purchased for his use a good young horse. The Myrtle congregation has already arranged for one-half the pastor's time another year. They are a noble people. May Methodism continue to grow in that section.

Faithfully,

L. W. CAIN.

Marriages

At the residence of the bride's mother, near Corinth, Miss., on Nov. 6, 1912, by Rev. D. W. Babb, Mr. NORMAN BYNUM and Miss MARY BABB.

At the bridge across the river near Cedar Lake, Miss., on Nov. 3, 1912, by Rev. C. C. Gibson, Mr. ROBERT RUSHING and Miss CATHARINE MORRIS, both of Harrison County.

We are made to hold communion with God, and foolish we are indeed if we suppose that supreme privilege is one that we are going to enjoy without labor; if we suppose that we are going to learn to pray truly, unless we set about it, and maintain the effort, we shall find ourselves mistaken.—Bishop of Birmingham.

Do you observe why the wise men saw the King when all the others that night at Bethlehem were blind to him? The simple reason is that they were seeking him, and just because they were seeking him, they saw him.—G. H. Morrison.

What matter a few troubles and pains now, if it is only the work of the chisel and hammer cutting away the hindering crust, to reveal the diamond.—J. R. Miller, D. D.

You Should Have Seen the Pimples

But Now Her Face Is the Fairest of
the Fair, Due to Stuart's
Calcium Wafers.



These pimples are like pearls in a ruby cluster when Stuart's Calcium Wafers clear the face of every pimple, spot and blemish. And even if you haven't pimples, the clear, transparent skin of a healthy Calcium Wafer complexion is more radiant than the deft touch of an artist to the most exquisite water color.

Stuart's Calcium Wafers act directly upon the sweat glands of the skin, since their mission is to stimulate the excretory ducts. They do not create perspiration, but cause the skin to breathe out vigorously, thus transforming perspiration into a gaseous vapor. The calcium sulphide of which these wafers are composed, consumes the germ poisons in the sweat glands and pores, hence the blood makes a new, smooth skin in a surprisingly short time.

You will never be ashamed to look at yourself in a mirror, once you use Stuart's Calcium Wafers. Nor will your friends give you that hinting look, as much as to say—for goodness sake, get rid of those pimples.

There is no longer any excuse for anyone to have a face disfigured with skin eruptions, when it is so easy to get rid of them. Simply get a box of Stuart's Calcium Wafers at any drug store and take them according to directions. After a few days you will hardly recognize yourself in the mirror. The change will delight you immensely. All blemishes will disappear.

All druggists sell Stuart's Calcium Wafers at 50 cents a box.

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Glad to furnish information. Glad to Assist You in Any Way.

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I took my own medicine. It permanently cured my rheumatism after I had suffered tortures for thirty-six years. I spent \$20,000 before I discovered the remedy that cured me, but I'll give you the benefit of my experience for nothing.

If you suffer from rheumatism let me send you a package of my remedy absolutely free. Don't send any money. I want to give it to you. I want you to see for yourself what it will do. The picture shows how I suffered. Maybe you are suffering the same way. Don't. You don't need to. I've got the remedy that will cure you and it's yours for the asking. Write me to-day. S. T. Delano, Dept. 427, Delano Bldg., Syracuse, New York, and I'll send you a free package the very day I get your letter.

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FREE attention: The PLAPAP BANDS are different from the truss, being medicine applicators made and adhesive purposely to hold the parts securely in place. Neatness, buckles or springs—cannot slip, so cannot chafe or compress against the public bone. Thousands have successfully treated themselves at home without hindrance from work and conquered the most obstinate cases. Softenings—easy to apply— inexpensive. Awarded Gold Medal. Process of recovery is natural, so no further use for truss. We have what we say by sending you Trial of Plapap absolutely FREE. Write to-day. Address, PLAPAP LABORATORIES, Bldg. 132, St. Louis, Mo.

NEW ORLEANS CHRISTIAN ADVOCATE

VOL. 59—No. 47.

"Prove All Things: Hold Fast That Which is Good."

WHOLE No. 2961.

ROBERT A. MEEK, Editor.

NEW ORLEANS, LA., THURSDAY, NOV. 21, 1912.

CHAS. O. CHALMERS, Publisher.

Editorial

THANKSGIVING PROCLAMATION.

By the President of the United States of America—A Proclamation.

A God-fearing nation, like ours, owes it to its inborn and sincere sense of moral duty to testify its devout gratitude to the All-Giver for the countless benefits it has enjoyed. For many years it has been customary at the close of the year for the National Executive to call upon his fellow-countrymen to offer praise and thanks to God for the manifold blessings vouchsafed to them in the past, and to unite in earnest suppliance for their continuance.

The year now drawing to a close has been notably favorable to our fortunate land. At peace within and without, free from the perturbations and calamities that have afflicted other peoples; rich in harvests so abundant and in industries so productive that the overflow of our prosperity has advantaged the whole world; strong in the steadfast conservation of the heritage of self-government bequeathed to us by the wisdom of our fathers, and firm in the resolve to transmit that heritage unimpaired, but rather improved by good use, to our children and our children's children for all time to come, the people of this country have abounding cause for contented gratitude.

Wherefore, I, William Howard Taft, President of the United States of America, in pursuance of long-established usage, and in response to the wish of the American people, invite my countrymen, wheresoever they may sojourn, to join on Thursday, the twenty-eighth day of this month of November, in appropriate ascriptions of praise and thanks to God for the good gifts that have been our portion, and in humble prayer that his great mercies toward us may endure.

In witness whereof I have set my hand and caused the seal of the United States to be affixed.

Done at the City of Washington this seventh day of November, in the year of our Lord one thousand nine hundred and twelve, and of the Independence of the United States the one hundred and thirty-seventh.

WILLIAM H. TAFT.

By the President:

ALVEY A. ADEE, Acting Secretary of State.

PRAISE AND THANKSGIVING DUE TO GOD.

Both by example and precept the inspired writers teach the duty and privilege of thanksgiving and praise. It has ever been the disposition of pious hearts to extol the Heavenly Father for his unfailing mercy and abounding goodness. The Book of Psalms—the world's oldest hymnal—is largely made up of doxologies. Songs of gratitude to God began in the early dawn of human history, have resounded through all the succeeding centuries, will go on with increasing volume un-

til the end of time, and finally will be sung around the great white throne by the vast company of the redeemed that no man can number.

There is a philosophic basis for adoration and praise. Like prayer, they spring naturally out of the relation that the creature sustains to the Creator. Such are the beauty and perfection of the attributes of Deity that to contemplate them aright must enkindle in the soul a profound feeling of admiration and homage. The winsomeness of the divine character, when clearly seen, commands universal recognition. Christ came in the brightness of the Father's glory and the express image of his person, and even skeptics have acknowledged the charm of his unique and flawless personality. He is the world's mightiest magnet, and the more he is lifted up, the more the millions of mankind are drawn unto him. It is by blinding men to the true nature of God that Satan deceives and destroys them. If they can be made to see the Father as he is—his righteousness, his holiness, his tenderness, and the vast wealth of his love—it is difficult to keep them away from him. The more clearly a human being apprehends God the fuller is his appreciation of him and the deeper and more frequent are the notes of praise that break from his lips. Therefore, the depth of one's gratitude is no mean measure of one's piety.

But the nobleness and loveliness of the Divine Nature do not constitute the only ground for praise and thanksgiving upon the part of humanity. God is a great giver. Men frequently boast of what they have acquired, but in reality we possess nothing worth having that has not come from the divine hand. Let us briefly recount some of the gifts with which the Lord has so graciously favored us.

1. To Him we owe all the rich material blessings that we enjoy. The beautiful world in which we live and have dominion is his creation. He made it expressly to be the temporary home of man. It was for us that he roofed it with azure, carpeted it with emerald, and lighted it with sun and moon and stars. The fertile soil and everything that springs from its bosom were designed to minister to our comfort. The animal kingdom is ours to use at will. The forces of nature—steam, electricity, magnetism, and luminiferous ether—were placed here to be our servants—our carriers and swift-winged messengers. The treasures of forests and mountains are ours, and for highways we have the land, rivers, oceans, and air. Nor has God given us this magnificent estate and left us to work out our own fortune. He is still its all-wise administrator and operates it in our interest. It is his voice that controls the winds, marshals the clouds, and sends the early and latter rain. To him we are indebted for the bountiful crops of the year—said to be the largest ever grown by any nation in the history of the world. In view of our plenteous harvests, there ought to be no want beneath our flag. The Heavenly Father has given us enough for all, if it

were only properly distributed. Poverty is of human, not of divine origin.

2. We are under inexpressible obligations to God for our splendid inheritance in Christ. Though we cannot fully enter into this until we pass into eternity, it gives us even in the present life our most priceless possessions and sweetest joys. Pardon, peace, an approving conscience, communion with our risen Lord, the assurance that he is watching over us and directing our steps, a faith that strengthens and heartens us when the shadows fall across our way, and an opportunity for lofty service—these are some of the things that come to the Christian here upon earth. And our heritage in time is an increasing one. The kingdom of Christ continues to expand upon our planet. More and more the darkness of heathen lands is being shot through with the light that streams from the Cross. For the first time in their history the 400,000,000 of China have begun to write, "In the year of our Lord." For nothing should we be so grateful as for the deepening of our own religious experiences and the growth of our own characters, for the revival fires that have blazed throughout the land, resulting in the salvation of thousands of souls, and for other triumphs of the Gospel tending toward the production of a higher and better civilization. Moral progress counts for vastly more than material advancement.

And in no summary of the things for which we should be thankful, however brief, should we leave out the bright hope for the future that we have in Christ. The value of this is beyond all estimation. Without a definite promise of something beyond the tomb, the outlook would be dark indeed, and life's burdens would be well-nigh unbearable. The window that Jesus has opened into the sky, showing us the Father's house, is humanity's most unfailing source of cheer and inspiration. For the vision of that glorious home and loved ones awaiting us there, let us pour out before the beneficent Giver the tribute of loving hearts.

"Swell the anthem, raise the song;
Praises to our God belong;
Let saints and angels join to sing
Praises to our Heavenly King."

We have never been a believer in the affirmation, sometimes heard, that hard work is the sum total of genius; but it undoubtedly can accomplish wonders, and is an important factor in the making of men. As an illustration of this, we quote from the Times-Democrat the following statement, made by one of the great musicians as to how he attained his proficiency: "Paderewski was once complimented upon his brilliant playing, and turning with a smile, he said, 'I played with an orchestra in Vienna. My work lasted four hours a day. After I was through with my regular work, I practiced on the piano twelve hours every day. Often my arms and shoulders were stiff and numb, but I did this for fourteen years. The other musicians laughed at me and called me a fool. Now people applaud and call me a genius.'

THANKSGIVING

For morning sun and evening dew,
 For every bird that April knew.
 For storm and silence, gloom and light,
 And for the solemn stars at night;
 For fallow field and burdened byre,
 For roof-tree and the hearth-side fire;
 For everything that shines and sings,
 For dear, familiar daily things—
 The friendly trees, and in the sky
 The white cloud-squadrons sailing by;
 For Hope that waits, for Faith that dares,
 For Patience that still smiles and bears,
 For Love that fails not, nor withstands;
 For healing touch of children's hands,
 For happy labor, high intent,
 For all life's blessed sacrament—
 O Comrade of our nights and days,
 Thou givest all things, take our praise!

—Arthur Ketchum, in N. Y. Christian Adv.

WHAT ABOUT YOUR THANKSGIVING?

For what are you going to give thanks on the last Thursday of this November?

For a fortune you have inherited? Then you will be a Shintoist, not a worshiper of God, but of your ancestors.

For your winnings in stock-gambling? Then you have not advanced far from the days when the smoke of heathen altars rose above the carnage of heathen battlefields.

For the success you have achieved by your own brain or your own hand? Then you will be but the prototype of Caligula, who erected a temple to his own "honor," officiated as his own priest, and burned sacrifices to his own soul.

No, my dear Captain of Industry, you have no right to thank God complacently for your freedom while the lash of necessity whips your child workers and your underpaid workers to labor as Persian generals once whipped their slaves to war.

No, Mr. Voter, you have no right to thank God unconcernedly for your franchise while electors are bought and the elected are sold.

No, Doctor, no, Lawyer, you have no right to thank God contentedly for your growing practice while legislators leave controllable diseases free to steal into the house of the rich or to stalk into the tenement of the poor; while the man with money may appeal his case, and the man without can scarcely have his one day in court.

No, Professor, you have no right selfishly to thank God for your education until education is everywhere made possible.

No, my dear madam and my protected miss, you have no right to thank God for your safety, having little thought of others, while your sisters are creatures for barter.

Get down on your knees; but get down and pray God that he may drive into your hearts the spur of discontent, of anger against wrong, of strength to advance. And then get up and go out of your church, and into the streets, and there do your best, however little that may be, toward ending the world's abominations.

Words are well enough; a sense of gratitude is commendable; but the only real thankfulness sends you among those who need help to help themselves toward the things that you have been thanking God for giving you!—Cosmopolitan Magazine.

THE MOUNTAIN CHILDREN.

By Julia Fraser.

Miss Murfree's stories and later those of John Fox, Jr., have vividly portrayed a people previously little known to the general public, the Mountaineers of the South. They live in the mountainous sections of eight great States, namely: Virginia, West Virginia, Kentucky, Tennessee, North Carolina, South Carolina, Georgia and Ala-

bama, within a short distance of the Nation's Capitol, and yet have been practically a people forgotten and passed by. They are largely the descendants of the Scotch-Irish who, in the years from 1740 to 1760, landed in large numbers at Charleston and opened up a rich and fertile country.

Probably no portion of the Colonies suffered more during the War of the Revolution than the part occupied by those hardy pioneers. These were the men who formed the Watanga Association and who drew up the Mecklenburg Declaration of Independence, which is claimed to be the first written statement of Republican Government made on the American continent. Cornwallis, in his vigorous marches through the South, called these people "the hornets," and vowed he would scatter the "hornets' nest," only to be repulsed by them in many skirmishes, and finally to meet complete defeat in the battle of King's Mountain. After peace was finally established, the young and hardy pushed over the mountains and laid the foundations of the mighty inland empire, a story graphically portrayed in Col. Roosevelt's book, the "Winning of the West." But the old people, the maimed and the lame who had suffered in the war, and those encumbered with large families, drifted back into the mountains, securing little patches of ground which they tilled, and there they lived. In those early days the mountains were full of game; the little patches of land yielded rich returns of grain and of tobacco, and cotton was also raised. The invention of the cotton gin in the latter part of the eighteenth century suddenly made all cotton lands very valuable and put a premium on slave labor. These people were never slaveholders and those who still maintained their homes in the valleys were rapidly sold out and driven backwards into the mountains.

To-day the descendants of these mountain people are living in a poverty and degradation difficult for the general American public to believe possible. The grants for school funds are insufficient and the schools are very poor. Of course this is largely due to the poverty of the people. It was in this part of the country that the famous "blab schools" originated; that is, schools where children are actually taught to study aloud, and such schools are literally heard for miles before they are seen. Isolation has also been a marked cause of the degradation existing in the mountains. In this part of the country there are no great lakes, navigable rivers or a sea-coast, making water means, which is the cheapest mode of communication, utterly impossible. The miserable roads were often impassable. With isolation, no public schools worthy the name, no educated ministry to hold up high ideals, the people simply degenerated and the recent violent scene at Hillsboro, Va., is a natural consequence of 150 years of "let-alone-iveness." About twenty-five years ago some Churches and some generous philanthropists began establishing schools in the mountains of the South and a marvelous transformation has been effected. The schools are of two kinds, the little, widely scattered day schools where the children are drilled in the rudiments, and the larger boarding schools where the industrial arts are taught.

A memorable trip is indelibly impressed on the writer's mind, when after a horseback ride of many miles through the mountains, when the same mountain torrent was forded many times, a sudden turn in the trail brought the school-house prominently into view. There it was, perched up on the steep mountain-side, surrounded by a glory of autumn foliage, with the same mountain stream tumbling madly below it, and in a little cove farther down, the cottage occupied by the teachers; but not another building anywhere, and what was more to the point, not a house had been passed during the eighteen-mile ride. All my life I had heard of the "woeful waste of missionary money," the "extravagance of the sentimental missionaries," and all my life I had been looking for such an example; and now in the

mountain fastnesses of the South I thought I had found my first example of this so-much-talked-about waste of good money. For whoever heard of building a school where there were no children to attend it? And, of course, there could be no children where there were no towns or villages or homes. With such virtuous thoughts crowding my brain, I finished my ride by again fording the treacherous river, climbed the steep bank, dismounted from my pony, went up the steps, opened the door and was confronted by 125 eager boys and girls, taught by two young mountain girls who themselves had recently graduated from our mission Normal School, not very many miles away. To my anxious inquiry, "Where do all these children come from?" one of the girls simply said: "Every little cove, every little sheltered spot has its cabin home; all are crowded with children and they all come to school." Certainly they were there in school, crowded and lacking equipment and many conveniences, but all good-natured and anxious "to have a chance" to do better.

There is no "race suicide" in the Southern Mountains, for large families predominate, the descendants of the men who in the early days helped to make our country free and to give her a republican and independent form of government. Their children are now standing with eager, outstretched hands, begging for an education, that they may have "a chance" to regain their steps with the nation and so keep up with the world's work.

BARON T. H. YUN.

From Court to Prison.

By W. W. Pinson.

On September the 28th, T. H. Yun was sentenced by the local court in Seoul to penal servitude for ten years. With him one hundred and five others were sentenced to terms ranging from five to ten years. Seventeen of the one hundred and twenty-three on trial were acquitted. This was the finale of one of the most remarkable trials ever held.

The case was long-drawn out, some of the men having been in confinement almost a year. Mr. Yun, himself, had been in prison since the 9th of February last.

Though distressing, the result did not come as a surprise. What had gone before had indicated such a sentence in spite of lack of evidence. The Court relied entirely on the confessions of the accused, in spite of the fact that they withdrew these confessions in court and declared they had been made under unbearable torture. On what ground this evidence was held sufficient in some cases and insufficient in others, we may not know. The court has not indicated.

It is not our purpose now to discuss this remarkable case at length. But it would be a monstrous injustice to a good man if Mr. Yun were left to be judged by the statements of biased newspapers and condemned unheard, as is being done by some who call themselves Christians. In the case of a man who for years, through storm and sunshine, has stood true to the highest ideals, it is worse than careless—it is cruel and wicked—to decide on such slender evidence and without a serious look at the facts that the moral foundations have gone to pieces under him.

It is easy to say that he is either guilty or not guilty. That if he confessed to what he did not do, he told a falsehood; if it was true, he had plotted murder. In either case it looks bad for a Christian. This is being said by men who do not know the conditions under which he confessed. They do not know what was the nature of his confession. They do not know whether it was true or false. In the absence of light on these points, surely it is but just—not to say brotherly—for men at least to withhold their verdict.

I have read carefully a translation of the record of Mr. Yun's examination in the police court. It is a curious document. For page after page, at great length, there is a clear, consistent, positive denial of any and all connection with or knowledge of the so-called conspiracy. This is maintained under cross-examination and almost wearisome repetition. Then suddenly there is a change of tone, manner and substance. Through a few pages of rambling and not very coherent questions and answers, he gives a cautious assent to what is asked by the police. It is not only strikingly unlike what had gone before, but equally unlike Mr. Yun's straightforward and clear-cut style of expression. Any unbiased reader would raise the question as to why this change, and would wonder what had intervened to cause it.

Mr. Yun has never made a full explanation. In open court he repudiated the confession unequivocally and asked that he be permitted to explain why. This was not allowed by the judge until Mr. Ogawa insisted that it was his right to so explain. Then the judge consented, with the sharp injunction, "Be brief." It was at the end of two and one-half hours of rigid cross-examination, standing before a court that was anything but tender and considerate, that in a few hurried sentences, uttered by a man worn-out physically and mentally, he made a statement not at all satisfactory, as reported by the press. This much was clear: First, that he had been misled; second, that before the case came to court he had asked to be allowed to withdraw the confession; third, that he thought when he made it that the confession would bring harm to himself only, and would end the case in which he thought he was confessing.

In his speech before the court Mr. Ogawa said: "He (Mr. Yun) had been deceived in the police court. He had been told that Yang Ki Tak and others who were charged with him had been tried, had confessed and were already undergoing sentence. Their confession, he was told, had implicated him. He was urged to confess also, that the case might be disposed of, and was made to believe that his sentence would be light. What Yun confessed to had no connection with the conspiracy case for which he is being tried. But Yun was thinking of Yang, Im and Ok, who had been tried in connection with the establishment of a school across the border in Manchuria. When Yun was told on April 6th that he was to be tried on a charge of conspiracy against the life of the Governor-General, he was greatly surprised and told the officer who served the notice that he had not confessed on this case at all, but was thinking of the case in which Yang and others had been tried. He confessed to having subscribed three hundred yen towards a school, but was not informed as to where it would be located. Hence, his confession does not apply to this case."

The school transaction referred to took place, we understand, before the annexation. Mr. Ogawa went to the police officer who served notice of trial on Mr. Yun on April 6th last, and that officer confirmed Mr. Yun's account, saying he had protested to this officer that what he had confessed had no connection with any conspiracy against the Governor-General, and had asked to be allowed to withdraw it. This was more than three months before the public trial. So that what was confessed was true, though in no sense a crime, and had no connection with the so-called conspiracy.

This does not tell the full story. There must be a chapter known to his lawyers not yet known to the public. Mr. Miyaki, a Japanese lawyer, said in his speech to the court that Mr. Yun's confession was an act of self-sacrifice for the good of others, such as is rarely seen among men. Only one who knows just why the confession was made and what was thought to be involved in it, can estimate the eloquent significance of that tribute. A deliberate falsehood is offensive to God and man. But for one to bare his back to the lash, that others may be spared the sting,

is another story. When we get to the bottom of this matter, we shall find that, if there was weakness, it was the weakness of a great strength to which most of us are strangers, and we shall be glad to lift our hats to a man whose dimensions are quite beyond our ordinary measurements.

There was no evidence in Mr. Yun's case except the confessions which were all repudiated at the trial, as has been stated. An attempt was made to connect him with some supposed secret meetings through the testimony of an old and ignorant servant. When the court was requested to call this old man that he might be cross-examined, they refused. In fact, he had disappeared some time before. This testimony, as well as that of the confessions, was met by a complete alibi, proven by documentary and other evidences that were incontrovertible. It is neither extravagant nor even partisan to say that, so far as was shown in the proceedings, the reader of this article is no less guilty of the crime charged than Mr. Yun. There was not produced so much as a shred of credible or even rational testimony that he had ever contemplated such a crime as he was charged with. It will be a great day for the police and court when they can come out of this trial as stainless and unblushing as Yun Chi Ho came out of it.

An appeal has been taken, and in case the verdict is sustained it will be carried to a still higher court. The assurance has constantly been given that justice will be done in the higher court. I am told that new evidence can be introduced in the appellate court.

Meantime, it has leaked out that instead of losing heart and giving way to despondency, this Pauline Christian man, an ambassador in bonds, is preaching the gospel to prisoners and officials.

"INCONSISTENT."

Yes, Doctor, our brethren across the line were very inconsistent in not voting to license women to preach; but neither you nor I were in that General Conference. We Southern Methodists are not in the habit of getting our cues from across the Ohio. Our women are not asking to be licensed to preach. Suppose you were a pastor and some layman in your church would preach, as Dr. Carlisle used to do, and as some of our lay leaders now do, would you encourage or forbid him? I think you and I would both bid him Godspeed. So I would if a woman were to do it, provided it is not illegal. Our women ask to be made equal as laymen.

And why should we grow so very fearful that some sister might get "an episcopal bee in her bonnet?" Did you ever hear of a brother getting one in his? It did not hurt the Church. He did not get to be Bishop. I still have faith in our grand old Church, and in the Holy Spirit's guidance of the Church. I am not at all afraid that some General Conference in the misty future will put some improper person into the episcopacy. It is neither logical nor fair to charge us with motives and purposes we have not avowed. Stick to the question. Dr. Steele used the phrase "woman suffrage." In my reply, I used his word. Our contention has nothing to do with civil suffrage for women, nor with licensing women to preach. When we avow that platform then meet us there, if you will. Stick to the question!

H. WALTER FEATHERSTUN.

SOME WORDS IN REPLY.

Dr. Featherstun says that he and the Editor were not members of the last General Conference of the Northern Methodist Church. To be sure, we were not. We are much obliged to him for making clear this important point. He remarks that "we Southern Methodists are not in the habit of getting our cues from across the Ohio." This observation might fit the Editor all right, but not the Doctor; for this woman's rights movement started on the other side of that stream, and the Doctor has swallowed the whole business—the hook, cork, line, and pole. To the laity rights part of it in the Church, he pleads guilty in his

present article; his loyalty to the political part of it he surely will not deny, since we have heard of his being almost the lone clergyman at State Suffragette Conventions; and the preaching part of it he can scarcely repudiate, with his efforts to show that women preached in apostolic times still fresh in the minds of the readers of the Advocate. The truth is, this thing, hatched across the Ohio, seems to be the Doctor's pet hobby, the darling scheme of his heart.

The Doctor says: "Our women are not asking to be licensed to preach." Of course they are not, just at present—the few making this clamor are too shrewd for that. To ask for all at once would arouse such opposition that the whole movement would be defeated. But one step is almost certain to be followed by another. They did not ask to be licensed to preach in the Northern Methodist Church either in the beginning, but, from the action taken by the last General Conference of that denomination, this question seems now to be looming up among its members. And certainly, if this issue should ever arise in our Church, in combating it, we could hope for no assistance from Dr. Featherstun. He has already played the whole gamut and, by his utterances and actions, has committed himself to some of the most radical proposals that have sprung out of this movement. We doubt, if we should ever have female circuit riders, if he would even be willing to have it inserted in the Book of Discipline that the sisters must ride sidewise. Why, in his present article he admits that, after having granted the women the rights of laymen, the Northern Methodist Church is inconsistent in not granting their further request for license to preach. Does he not see that if our Church should ever take the first step, she would be equally inconsistent in not taking the second, if asked to do so? But even if our women should never ask for license to preach, what guarantee would we have that a few agitators would not spring up and try to thrust license upon them? No considerable part of them have ever asked for laity rights, and yet we are witnessing the strange spectacle of a few persons assuming the authority to speak for the millions of noble women in Southern Methodism and growing vehement over fancied wrongs done them, concerning which the great masses of them have never uttered a syllable of complaint.

We cannot follow the Doctor's suggestion to consider only the initial stage of this movement and shut our eyes to what may follow. We have been preaching to men too long that they should look at the final consequences of a course of action before embarking upon it, to do anything so foolish as that. It is always the part of wisdom in weighing any measure to consider what it involves even to the remotest limits of its influence. We know of no sounder philosophy than that of the great Bard of Avon, "ALL'S WELL THAT ENDS WELL."

Nor can we promise the Doctor always "to stick to the question." Should we invariably do that, we could never have the pleasure of catching up with him and joining issue with him in the debating of any subject. Much as he may covet it, we will not agree to grant him a monopoly of the hop-skip-and-jump style of discussion.

TO THE LAYMEN OF NORTH MISSISSIPPI CONFERENCE.

We have what is known as the "Ministerial Relief Association" of our Conference. The object of this Association is to give ready financial relief to the families of preachers in case of death. The amount of the assessment in each case is one dollar for each lay member, and five dollars for each preacher who may be members of the Association, with an additional initiation fee of twenty-five cents. We all know that the average Methodist preacher has a hard time to make "buckle and tongue meet," and that if he provides his family with the ordinary comforts of life, there is little or nothing left to take care of them after his death. A contribution coming in after his death means a great blessing to his stricken and bereaved family. I have been a member of this Association for several years and my assessment has only been from two to five dollars a year, which I cheerfully pay, I consider it a privilege to be in a position to aid in giving comfort to the families of these self-denying and faithful servants of our Heavenly Father.

If you will become a member of this Association, kindly send me your name and the initiation fee of 25 cents and I will have your name properly enrolled.

JNO. H. SHERARD,
Lay Leader of Greenville District, Sherard, Miss.

Church News

The May meeting of the Bishops of the Methodist Episcopal Church will be held at Charleston, West Virginia.

The Southern Christian Advocate will hereafter be issued from Greenville, South Carolina, instead of Spartanburg, its former place of publication.

The Northwestern Christian Advocate is authority for the statement that "the ratio of Methodist churches to Roman Catholic churches in the United States is two to one."

Centenary Female College, at Cleveland, Tenn., is reported to be full to overflowing with students. So ought all our Methodist schools to be. And they would be, if our people would patronize them as they ought.

Salonika, the city recently captured by the Greeks, is the same as Thessalonica, of which we read in the New Testament. And the Veria now referred to in the press dispatches is the old Berea, of which we read in the Book of Acts.

Dr. J. O. Wilson, the President of Lander College, at Greenville, S. C., has announced that Founder's Day will be observed at that institution on Jan. 30, 1913, and that Dr. H. M. Du Bose will be the orator of the occasion.

The United Presbyterians, following the lead of several other denominations, are now undertaking to provide means for the erection of a spacious and commanding church edifice in Washington City. They will call the new structure the National Memorial Church.

Dr. W. W. Smith, President of the Randolph-Macon Woman's College at Lynchburg, Va., who has been in a precarious state of health for months, is said to be improving. He is recuperating at San Diego, Cal., where it is stated he will remain until next April.

In the sixty-two years of its history, the First Methodist Episcopal Church of Chicago has given assistance toward the erection of 158 other churches. This is a good example for other large and wealthy congregations to follow. A strong and resourceful church existing for itself alone must die spiritually. Doing for others is the only way of securing true religious growth and prosperity.

It is announced that, having about completed the task of raising the amount he set out to secure for the Representative Southern Methodist Church in Washington City, Dr. George S. Sexton will probably return to Texas and re-enter the pastorate this fall. He is a capable man, and has rendered the Church an important service in carrying forward the movement to provide at the National Capital a house of worship worthy of our great denomination.

Bishop Wilson preached the opening sermon at the Mid-Year Missionary meeting of the Baltimore Conference, which was held at Front Royal, Va., on October 23-24. The discourse was nearly an hour in length, and was delivered with much of the Bishop's old-time vigor and impressiveness. The whole Church rejoices in having the continued leadership and service of this majestic Chief Pastor. We sincerely hope that he may be able to do active episcopal work for at least another quadrennium.

The "World in Baltimore" is reported to be proving the most successful missionary exposition ever held in the United States. Thursday, Oct. 31, was known as Methodist Day, and throngs of the followers of Wesley were in attendance wearing badges containing a picture of Robert

Strawbridge and the famous log meeting-house, which Francis Asbury pronounced the first Methodist house of worship opened in America. Northern and Southern Methodists intermingled in the most cordial and brotherly manner on this interesting occasion. Why shouldn't they? For, whatever may be their future relations, they have behind them a common history unsurpassed since the days of the Apostles.

At its recent session the Holston Conference devised a plan for conducting a vigorous campaign to endow Emory and Henry College. There will be a Conference Committee of five which will have general supervision of the movement, and a subordinate committee in each district, with the presiding elder as chairman. A new Financial Agent for the College was appointed in the person of Rev. Roby K. Sutherland. The object immediately in view is to raise \$75,000 by June 1 of next year. This will secure a gift of \$25,000 from Mr. Carnegie and a donation of \$50,000 from the General Board of Education of New York (Rockefeller), thus adding to the endowment fund of the institution \$150,000.

The Louisiana State Baptist Convention met in Ruston last week. The press dispatches announced an attendance of 200 delegates. Mr. W. H. Managan, a layman of West Lake, was chosen President, and Rev. C. P. Rooney, of Leesville, was elected Secretary. The report on educational work showed that nearly \$2000 had been raised during the year for the assistance of ministerial students, and that \$15,000 had been secured in the campaign to raise \$100,000 for endowing and providing buildings for the Baptist College at Pineville. The proposition made by the people of Jackson, La., looking to the opening of a Baptist school at that place "was declined for the present."

Mr. and Mrs. Dan Jenkins, of Shiloh, Ga., have six sons engaged in the active work of the Methodist ministry. One of them, Rev. Charles R. Jenkins, is President of the Western Female College, and another, Rev. John S. Jenkins, is Missionary Secretary of the North Georgia Conference. The mother of this sextette of preachers is a graduate of the historic institution of which one of her sons is now the official head (Wesleyan), and is said to be a woman of deep piety and consecration. The father for a generation has been the faithful superintendent of the Methodist Sunday school in the village in which he resides. This is an admirable illustration of what may be the far-reaching influence of a genuinely Christian home.

At the recent meeting of the Publishing Committee of the Alabama Christian Advocate, Rev. J. M. Glenn, of the Alabama Conference, was chosen editor of that journal, in place of Rev. J. B. Cumming, who resigned to accept the agency of Birmingham College, which is soon to inaugurate a campaign for \$250,000 for endowment and improvements. Mr. Glenn, who is a son of a Methodist minister, was born at Greenville, Ala., on May 12, 1869; he was a classmate of Bishop McCoy at the Southern University, from which institution he was graduated in 1888, and has been for twenty years in the active work of the ministry. We cordially welcome Brother Glenn to the toils, trials, and opportunities of the tripod, and extend Brother Cumming our best wishes for success in the new task to which he has set his hand. We do not doubt that they will both find plenty of work to do, which is what a Methodist preacher should want.

A THOUGHT FOR THOSE GONE ON.

Thanksgiving Day is so fully and sacredly home day in our dear country that we must never suffer its glory to wane, nor allow its celebration to fall into decadence. The land over, trains are loaded with the children going back to the homestead, fathers bringing their boys and girls to

visit the dear old people who grow young with their grandchildren about them, sons hastening to the mother's side once more, city folks seeing the country, country folks turning to the town. Homeward ply the shuttles and roll the wheels; the very winds grow merrier as they blow on Thanksgiving Eve, and the snow, if it happens to come, falls with an air of holiday. And in our grateful thanks let us never leave out a memory of those for whom defeat and strife and struggle are over, for those, still ours, and still dearly beloved, who are safe in the city of the King, beyond the last river, beyond the touch of death, forever free, and forever living! Thanks be unto God for the great company of our kindred and friends who dwell where the song of praise is endless, in "Jerusalem the golden."—Western Christian Advocate.

MRS. MARY PRICE STACY DEAD.

Dear Brother Meek: There is great sorrow in the home of our dear brother J. M. Price, of Lyon, Miss. On Monday, at about 10 a. m., Brother Price's daughter, Mrs. Mary Price Stacy, was operated on in Memphis. She seemingly stood the operation well, and recovered from the ether all right, but on Tuesday, about noon, she began to sink and was dead at 3 o'clock p. m. Since the operation was considered a very simple one, her decease came as a great shock to all her family. Her husband, Brother Stacy, as well as her father, mother and the other members of the family are heart-broken over her sudden and unexpected death.

Mrs. Wright, a sister of the deceased, and her husband, Brother Stacy, were with her in Memphis. The remains was carried to Greenwood on yesterday, where they will be interred to-day.

I am sure that all the Christian friends of this bereaved family will remember them before God and pray that his comforting Spirit may sustain them in this sad hour.

JOHN TILLERY LEWIS.

ANOTHER ORPHANAGE CAR.

In addition to the free cars that we have already announced will be run to Jackson, Miss., just before Thanksgiving Day, in the interest of the Baptist and Methodist Orphanages located there, the Illinois Central Railroad will furnish another, which will start at Aberdeen on Tuesday, November 26, and make the trip by way of Kosciusko and Durant. This will give the people along that line a fine opportunity to do something substantial for the hundreds of orphan children in these two institutions, and we have no doubt that they will gladly avail themselves of it. The Committees aboard the train to take charge of these donations are as follows: From the Baptist Church.—Mr. D. L. Brown, Mr. R. E. Ousley, Mr. J. A. Simmons, Miss Ida Dean, and Miss Nabel Atkinson.

From the Methodist Church.—Rev. V. C. Curtis, Mr. David E. Crawley, Miss Mallie Holmes, Miss Bessie Noah, and Miss Lill Dodd.

TURKEY FOR THANKSGIVING DAY.

Mr. Editor: Do you know that the people of the Balkan States are preparing for a big spread Thanksgiving? Oh, yes, they are going to have "Turkey" for Thanksgiving.

J.

A PERTINENT INQUIRY.

This story is told of the late popular Congressman from Ohio, Mr. Butterworth, who was seriously ill for a long time, but recovered. When he was convalescent his personal and political friends called on him and tendered hearty congratulations. Big Ben Butterworth thanked his callers, and said:

"Yes, boys, I was so near the other shore that I could hear the bells ringing a welcome to me."

"Were they fire bells, father?" inquired little Frank.—Searchlight.

Secular News and Comment

By Rev. A. J. Gearheard.

State prohibition carried in West Virginia in the recent election by a large majority.

The United States postal banks have received \$28,000,000 in deposits since they were opened a little more than a year ago.

The Louisiana State Normal is now closed on account of an epidemic of slow fever that has prevailed among the students there for the last few weeks.

Infant paralysis is said to be transmitted entirely by the stable fly. If this is true, laws enforcing cleanliness about all barnyards should be made and rigidly enforced.

It is said that the average market prices of farm products are lower this year than for many years. This is due to the excessively large crop in almost every State in the Union.

Judge August M. Aucoin, of the Second City Criminal Court of New Orleans, died Monday, November 11. He was a strong factor in New Orleans politics, and was respected as a wise and impartial judge.

The new anti-typhoid vaccination treatment of typhoid fever suspects is said to be a pronounced success. Of the 57,000 United States soldiers who were subjected to the treatment last year, only ten have developed typhoid fever.

The See-and-Bee, claimed to be the largest fresh water steamer afloat, was launched and christened at Detroit, Mich., on November 9. It is 500 feet long, has 510 rooms, sleeping accommodations for 1500, and can carry 6000 passengers.

There will be 125 sailors engaged for the next five weeks chewing forty different kinds of tobacco in order to decide which brand shall be purchased for the use of the men in our Navy for the next year. This is big business for a gallant "jackie" who enlisted in his country's service as a fighting man.

Because of the recent trouble arising from an order issued by the faculty looking to the regulation of the social life of the students of the Mississippi A. and M. College, Governor Brewer has announced that after this year the school will exist for the benefit of male students only.

Mr. W. D. Hunter, who is in charge of the investigation that is being conducted by the United States Department of Agriculture as to the extent of damage that has been done by field pests, says that the boll weevil has already destroyed \$125,000,000 worth of cotton. He further adds that the best way to fight the boll weevil is to uproot the entire cotton stalk in the fall and burn it.

President-elect Wilson has announced that he will call Congress into an extra session immediately after his inauguration next March. It will probably convene about the middle of April. The purpose of the extra session is to put Democratic policies into effect at the earliest possible date, in order that business may not be affected by a fear that certain things will or will not be done.

J. A. Weyland, who for years has been a leader of the Socialist movement in the United States, shot and killed himself on November 10. He was the founder of the once famous Ruskin (Tenn.) Socialist Colony, and later was the founder of the Appeal to Reason, one of the most widely circulated weekly papers in America. As publisher of the Appeal to Reason he became immensely wealthy.

A report that Hon. James Bryce, the English Ambassador to the United States, is soon voluntarily to retire, is received with regret by many in this country. Mr. Bryce is known as a man of high ideals and stability of character, and is such a man as should more often be found in the highest positions of great nations. He will probably be succeeded by Sir Cecil Arthur Spring-Rice.

Mr. James Eads How, a millionaire, has announced his intention of establishing a school somewhere in the middle West for the benefit of unemployed men. He desires to offer to all tramps who so desire the privileges of a home and the facilities with which to learn a trade. The total lack of money and a desire to improve their

condition is all that will be required of those who are to be admitted to this school.

During the sixty years of its history the New York Independent has been under the control of Mr. Henry C. Bowen and Clarence W. Bowen, his son. It has now come under the direction of a grandson of its first manager, Mr. Hamilton Holt, who has been the managing editor of the paper for many years. Dr. William Hayes Ward, who has been on the editorial staff of this journal for forty-five years, will continue to be its editor-in-chief.

The war between Turkey and the Balkan States continues with unslackened energy. The slaughter of human lives has been almost unprecedented in the history of human warfare. To the awful carnage is added the horrors of disease, and thousands are said to be dying in camp with cholera. It seems that the time has come for the powers to intervene and put an end to what may prove to be one of the most inhuman wars of the present century.

Prof. Simon N. Patton, a lecturer in the University of Pennsylvania, has recently given additional proof that education is not a preventive of erratic notions. He said in a lecture before his class that if a man would go to the desert or mountains to live, he could without a doubt live to be 150 years old, and would not turn gray until 90 years were reached. He also stated that the fall of man in Eden was an economic and not a religious fall.

Two wrecks were reported in the vicinity of New Orleans last week. One, that of an excursion train, resulted in the death of sixteen passengers, and the other in the death of a train fireman. The wrecks were similar, and were each due to carelessness on the part of some one. The effort to fix the blame of the wreck of the excursion train has resulted in a decision that no railroad passenger service is safe unless the road is equipped with the block signal service system.

BISHOP HOSS IN BALTIMORE.

As was stated in our issue of November 14, Bishop Hoss left Tate Springs, Tenn., some two weeks ago and went to Baltimore to counsel with

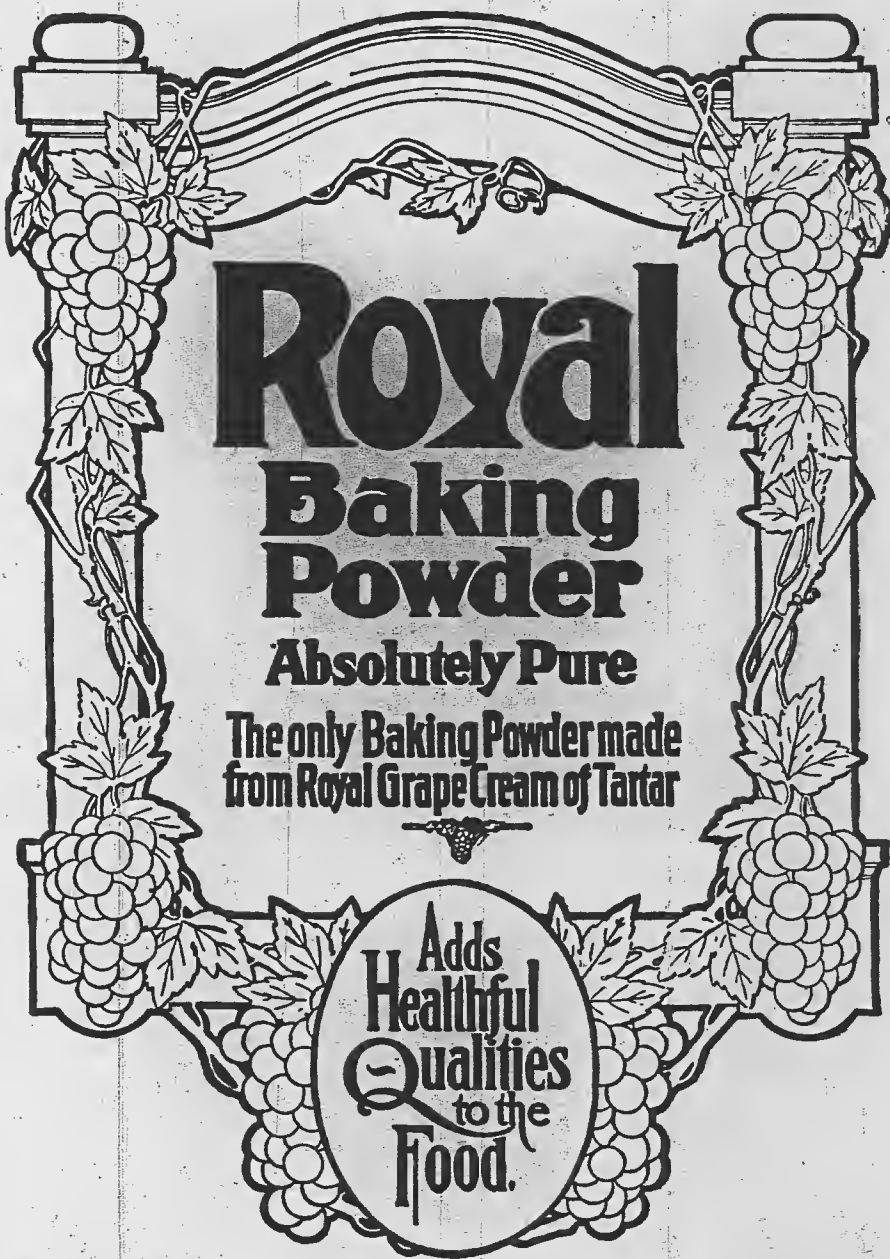
physicians concerning his physical condition. From the Baltimore Southern Methodist of the 14th inst., we take the following reference to the Bishop's visit to that city:

"Bishop E. E. Hoss, who has not been in the best of health for several months, was in this city in company with his son, Dr. Sessler Hoss, last week for the purpose of consulting Dr. Lewellys F. Barker, a noted specialist of the Johns Hopkins Hospital, as to his case. We saw him for a few minutes in his room at the Rennert. He was in bed, but entertaining as is his wont, as he is a brilliant conversationalist at all times. When we asked him what we should say to his many friends in the Baltimore Conference, he said: 'I love them all, and tell them I have never felt more humble and more unworthy, but I am confidently looking up into the face of my Heavenly Father, conscious that my intentions in the main have been right, and am willing to trust myself to His hands. I have never felt a deeper or more abiding sense of His presence and love.'"

This message, permeated with a spirit of deep humility and evincing an unwavering trust in God, is worthy of the distinguished Chief Pastor who uttered it. Great in head and heart and equipment, Bishop Hoss is a rare man. Even his temporary retirement from active service is a distinct loss to the Church, and should his illness take him permanently from the field, Southern Methodism will be appreciably weakened in its leadership and vastly poorer. Our people everywhere should earnestly pray for the speedy and complete recovery of this majestic minister, whose services we so sorely need. The vast vacancy caused by the translation of Charles B. Galloway yet remains unfilled—and may the Divine Arm intervene to prevent amongst us another of like proportions.

THE MATTER OF "LAITY RIGHTS."

The following shows what action the Conferences that have been held have taken upon the matter of appointing committees to study the question of "laity rights" for women: The Kentucky Conference appointed a committee; the Holston, Tennessee, Missouri, St. Louis, New Mexico, West Texas, and Western Virginia took no action. The Louisville and Southwest Missouri laid the matter on the table without discussion. —The Wesleyan Christian Advocate.



THE MID-WINTER MEETING OF THE BISHOPS.

The College of Bishops met in the Chapel of Lander Female College, Greenwood, S. C., October 30. All of them were present save five. Bishops Key, Morrison and Hoss were kept away on account of sickness. Bishop Murrah is in the East attending our Mission Conferences. Bishop Waterhouse was unavoidably prevented from being present. Bishop Atkins was present for only one day, on account of his Conferences.

Our much revered Senior Bishop Wilson was just returned from his trip to England, where he went as the fraternal messenger of our Church to the British Wesleyan Conference. All of our readers will be pleased to know that he looks stronger and in better health than he has been for several years.

Dr. James W. Kilgo, pastor at Greenwood, had arranged for preaching at the First Baptist Church every evening. The first service, on Wednesday evening, was conducted by Bishop Lambuth, who had just returned from a sixteen months' absence in Brazil and Africa. In the last named place, in company with Rev. W. L. Gilbert, of the C. M. E. Church, he was locating a mission field, which our Church proposes to occupy. He spoke most interestingly of the prospects and need of that work. He is looking robust and vigorous, notwithstanding he says he walked about 1200 miles while he was there.

Bishop Hendrix, on Thursday evening, and Bishop Mouzon, on Friday evening, preached to packed houses, to their great delight and edification. Bishops Wilson, Kilgo, Denny, and McCoy preached on Sunday at 11 o'clock to large crowds in the several Churches. There was great regret that Bishop Candler was compelled to leave before Sunday.

Under the chaperonage of Dr. J. O. Wilson, President of the College, and Dr. Kilgo, the Bishops were carried by automobiles on Saturday, to visit the site of old Cokesbury School, made famous in the annals of Methodism as the place where Bishop Holland N. McTear was a student and the great Stephen A. Olin, a teacher. They were shown the house in which Olin was boarding when convicted of sin, and the oak under which he knelt when converted. Also the birthplaces of other notables of the Palmetto State, whose names are famous in their country's history.

What the College said or did in executive session was hard to be learned, as they sat behind closed doors and had no press gallery. It was learned, however, in their exchange of opinions and experiences, that the work of our great Church is in a most hopeful condition. There was not an appeal case before them for decision. They were glad of this and the Church ought to be.—Wesleyan Christian Advocate.

MEETING OF THE BOARD OF MISSIONS.

A called meeting of the Board of Missions was held at the Publishing House on Tuesday, November 5th. Those present were Bishop Lambuth, Ed. F. Cook, E. H. Rawlings, J. M. Moore, G. B. Winton, J. L. McWhorter, A. B. Ransom, J. D. Hamilton, J. J. Stowe, Mrs. A. L. Marshall, Mrs. F. H. E. Ross, Mrs. Hume Steele, Mrs. E. B. Chappell. Several matters of detail came up for consideration, but the meeting was called chiefly to take action in regard to a proposed General Missionary Conference. Bishop Lambuth, vice president of the Board, occupied the Chair. In the course of the session, he asked Mr. Ransom to preside for a time and gave the Board a thrilling report of his visits to Brazil and to Africa.

The Board was advised that its executive officers had been approached by the Executive Committee of the Laymen's Missionary Movement, with the suggestion that the next triennial Conference of the Movement, due to meet in 1913, be enlarged into a general rally or conference for the whole Church in the interest of missions, after the

manner of the New Orleans Conference of 1901. The secretaries of the Board concurring, a tentative executive committee for such a conference had already been raised, and the list of its members was laid before the Board, along with the request for its indorsement of the whole enterprise.

By unanimous action the Board approved the Committee as appointed and authorized it to go forward with preparations for the Conference. This Conference will be held at the new Assembly Grounds near Waynesville, N. C., the probable date being June 25-29, 1913. It is hoped that even greater success will attend it than marked the Conference of 1901.

Dr. Cook was elected a member of the Board of Trustees of the Nanking University in China. Steps were taken to promote a large attendance on the Mid-winter Institute to be held the last of December at the Methodist Training School. A new edition of the Discipline in Portuguese was authorized to be printed in Rio de Janeiro. The Board then adjourned.

G. B. WINTON, Recording Secretary.

GREAT IS THE PRESIDING ELDER!

By Rev. W. F. McMurry, D.D.

In one of the smaller Conferences the report of the secretary of the Board of Church Extension, received a few days ago, reveals the fact that one District in the Conference has gone beyond what it did the year before in the matter of Church Extension receipts, and that the other Districts in the Conference have all fallen below what was done the preceding year.

A letter addressed to the presiding elder who made such a good record, asking how it happened that he had so far surpassed his fellow presiding elders in the same Conference, brought the following reply:

"I think the failure of crops last year, with the unusually severe winter and late collections, are the cause of the decrease. I am sure it would have been so in my District, had I not carried those Church Extension Charts (you remember you mounted some for me on cloth) around the District, and on Sunday nights I preached 'Missions and a House for Them Equals Church Extension.' I did this all over the District, and suggest that you have some charts printed on muslin and get a ruling that each presiding elder must preach on the subject in each charge at least once a year."

Great is the Presiding Elder! He can bring to pass anything that ought to be done in his District. This office believes in the "beloveds," seeks their co-operation, counts every one of them an Assistant Church Extension Secretary, and expects the best.

OFFICIAL EVANGELISM IN OUR CHURCH.

Dear Doctor Meek: I am sure that you and the readers of the Advocate will be much interested in the following questions which were addressed to the Bishops last May concerning Paragraph 371 of the Discipline and the answers which they have given:

1. Question: "Will a Bishop appoint a member of our Annual Conference to the office of General Evangelist?"

Answer: "If a member of an Annual Conference has been accepted by the Committee on Evangelism, acting under Paragraph 371, the Bishops will appoint him to the office of General Evangelist whenever, in their judgment, such appointment seems wise."

2. Question: "Does the term 'Conference Evangelist' indicate that the Evangelist must confine his labors to his own Conference, or is he at liberty to accept engagements according to his own wish?"

Answer: "The Conference Evangelist is responsible to his Conference Committee on Evangelism. He may not accept engagements beyond the bounds of his own Conference except with their consent."

3. Question: "Will the Bishops continue to appoint members of an Annual Conference to nominal positions in order to do independent evangelistic work?"

Answer: "We would not recommend nominal appointments in order to do independent evangelistic work."

Dr. John M. Moore, in a brief comment, says: "These questions clear the way for an official evangelism in Southern Methodism. Hereafter there will be General Evangelists, Conference Evangelists, Missionary Evangelists, and Pastoral Evangelists, and all will be more or less directed by the Committee on Evangelism." Please permit me to say that my personal experience as one of the Conference Evangelists and as a member of the Board of Missions of the North Alabama Conference, convinces me that "official evangelism" in our Church has a bright future, and that the opportunity is great. North Alabama has solved the problem, and our plan works well. If any brother desires information as to the larger and more important features of this work, Dr. John M. Moore, upon request, will furnish it. In regard to the practical working of the plan adopted in our Annual Conference, the writer will be glad to assist by giving information, concerning it to any who may desire it.

3388 Highland Ave.
Birmingham, Ala.,

J. A. BOWEN.

Mansfield Female College.

This has been a most delightful and happy week at the College. One of the many illustrious alumnae of old M. F. C. has been our honored and gracious guest. Her gentle, loving, loyal, Christian spirit endeared her to us all. Not a girl can forget the after-supper hour when they gathered in the lobby and sat on the floor at her feet. The name of Mrs. Julia Truett Bishop is known and loved far and near; but we love her most for she is ours.

Blessings come not singly and an added pleasure was the visit of another loyal friend, Rev. N. E. Joyner, of Monterey, Mexico. Fifteen rahs for Joyner, and all the girls joined in.

A third pleasure was the visit of Mrs. Lee, of Conshatta, another graduate upon whose head has shone the sunshine of several summers.

One new girl this week. Still they come.

R. E. BOBBITT, President.

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Will be a Little Late.

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LITTLE PAUL'S THANKSGIVING.

They tossed him and they squeezed him,
And they kissed him, one and all.
They said: "You, blessed, blessed boy!"
And, "Darling little Paul!"
But they didn't give him turkey,
Nor any pumpkin pie,
And when the nuts and grapes went round
They slyly passed him by.

He didn't seem to mind it,
For in the sweetest way
He sat and sucked his little thumb
His first Thanksgiving Day.

—Emma C. Down, in Sunbeam.

THE THANKSGIVING TURKEY THAT DISAPPEARED.

By Temple Bailey.

"The General is coming to dinner," said the Little Mother.

"What General?" demanded Dick and Dolly in unison.

With their round eyes upon her the Little Mother found it rather hard to explain. They were such rabid little Confederates that it was somewhat difficult to make them understand why she was extending her hospitality to their enemy.

"You see," she began gently, "the General has been very kind to us since the troops were stationed here on our plantation. He has not allowed any one to molest us, and when you children had that bad attack of fever he sent you good things, and insisted upon one of his surgeons attending you. I am very grateful, and I thought I might show my gratitude by asking him to help us eat our turkey at Thanksgiving."

"But he is fighting against our own people," Dolly said with her eyes flashing. "I hate Northerners, mother."

"You must not hate the General," the Little Mother told her. "He has been too good to us, and he has surely taught us a lesson of loving our enemies."

Dick said nothing. He was not quite sure of his opinion. He felt himself quite the man of the family, now that his father was away fighting for the Confederacy. He liked the General because he was a brave man, but he was not quite sure whether he wanted to share their precious turkey with him.

By Thanksgiving Day, however, the children were somewhat reconciled. The preparations in the kitchen where old Chloe did wonderful things with her pots and pans roused in them anticipation of the feast to come.

From the oven came the mingled fragrance of sage and of spices. On the shelves were custards and cakes, and there were pans full of vegetables ready to be cooked when the proper moment arrived.

In the dawn of the morning Dick crept to the door of Dolly's room.

"It's funny," he said, "but I thought I heard a noise last night in the attic."

"It's rats," said Dolly sleepily.

"There aren't any rats," Dick said. "Tabbykin sleeps up there, and she has cleared them all out."

"You dreamed it, then."

"I didn't dream it," Dick declared stoutly. "I heard a noise as if someone tiptoed up, then there was a dragging sound, and then silence."

"It could not have been any of the soldiers," Dolly said, as she looked out of the window toward the line of white tents where the bugle was waking the morning echoes. "They never come beyond our gate."

"Breakfast is ready," the Little Mother interrupted from below, so the children ran down pell-mell, and for a time Dick forgot the steps that he had heard overhead in the night.

Later the dinner was borne in triumph from the

out-door kitchen, and the table fairly groaned with plenty. The turkey, brown and crackling with richness, was at the head, and at the foot was a big baked ham; there were sweet potatoes, and all the other vegetables that the garden could produce, and the General was due in a few moments.

Dick and Dolly, on tiptoe with excitement, danced around the table. Then suddenly the door opened and there appeared, not the General, but two thin unshaven men in uniform of Confederate gray.

"Father!" Dick shrieked, and Dolly threw herself into his arms.

The thin man kissed them both, and gathered them with the Little Mother into his embrace.

"No one must see us," he said hoarsely. "We are trying to get back to our line, but I could not resist coming home for Thanksgiving and eating my turkey with you."

The Little Mother wrung her hands. "You must hide," she gasped. "The General is to be our guest at dinner."

He stared at her. "The General—my enemy?"

"I cannot explain," she said wildly. "He will be here in a moment. You must hide."

He turned dejectedly from the room, and with his comrade climbed the stairs. Then the attic door was shut.

Dick and Dolly and the Little Mother stared at each other.

"Oh! he's got to have that turkey," Dolly said. "Every mouthful would choke me if I ate it."

Dick nodded. "He's our father," he stated, "and he is worth a thousand Generals."

"But what shall we tell the General?" the Little Mother asked. "He would suspect."

"Tell him the truth," Dick said. "You needn't say that father is in the house, but you can say that you gave the turkey to some ragged Confederates—that is what they are—and he needn't know that they are in the attic. He will think that they went on."

"Yes, yes," the Little Mother agreed. "He will think they went on."

She snatched the platter from the table, and with Dick and Dolly following with the gravy and a great dish of mashed potatoes, she flew to the attic.

Thus it happened that when the General came he walked into an empty dining room. His keen glance swept the table, taking in the fact that there was no turkey. Now the General had been promised turkey, and he had nursed vivid anticipations of that particular dinner, hence when his hostess came in somewhat breathless, and gasped, "I have so many apologies to make for my lateness," he answered her somewhat gruffly.

When her apologies went further, and he found that no turkey was to be served, he felt that he had been defrauded. But, in spite of his appetite, the General was a kindly gentleman, and the Little Mother's worried face and downcast air made him feel that there was something behind her simple story of how she had been led by sympathy to give the turkey to two ragged Southerners.

As the dinner progressed he found himself expanding. The baked ham was delicious, and the mince pies, the good coffee, the toasted crackers and the rich old cheese were greatly to his liking.

"I don't begrudge those fellows the turkey," he said. "Indeed, I wish they were here with us in the warmth and cheer instead of out in the frozen fields."

Dick and Dolly looked at their mother. "If we dared tell him!" was what their eyes said. But the Little Mother shook her head; she would not put the General's generosity to such a test.

The General, accustomed to reading faces, saw that there was a mystery.

"Your husband?" he asked the Little Mother, "is he with Lee?"

"My husband—" she faltered, and then in a flash the General knew!

Her husband was in the house eating the turkey

that had disappeared.

At this moment Chloe appeared on the threshold bearing a tray on which were the glasses of spiced grape juice with which the meal would end.

The General had an inspiration. Not through him should there be any violation of hospitality. He raised his glass. "Let us drink a toast," he said, "to your father. May he live long and prosper, and next Thanksgiving eat his turkey with you at this table."

The Little Mother flashed a glance at him. She felt that he had divined the truth, and her heart was full of gratitude.

"God bless you, General," she murmured.

Upstairs in the attic two shabby men picked the bones of the turkey and ate a mince pie apiece. And presently up to them came Dick and Dolly.

"The General has gone, dear father," they cried, "and now at last you're safe."—From the New York Weekly Witness.

REVIVAL AT BOGALUSA.

Dear Dr. Meek: We have recently closed at our Church in this place what is generally, if not universally, regarded as the best revival Bogalusa has ever had. While there were many adversities the meeting was successful from the start. The very first day of the meeting there were 28 professions of conversion. We continued to have recruits at every service until the number reached 260. The meeting was peculiar in some respects. During the last week of it a protracted meeting was started at the Baptist Church and continued through the week. In spite of this fact, at nearly every service of the last week of our meeting and the first week of theirs we had conversions of people who united with the Baptist Church. I regard this as quite a tribute to the effectiveness and thoroughness of Methodist work. There were several forces arrayed against us. There was a big party at the Y. M. C. A., a ball at the Great Southern Hotel, and last, but not least, a big circus on hand, parading and operating the last Sunday of our meeting; but God gave the victory, through our Lord Jesus Christ, over and against all.

There will come to our Church about 50 members as a result of the meeting, and every church in town will receive additions. Our Church membership has been wonderfully revived and transformed as a consequence of the meeting. Dr. A. C. Holder, of Shreveport, who did the preaching, is one of the best revivalists I have ever known. Our people showed their appreciation of his splendid work by giving him a purse of \$235.

We have about doubled our membership here this year. There were about 100 accessions before the meeting and 50 as a result of it. We began with 147 members and now have approximately 300. The Lord hath done great things for us, whereof we are glad.

Bogalusa, La.

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ROBERT A. MEEK, Editor.

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Editorial.

"As children sometimes suddenly
Run, grateful, to a father's knee—
We dimly feel our debt to Thee,
And thank thee, Lord."

The scholar in politics is all right; but the politician in the schoolroom is all wrong. We ought to have educators, and not wire-pullers, at the head of our institutions of learning. College presidencies and professorships ought not to be trafficked in as if they were legitimate patronage with which to pay political debts. Of late years, we have had far too much of this.

The more self is visible in a person the more invisible is Christ. The seeking of one's own worldly exaltation is incompatible with the highest character and noblest usefulness. A passion to honor their Lord, so strong that their personal interests faded away into insignificance, has ever characterized those disciples who were burning and shining lights. It was not with a feeling of regret but of exultation, that John the Baptist exclaimed: "He must increase, but I must decrease."

The Master in His Sermon on the Mount, said: "Whosoever shall do and teach them (the commandments), shall be called great in the kingdom of heaven." Notice that he puts doing before teaching. None save those who live the gospel are fit to be its expounders. This applies to all alike—to the minister, the Sunday school teacher, and the personal worker. One of the secrets of the mighty power of Jesus was that his doctrines and life were in the most perfect accord.

According to the press dispatches, Governor Woodrow Wilson attended services at the First Presbyterian Church of Princeton, N. J., on Sunday, November 10, and was forced to listen to a eulogy on himself. It is well-nigh inconceivable that a preacher should be guilty of such an act of impropriety as to extol a public man seated in the pew before him; but manifestly, there are some men occupying pulpits so lacking in good taste and manliness as to do this. Such clergymen are a reproach to the high and noble calling of the Christian ministry.

OUR PRESIDENT-ELECT.

In the person of Governor Woodrow Wilson, the second Democrat since the Civil War closed forty-seven years ago, has been called to the chief magistracy of the nation. The victory which has brought him this high honor was one of the most sweeping and remarkable recorded in our public annals. What of this new leader who, leaving the quiet of college halls for the political arena, has won this notable triumph, thus becoming a world figure, and who on the fourth of next March will enter upon the duties of the greatest and most responsible office in existence? A few of

the leading facts of his life will doubtless prove interesting to our readers.

He was born at Staunton, Va., on December 28, 1856, being a son of Joseph Ruggles and Jessie (Woodrow) Wilson. He received his preparatory education in the private schools of Augusta, Ga., and Columbia, S. C., later also studying for a time at Davidson College in North Carolina. In 1875 he entered Princeton University, from which institution he was graduated with an A. B. degree four years later. He then matriculated at the University of Virginia, where he studied law and qualified himself for the legal profession. After this he located in Atlanta, Ga., and was a practitioner at the bar in that city for a year. In 1885 he became Professor of History and Political Economy at Bryn Mawr College, which position he resigned in 1888, to accept a similar one in the Wesleyan University at Middletown, Conn. His next move was in 1890, when he accepted the chair of Jurisprudence and Politics in Princeton University, which he held until elected to the presidency of that historic institution in 1902. As a sort of side work, while connected with other colleges, Mr. Wilson was lecturer at Johns Hopkins University from 1887 to 1898. About two years ago he was chosen Governor of New Jersey, an office which he has filled with great credit and which he still holds.

In the course of his distinguished career, honorary degrees have been heaped upon Mr. Wilson in profusion. He holds a Ph. D. from Johns Hopkins University; a LL. D. from the same institution and from Tulane, Brown, Pennsylvania and Harvard Universities, and Wake Forest and Rutgers Colleges; and also the degree of Litt. D. from Yale University. He was married at Savannah, Ga., to Miss Ellen Louisa Axson, on June 24, 1885, and has three children: Margaret, born in 1886; Jessie Woodrow, born in 1887, and Eleanor Randolph, born in 1889. Mr. Wilson is a member of the Presbyterian Church. It is interesting to know that both he and Mrs. Wilson were born in a manse and were reared under influences pronouncedly religious.

The President-elect is an author of distinction, his best known work being his "History of the American People." Harvard University has lately paid him the compliment of substituting his work on "Congressional Government" for Bryce's American Commonwealth as a text-book in its Civics Department. That Mr. Wilson will be one of the most scholarly and accomplished Presidents our country has ever had, ranking in this respect with John Quincy Adams and Theodore Roosevelt, is beyond question, but whether he has the quickness of perception, power of initiative and force of personality to make a great chief executive, of course, remains to be seen. With a party lacking coherency and untrained for administration behind him, his responsibilities will be tremendous; but his opportunities also will be vast and inspiring. Let us hope and pray that he may rise equal to the occasion and perform for the Republic a service that will never be forgotten. His friends confidently predict that he will prove fully equal to the gigantic task before him. When Mr. Wilson enters the White House, Virginia may again claim to be the mother of a President.

STRANDED BECAUSE HE COULDN'T WHISTLE.

We clip the following from Charity and Children (Thomasville, N. C.), which is one of the brightest Orphanage periodicals published in the South:

"A negro with an old gray mule hitched to a ramshackle wagon stood on the incline of Capitol Hill, in Washington, during one of the worst sleet storms in January. The old man, huddled in his rabbit-skin cap, was shivering; the mule was trembling with cold. According to Everybody's magazine, two Congressmen, waiting for a belated car, were attracted by the strange outfit, and wondered, as the time went on and the negro made no effort to depart, what ailed the old fellow.

"One of the Congressmen walked over and said: 'Why don't you move on, uncle?'"

"The old negro pointed a trembling finger at his team and replied: 'Cause dis yer mule won't go 'les I whistle to him, and it's so cold I cya'nt whistle!'"

We have never witnessed such a scene as that described above, but we have seen pastors and other Christian workers in such a state of discouragement that they couldn't whistle. And while they remained in that condition, the things that they were expected to make go, stood about as still as the mule and darcy in Washington. The man who has lost hope cannot be counted on to achieve much; but an optimism that can whistle is a potent factor in the promotion of progress. We cannot say that we always like to hear them at it, but we believe in the whistlers.

LOUISIANA ANTI-SALOON LEAGUE.

A call has been issued by Rev. Claude L. Jones, the last president of the Louisiana Anti-Saloon League, and concurred in by Dr. G. W. Young, acting under authority from Dr. P. A. Baker, the National Superintendent, for a meeting of the trustees and friends of the Louisiana Anti-Saloon League in Alexandria, on Nov. 26. The object of this meeting is to organize the anti-saloon forces of the State for an advance movement. We hope that this gathering will be largely attended. Beyond question, it is high time that the temperance people of Louisiana were getting together and preparing for united and aggressive work. The existing conditions urgently demand it.

WILL YOU HELP HIM?

A young man, the son of a North Mississippi Methodist preacher who has a large family and who has always served circuits paying small salaries, is striving to obtain a collegiate education. He worked his way through a training school and has now matriculated at a university, where he is in urgent need of money to meet his current expenses. He is deserving, and we feel that it would be a gracious act to assist him. If any of our readers would like to make a contribution for this purpose and will send the amount they wish to give to us, we will see that it is properly applied. We shall also be pleased to give by private correspondence any information concerning this young man that may be desired. Who will be the first to lend this struggling young student a helping hand?

A NOBLE WOMAN CALLED HOME.

From Birmingham, Ala., under date of November 15, Rev. J. A. Bowen writes as follows:

"To-day my sainted wife went to heaven at 10 o'clock a. m. The Methodist preachers never had a better friend, and the Church a more loyal and faithful member. She is in glory, while I am here heart-broken. Please pray for me. Her remains will rest in Elmwood Cemetery, Birmingham."

This announcement will be read with deep regret and sadness in all parts of North Mississippi, where Sister Bowen lived and wrought with her husband in the Itinerancy for many years. She was a woman of beautiful Christian character, whom to know was to love and honor. She made her influence felt for good in every community in which she resided, and in all of them affectionate memories of her abide and her name is as "ointment poured forth." She was a model mistress of the parsonage, and to her fireside and table Methodist preachers were always cordially welcomed. She had sunshine in her face, a soft and gentle voice, and in her presence one could not but feel the elevating power of her Christlike personality and life. But the curtain of eternity has lifted, and out into its boundless fields she has passed. The Church is richer and the world is better because of her labors here and the blessings that she scattered along her pilgrim way. Having freely served the Lord's lowly ones on

earth, we doubt not that she has been pronounced faithful and bidden to enter upon joys that are indescribable and that shall never lose their charm. Our heart goes in tenderest sympathy to Brother Bowen and the other bereaved ones in this trying ordeal. May they have to comfort and sustain them the conscious presence of Him who said, "I will never leave thee, nor forsake thee."

PERSONAL AND OTHER NOTES.

Announcements pertaining to Annual Conference matters may be found on Page 12.

Rev. E. G. Kligore, of North Carolina, was a guest of the Editor of the Advocate last Saturday and Sunday.

Rev. W. W. Holmes, associate pastor of First Church, New Orleans, is delivering a series of special sermons to large congregations at the Sunday morning hour.

In renewing his subscription, Mr. J. M. Welch, of Seminary, Miss., adds: "This is about fifty years that I have been a subscriber to your paper." This is a good record, and we are pleased to have our brother continue with us.

Dr. I. W. Cooper, the accomplished President of Whitworth College, occupied the pulpit of the Louisiana Avenue Methodist Church, of this city, last Sunday at both the morning and evening hour. His discourses were of a high order.

At the recent meeting of the United Daughters of the Confederacy in Washington City, Mrs. E. C. Schnabel was chosen Corresponding Secretary of that organization. The annual meeting of this body for 1913 will be held in the Crescent City.

Bishop W. P. Thirkfield, of the Methodist Episcopal Church, after an absence of some days in the North, has returned to New Orleans, accompanied by his wife and two daughters. They will be domiciled for the present at the De Soto Hotel.

A dispatch to the Memphis Commercial Appeal states that Bishop Hoss reached Nashville last Saturday night for the purpose of attending the trial of the Vanderbilt lawsuit, which was scheduled to be taken up in the Chancery Court on Monday of this week.

Rev. A. G. Shankie left New Orleans Monday morning for Ruston, La., to attend the meeting of the Trustees of the Methodist Orphanage. Brother Shankie formerly served the Ruston Methodist Church as pastor, and he has many friends there.

Rev. W. F. McCrory, of Rocky Springs, Miss., was engaged last week in his last protracted meeting for the current year. Success had crowned his efforts in all his preceding revivals, and when he wrote, he was also hopeful of good results in the one then in progress.

Let your Thanksgiving offering go to the Methodist Orphanages at Ruston, La., and Jackson, Miss. If you enter into a union service, claim your part of the contributions and give it this direction. A good Methodist should be loyal to the institutions of his own Church.

Do not forget to bring them with you to Conference, if you do not send them in before that time. We mean the renewals and new subscribers to the Advocate that you ought to secure in your charge. You will not come empty-handed, brother, if you will go energetically after them.

Our contribution files at this time are unusually full. We ask those who have forwarded communications to us not to be impatient. Our space is limited, and we are doing the best we can under the circumstances. We hope to be able to handle the large amount of matter that we have on hand so that no cause will really suffer.

Rev. Paul D. Hardin, our pastor at McComb City, Miss., sends us the following announcement: "Centenary Church at this place will be dedicated on Sunday, December 1, 1912, with Dr. A. F. Watkins, President of Millsaps College, officiating. A cordial invitation to be present is extended to all, especially to former pastors."

Our church at West Point, Miss., is enjoying a large degree of prosperity under the pastorate of Rev. E. S. Lewis. There have been 65 additions to the membership during the year, and the Sunday school has taken on such proportions that quarters outside of the church building have had to be provided for some of the classes.

Rev. J. W. Booth returned to New Orleans last week from Houma, La., where he assisted the pastor, Rev. C. V. Breithaupt, in a ten days' meeting, which resulted in 16 accessions to the Church. Brother Booth speaks in words of high praise of the work that is being done on the Houma Mission by Brother Breithaupt and his assistant, Miss Iles.

Rev. E. J. Cunningham, our alert and resourceful pastor at Myrtle, Miss., is closing out the year with things in admirable shape. He is the church correspondent for the Memphis Commer-

cial Appeal in his section, and has sent that great daily some excellent accounts of what is being done by the Methodist hosts of Northeast Mississippi.

Rev. W. A. Bowlin reports matters to be progressing favorably in the North Carrollton charge (North Mississippi). He expects to wind up the year in a satisfactory manner, and to meet the brethren in their annual convocation with a happy heart. Brother Bowlin has a right to be cheered by the success that is attending his labors to extend the Master's cause.

The dedication of Second Church, New Orleans, has been announced for the first Sunday in December. The building is receiving a few finishing touches in the way of improvements, and will present a fine appearance on the day of its dedication. Among other things that have been done, a concrete floor has been laid in the Sunday school department.

We had as a pleasant caller at the Advocate office last week Mr. L. F. Young, of Shreveport. We were pleased to see him and hear his encouraging report of the condition of Methodism in Northwest Louisiana. He left with the Publisher an order for three copies of the excellent Bible that we have been offering for sale through the columns of the Advocate.

Though our Tour Contest has ended, Miss Belle Roberts, the winner of the first prize, while recently in Winnsboro, La., secured for the Advocate seven renewals and six new subscribers. It is needless to say that we highly appreciate this good service. While tarrying there, Miss Roberts also organized a live Epworth League, which promises to be quite helpful to the young people of the town.

Referring to conditions in the Grenada Female College, Rev. J. R. Countiss, the scholarly and efficient President of that institution, says: "Things run so smoothly here that I hardly know what it means to have to use any other discipline but suggestion." Brother Countiss is fast taking rank among the foremost educators of the Church, and Grenada College is making splendid history under his administration.

Rev. A. Joe Beasley, who this year has been serving the Waterford Circuit, North Mississippi Conference, states that he will teach next year, with a view to meeting obligations incurred in attending Millsaps College and the University of Mississippi. He expects, however, to apply for admission into the Conference as soon as he finds it practicable to do so. He is a young man of much capacity and promise.

A note from Rev. D. R. Wasson, our pastor at Benoit, Miss., who officiated, informs us that Miss Kate Eason and Dr. J. E. Williams were married in the church at that place on Nov. 12. The bride is a charming young lady, who has friends and admirers throughout the Mississippi Delta. Dr. Williams is a physician of distinction and a steward in our Church. We extend congratulations and best wishes.

A correspondent of the Memphis Commercial Appeal referred as follows to a sermon preached before the Memphis Conference at Brownsville, Tenn., last week by Dr. Fitzgerald S. Parker: "Dr. Parker preached at 3 o'clock p. m., to a large contingent of preachers and preachers' wives, as well as to many of the people of Brownsville. The sermon was classic in expression, heart-felt, and well received."

Rev. W. O. Wagoner, of Shannon, Miss., has lately been doing some good work in his charge for the Conference organ. We assure him that we highly appreciate his efforts to extend the Advocate's circulation among his parishioners. Brother Wagoner is one of the growing men of the North Mississippi Conference, and will carry to Greenwood a report that will attest his efficiency.

A delightful musical program was rendered before a large audience at the Carrollton Avenue Church, of New Orleans, last Sunday evening. Among others who helped to make the program a success, special credit is due the Carrollton Avenue organist, Miss Lucy Crebbin, who planned it, and to Prof. and Mrs. T. O. Adams, who sang some beautiful selections. Brother Snelling, the pastor, believes in praising the Lord in song, as well as in other ways.

An attractive card from Rev. J. S. Duke, dated at Jackson, Miss., announces the birth on Saturday, November 9, 1912, of Miss Margaret Galloway Duke—weight nine pounds. Brother Duke suggests that this event will make a valuable supplement to his report from the Nettleton (Miss.) charge, which he is serving with much success. So it will. We extend greeting to the young Methodist who has so recently arrived, and congratulations to the happy father and mother.

Rev. W. M. Williams, the capable manager of the Mississippi Methodist Orphans' Home at Jackson, Miss., in a personal letter to the Editor,

makes the following statement of public interest: "We now have 208 children in the Home. We have received from Work Day up to date (Nov. 16th.) \$4,256. We are expecting several free cars to be run this month that will replenish our store room considerably. The health of our large family is good, and we are making progress along some lines, especially in receiving children. We hope to have a large Thanksgiving offering. If we do, this will put us out of debt and 'a leetle the rise.'"

The Belzoni Journal, in a recent issue, paid the following deserved tribute to our worthy pastor in the town where it is issued: "The fifth stewards' meeting, which was held at the Belzoni Methodist Church on Friday, Nov. 15, practically closed the year's work of the Rev. O. L. Savage. Brother Savage is an able and eloquent preacher and an earnest and tireless worker, and in response to his efforts this charge has built up wonderfully. Sixty-one members have been added to the Belzoni congregation, and a handsome church has been erected at Swiftown, where there is now a good working membership."

Rev. W. W. Perry, the pastor of the Texas Avenue Church of Shreveport, writes: "Methodism about Shreveport is busy with large things. The Noel Memorial Church is nearing completion, but owing to delay in receiving some material for the building, the congregation will not be able to occupy it so soon as they expected. The foundation has been laid and the work is well advanced on the first story of First Church. This will be a splendid edifice when completed. The Queensboro people are planning to begin their building in the near future. All of us are working to bring things to pass before the Conference at Monroe on Dec. 11."

Through her pastor, Rev. T. J. Embree, Mrs. J. S. Purcell, of Plain Dealing, La., sends \$2 to be used in placing the Advocate in the hands of supernuminate preachers or needy widows who are unable to pay the cost of subscription. This money goes to a worthy cause, and we extend to the elect lady contributing it our most hearty thanks. We wish that our "Help Fund" were many times as large as it ever is. To send a church paper fifty-two times a year into a destitute home into which it would not otherwise go, is no mean benefaction. Who can measure the influence of such a gift? And there are thousands of Methodists in our territory who would not miss a dollar donated for this purpose.

Rev. L. M. Broyles, of Fort Smith, Ark., in a business letter to our office, says: "The Advocate is a great joy to us. It is a voice from home to our eager ears. At this Conference season my heart more than ever turns to dear old North Mississippi—the dearest place in all the world to me. * * * My work here has been blessed with success. God has been pleased to manifest himself in saving power in all the departments of our service." We are pleased to have this kindly and cheering message from Brother Broyles. Both he and his accomplished helpmeet are held in affectionate remembrance in the State of their nativity; and if their homesickness should grow to be more than they can bear, they may feel assured that the door is ready to swing wide open for their return.

On Sunday morning, Nov. 10, while the State W. C. T. U. of Louisiana was in session at Alexandria, Dr. S. H. Werlein, our pastor in that city, delivered a discourse dealing with the liquor traffic. To his sermon, the Alexandria Daily Town Talk of the 11th inst., made the following reference: "Dr. Werlein's sermon Sunday morning was a message with no uncertain sound. A natural orator, a master artist at word painting, with a heart full of love for God and humanity, a burning zeal for right and a strong desire for justice, with a world-wide issue, prohibition, for a subject, the result was inevitable—a charmed audience." Those who know Dr. Werlein will have no hesitancy in accepting, without reservation, this estimate of his effort. He is one of the really strong preachers of Southern Methodism.

From St. Louis, Mo., under date of the 14th inst., Rev. T. H. Morris, of Mansfield, La., writes as follows: "My nephew, Morris Gish, was drowned in the Mississippi River near Grand Tower, Ill., last Saturday, and I am here with my sister, who is greatly distressed by the loss of her only child. I do not know any of the particulars of the accident. He was employed to run a small steamboat from St. Louis to Palm Beach, Fla. He was only 19 years of age. The body has not yet been recovered. On account of my absence from home, I cannot report this week the additional subscriptions that have been made to purchase the old church property for Mansfield College, but will do so as soon as I return. Several had come in before I left. I am anxious that this important matter should be kept before the public." We regret to hear of the sad occurrence which has taken Brother Morris from home, and we extend to the grief-stricken mother and other sorrowing loved ones our deepest sympathy.

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SORRY SHE DIDN'T JOIN THE ADVOCATE PIANO CLUB.

The following letter just received from Mrs. L. P. Coats, Plano, Texas, will be interesting to those readers who are thinking of joining the Advocate Piano Club.

Mrs. Coats writes:—

"I failed to get your book on prices and terms of payment. On last Monday my husband went to the County Seat, McKinney, and bought us a Weiler piano, just shipped from Chicago, warranted for ten years. We had paid an agent \$105 on a Kimball organ, and he refused to allow us that much on our piano, leaving us owing \$250, to be paid in monthly payments of \$10.00 each. I am sure sorry, as I wanted to join the Piano Club so much. I would have felt I was getting the worth of my money."

Our club members get the best style of Weiler for only \$173.00, whereas Mrs. Coats had to pay \$250.00 plus her organ, the cost of which was \$105.00. Assuming that she got the best style of Weiler made, she lost \$77 in money and her organ, or \$182.00 in all. Now the Club catalogue only claims to save its members \$102.00 on the best Weiler piano, whereas it would really have saved Mrs. Coats \$182.00.

This is only a sample of what is going on around you every day. The moral is: "Investigate the Advocate Piano Club's splendid offers before you buy." We will gladly send you a free copy of the Club's beautifully illustrated catalogue on request. Address: Ludden & Bates, Advocate Piano Club Dept., Atlanta, Ga.

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Obituaries.

Obituaries not over 200 words in length will be published free of charge. All over 200 words will be charged at the rate of 1 cent a word. Count the words and send the amount necessary with the obituary. That will save trouble all around. Otherwise the obituaries will be edited down to 200 words.

On Thursday, October 31, little ANNIE, aged two years, daughter of S. E. and Minnie Culpepper, went to be with God. Her earthly habitation loving hands deposited in the silent tomb in the Vivian cemetery to await the resurrection morn. As we viewed that silent form, the countenance still beautiful, we could but say, she is "not dead, but sleepeth." While her little body is asleep in Jesus, her spirit lives with him in glory. Beloved, let us not sorrow as those that have no hope, for while we cannot have her come back to us, we may rejoice in that we can go to her. Then shall we know even as we are known. The same smiling face, the same sweet voice, the same innocent ways that characterized her short stay here, will be our joy through eternity. Dear ones, let your fountain of tears be dried and your sad heart be comforted, and look away with an eye of faith, and see her at the beautiful gate, waiting and watching for papa and mamma, brothers and sisters, loved ones and friends, and let us be determined not to disappoint her expectations. A. S. BYRD.

WILLIAM MORRIS died at his home near Shannon, Miss., July 29, 1912, in the 69th year of his age. He was born in Marengo County, Alabama, October 24, 1843. When but two years old his parents moved to Pontotoc County, Mississippi, where he was reared. At the age of 17 years he enlisted as a Confederate soldier in Company L, 41st Mississippi Regiment, under Col. Tucker. He was engaged in the battles of Perryville, Murfreesboro, Missionary Ridge, Jonesboro and Franklin, besides a number of minor engagements in which his regiment took part. He was paroled in 1865 and returned to his home. During the Reconstruction period he stood shoulder to shoulder with the brave sons of the South, whom the fortunes of war had permitted to return home, in redeeming the State from the misrule of the alienists who had invaded it. On January 12, 1869, he was married to Miss Minerva Gidden, who survives him. Brother Morris was a kind husband, and his home was a place of good cheer and hospitality. He was a true neighbor and was always ready to help those that he could. In 1874 he, with his wife, became a member of the Pleasant Grove Methodist Church, where his membership remained until his death. He was elected a steward soon after uniting with the Church, and was faithful, always doing his duty in this capacity as well as in all the other relations of life. He did not feel that he was gifted enough to do some things in connection with the Church, but gave freely of his means to its support, was faithful in attendance upon its means of grace, and was a true friend to the preachers. He is greatly missed in his church and community. William Morris was a true Southern gentleman and the kind of layman so much needed in the Church. He stood back of his church and never allowed it to fall behind in the support of the ministry, and supported all the institutions of the Church. He took an active part in the business of the Kingdom. He loved to pray and read the Bible, and was a reader of our religious literature. He lived a clean, Christian life of service and good will on earth. Dressed in his gray uniform, according to his desire, we laid his body to rest in the Pleasant Grove cemetery to await the resurrection. W. O. WAGONER, P. C.

A PASTOR COMMENDED.

Whereas, according to the rule of our Methodism, the four-year limit will not permit the return of our pastor, Rev. W. W. Graves, to this, the Homewood charge; and whereas, the several churches in this charge show marked improvement along all lines, the cause of which we attribute to the efficient management of Brother Graves; therefore, be it resolved by the fourth quarterly conference of the Homewood (Miss.) charge:

(1) That we do hereby express our heart-felt appreciation of his labors among us during the quadrennium of his pastoral service.

(2) That we pledge to him our hearty co-operation in the making of this, the closing year of his quadrennium, the best of all, and assure him that our prayers will follow him into whatsoever field the Lord may call him.

(3) That these resolutions be spread on our minutes and published in the New Orleans Christian Advocate. (Signed) W. E. MCKENZIE, Secretary.

COMMENDATION OF REV. R. W. TUCKER.

Rev. R. W. Tucker is closing his fourth year as presiding elder of the Ruston District. When he came to this district he won the love and confidence of the people on his first round. It was easy to learn to love him, because he came with a big heart full of love for us. His first sermon at Gibbsland was very strong and full of the Holy Ghost. He said in that sermon that he was once asked by a preacher why he did not learn to preach in a cold collar. His answer was, "God forbid that I should ever learn to preach to dying men and women in a cold collar." The writer has heard him preach more than fifty sermons, and each sermon was a strong one.

He is not loved and appreciated by his own people alone, but by members of all denominations. Brother R. J. Shaw, a cultured gentleman and a Presbyterian preacher of Athens, said at the close of the last revival meeting Brother Tucker held at that place, that he would like to have a seat by him in heaven. In spite of weather conditions and all other hindrances, Brother Tucker has been able to fill all his appointments. If it were not wrong, we would envy those who get him next year. We will advise those who are fortunate enough to secure him not to fail to have him preach the following three sermons: "Concerning the Immortality of the Soul," "The Bible as a Book," and "The 23d Psalm."

Either as a preacher and as an official, we do not believe Brother Tucker can be excelled by any man in the Louisiana Conference. He has truly been a good shepherd over us. The Ruston District's loss will be somebody's gain. We feel that when he has finished his journey's end he, like Paul the Apostle, may rest assured that he has fought a good fight, that he has kept the faith, and that henceforth there is laid up for him a crown of righteousness. A. G. PACE.

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Tidings From the Field

Standard, La.

Dear Editor: On this charge this year one church has been rebuilt and dedicated; one new building is in process of erection, and more than \$1200 has been raised on another. Should we succeed in building the latter during my pastorate, it will be the ninth church erected during the fifteen years that I have been a pastor. I have had the pleasure of taking some part in the building of other churches; and also, in erecting some parsonages. I enjoy the work.—H. W. Ledbetter.

Chunky, Miss.

Dear Dr. Meek: I am finishing my second year on the Chunky charge, and it has been a fairly good one. There have been a large number of conversions; more than 200 have united with the Church; 30 children have been baptized, and a number of family altars erected. Our finances are somewhat behind, due to the ravages of the boll weevil, but in spite of this we hope to make a good report at Conference. We have held seven revival meetings on the work this year. Since becoming the pastor of this charge I have organized two new churches which have a combined membership of 114, and I am expecting more to join before Conference. You see I have not been idle. I have also sent in a good list of subscribers to the Advocate. Pray for us.—C. C. Griffin, P. C.

Pine Grove (La.) Circuit.

I am getting along nicely with my work. I have worked hard and God has crowned my efforts with a measure of success. I am expecting to go up to Conference with a good report. I have held five meetings. I did all the preaching, except in my meeting at Pekin Chapel; Brothers Harvell and Rutledge assisted me there. They did some faithful preaching, and we had a good meeting. I will hold my meeting at Natalbany next week, and the week following I will hold a few days' meeting in the school house at Pine Grove. We had a great meeting in the church at Pine Grove and are praying for a good meeting at the school house. We have good people over here on the Pine Grove Circuit; they have treated me nicely and I should not object to being returned to them for another year. I hope to be able to send you in some more subscriptions for the Advocate before Conference.—W. A. Mangum.

Hurricane Church, Boyd Mission, La. Conf.

Dear Doctor Meek: I have a somewhat belated report to hand you—that of a meeting held at Hurricane Church, near Arcadia, La., during the third week in August. I thought the pastor, Rev. D. L. Griffin, would report it. The meeting began on Friday evening, August 17, and continued through Sunday, the 26th. Brother Griffin preached the first two sermons, as I did not reach him until the afternoon of Saturday, the 18th. Congregations were good at the beginning of these services, and increased each day, so that there was not room in the church to care for them. But they were determined to hear the preaching; so the people placed wagons and buggies near the doors and windows and crowded them to their full capacity. Some of the results were as follows: Cold and lukewarm members were revived; a number of bright conversions took place; 16 united with our Church, and there was a quickening of the whole community spiritually. Also a Sunday school was organized, which is now doing good work. This Meth-

odist church was organized last year with about 50 members. There have been additions since then till now we have a large membership ready to do service for our Lord. The community is made up of fine people, who own their own homes and are interested in education and morals. As I see it, there is a fine future for this church.—W. W. Perry.

Ashland, Miss.

Dear Dr. Meek: Please permit me to make this brief report of my year's work. After the reorganization of the Sherman (Miss.) charge, which I was supplying as junior pastor, last winter, I returned home and began studying music. Since then I have taught singing school, led song services, and have done some preaching. I held one meeting at the Old Central school house, in which there were 18 professed conversions. The meeting was interesting, and I had the co-operation of the entire neighborhood. I am now taking a 40-day special course in singing, and about Jan. 1, 1913, I will be ready for active work as a leader or teacher of singing. I realize that the man who preaches the gospel needs an education, and it is my purpose to pay my way through school by singing or teaching music during the summer. Any one desiring such assistance as I am able to furnish may communicate with me at Hickory Flat, Miss.—A. R. Beasley.

Itta Bena, Miss.

Dear Brother Meek: The Conference year is nearing its close and I want to tell you how our Heavenly Father has been with us in all the work. First, we have been able to get into our new church. Although there are some things lacking, we are quite comfortably situated. Our church services are largely attended, and we are having about the best prayer meeting attendance we have had at any time. Our Sunday school is doing nicely and has a good, live superintendent and efficient teachers. But I believe the growth is even more noticeable in the women's societies. A year ago the average attendance at the Home Mission meetings was four or five; now we have from sixteen to twenty. The Foreign Society died out completely, but last week, at the regular monthly meeting of the Home Mission Society, the president gave an opportunity to all who wished to join the Foreign Department to do so, and without a word of urging fourteen gave their names. For all this we give praise and glory to the Lord. Our women are beginning to hold up their heads and look the prosperous King's Daughters and U. D. C.'s, squarely in the face; and the president says that she believes some day we may even be on the honor roll. (I am delighted to see the names of three of our past charges on the honor roll.) Our Annual Conference is near at hand, and of course our Editor must be there.—Mrs. S. L. Pope.

CHURCH EXTENSION.

No. 10, E. N. Broyles, Shaw... \$30.25
No. 11, C. W. Baley, Kosciusko Circuit... 10.00
No. 12, C. A. Northington, Corinth Circuit... 15.00
No. 13, H. M. Young, Coahoma... 47.00
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A Practical Talk on THROAT TROUBLES

MOST people imagine that when they are afflicted with inflammatory diseases of the respiratory tract, such as croup, pneumonia, sore throat, coughs, colds, or catarrh, they must swallow all manner of medicines and afflict the whole body with divers fluid drugs in order to secure relief.

Modern methods of medication run exactly counter to this old-fashioned theory. Treatment of these diseases by inhalation of curative vapors is now practiced in all hospitals and sanatoriums.

These diseases are essentially local inflammations, and should be treated by direct application of the curative agent to the affected parts.

As it is impossible to breathe a fluid treatment into the lungs, the local medication is possible only by inhalation.

In harmony with this fact the treatment of such inflammations as colds, croup, catarrh and incipient pneumonia with Vick's Croup and Pneumonia Salve can be depended upon for prompt and satisfactory results.

The salve, which contains valuable remedial agents, volatilizes on being applied to the warm skin of throat and chest. The curative vapors are inhaled, going direct to the seat of the trouble in throat, nostrils, lungs and the cavities of the organs of respiration.

The effect is to stimulate the mucous membrane, throw off the phlegm and restore normal breathing promptly.

The vapors, being antiseptic, cleanse the air passages and check disease.

The stomach, having been left without interference by internal medication, continues to digest food regularly and this supplies the rich new blood so necessary to combat disease and maintain the body in strength.

Locally, on throat and chest, Vick's Salve has the effect of a counter irritant assisting the inner treatment by stimulating the external surfaces nearest the seat of the trouble.

By absorption it allays the inflammation or reduces congestion.

Every mother should become familiar with this dependable method of treatment.

Those who are acquainted with its value and with the effects of this thoroughly scientific, yet practical method of treatment, find it advisable to keep a jar of the Salve always on hand for emergencies.

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NORTH MISSISSIPPI CONFERENCE.

Admission on Trial.

The Committee on Examination for Admission on Trial into the North Mississippi Conference desires to notify all applicants to meet the Committee in the pastor's study of the church at Greenwood on Monday night, Dec. 2, at 7:30, prepared to begin the examination, bringing with them the written sermon required by the Discipline.

T. H. LIPSCOMB.
S. L. POPE.

Class of the Second Year.

The class of the Second Year will meet in the pastor's study at Greenwood, Miss., Monday, Dec. 2, at 7:30 o'clock p. m. Come prepared for a written examination.

O. W. BRADLEY.
J. T. LEWIS.

Class of the Third Year.

The class of the Third Year will please meet the Committee in the church at Greenwood, at 7:30 p. m., on Monday, Dec. 2.

J. W. DORMAN, Chairman.

Class of the Fourth Year.

The Committee and Class of the Fourth Year will meet in the Methodist Church in Greenwood, on Dec. 5d, at 9 o'clock a. m.

T. H. DORSEY.
W. W. MITCHELL.
G. W. GORDON.

Committee.

REDUCED RATES.

Reduced rates will be given by the railroads in Mississippi to delegates and visitors to the North Mississippi Conference at Greenwood on the usual certificate plan. Ask agents for receipt for each ticket purchased at full fare in going. J. R. COUNTESS, Secretary.

NOTICE.

To the Pastors of the Port Gibson District.

At the session of the District Conference in Fayette a subscription was taken for the education of a young brother at Millsaps College, and I was designated as disburser of the said fund. To date only five of the charges have been heard from, of which Hermonville (which leads), Woodville, Washington and Port Gibson have paid in full. Will the brethren who subscribed please remit at an early day, as this fund is greatly needed?

T. B. HOLLOMAN.

EPWORTH LEAGUES—NOTICE.

The Epworth Art Calendar for 1913 is an artistic gem. "Near Nature's Heart" is the title of the beautiful picture which almost entirely covers a card eleven and one-half by eighteen and one-half inches long. The picture is a typical rural scene, which must be seen to be appreciated. Accompanying the picture are twelve calendar leaves, each containing the important events of Epworth League-dom for the particular month it represents. Every Chapter that has paid its 1912 ten-cent assessment, or will do so before Jan. 1, 1913, will receive one of these calendars free. Address Epworth League, 810 Broadway, Nashville, Tenn.

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Take the Old Standard GROVE'S TASTELESS CHILL TONIC. You know what you are taking. The formula is plainly printed on every bottle, showing it is simply Quinine and Iron in a tasteless form, and the most effective form. For grown people and children, 50c.

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Interdenominational, evangelical, spiritual, thorough. Pedagogical in method, practical in aim. The curriculum is Bibliocentric. Its organizing idea is Bible study in the mother-tongue, and it is constructed

under the deep conviction that the chief preparation for Christian work is knowledge of the Bible and experience of its truth.

Twenty-six denominations; over one hundred universities, colleges, and vocational schools; twenty-eight states; and eighteen countries represented by its students last year.

For catalogue and literature, address Wilbert W. White, President, 541 Lexington Avenue, New York. (Publishers of the Bible Record.)

MINISTER SENDS HIS PRAISE.

Rev. J. H. DeRuy, Newsome, Va., writes: "About twenty-five years ago, when a student at Richmond College, Gray's Ointment was recommended to me by a lady of culture who has given two sons to the medical profession. It did all that you claim and I got well. Since then I have tried various ointments and salves, but found no substitute for your Gray's Ointment. Please send me a box by return mail, as I do not care to be without it. I do not hesitate to recommend Gray's Ointment unreservedly for boils, sores, carbuncles, etc." Gray's Ointment is most dependable in cases of cuts, burns, bruises, boils, carbuncles, insect bites, poison oak, old sores, blood poison, etc. You can prove its remarkable efficiency without cost by writing Dr. W. F. Gray & Co., 806 Gray Building, Nashville, Tenn., they will send you a free sample postpaid. 25c a box at druggists or by mail from the manufacturer.

CLUB PIANOS WITHSTAND BAD WEATHER.

One of the many advantages enjoyed by the members of the Advocate Piano Club is that Ludden & Bates' instruments which are furnished to Club members are especially constructed to resist the effects of damp weather. The rainfall in the South being heavy, and the climate warm, the air absorbs more moisture than that of any other section of the country. Ordinary pianos, built for a cold, dry climate, frequently "go bad" in the South. For half a century Ludden & Bates have conducted one of the largest piano businesses in the country and as most of their pianos are distributed in the South, they have naturally given more thought and study to the requirements of the Southern climate. As a result they have perfected an action which employs five lines of Billings Brass Flanges which, being impervious to moisture, prevents the sticking of the keys in wet weather and the rattling of the keys in dry weather.

Every reader of the New Orleans Christian Advocate is cordially invited to write for a free copy of the handsomely illustrated new Club catalogue and learn of the many advantages presented by the Club. Address Ludden & Bates, Advocate Piano Club Dept., Atlanta, Ga.

MONEY IN IT.

Every one ought to take advantage of the opportunity to save money. You can save money in two ways, by buying a good article and by buying it at the right price. Notice the Bible offered on page 15 of this issue.

Have You a Bad Liver?

Liver sufferers usually complain of a fullness at the right side, a sense of bloating, with a dull, heavy pain, and often a disagreeable pain in the shoulder joint. Skin is usually pale and yellow, with puffs beneath the eyes, tongue is coated and life is made miserable by headaches, bitter taste in the mouth, fever, restlessness, constipation, loss of appetite, etc. Bodi-Tone is very successful in removing these and other Liver symptoms because of its special action in this important organ. You can try a dollar box without a penny. See offer on last page.

Health

brings happiness. Johnson's Tonic will set you right in less than no time, or your money back. 25c or 50c a box at dealers, or direct from us. THE JOHNSON'S CHILL AND FEVER TONIC COMPANY, Savannah, Georgia.

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Best Cough Syrup. Tastes Good. Use in time. Sold by Druggists.
FOR COUGHS AND COLDS

This Wife and Mother Wishes to tell you FREE How She Stopped Her Husband's Drinking

By all Means Write to Her
and Learn how She did it.

For over 20 years James Anderson of 801 Elm Ave., Hillburn, N. Y., was a very hard drinker. His case seemed a hopeless one, but 10 years ago his wife in their own little home, gave him a simple remedy which much to her delight stopped his drinking entirely.

To make sure that the remedy was responsible for this happy result she also tried it on her brother and several of her neighbors. It was successful in every case. None of them has touched a drop of intoxicating liquor since.

She now wishes every one who has drunkenness in their homes to try this simple remedy for she feels sure that it will do as much for others as it has for her. It can be given secretly if desired, and without cost she will gladly and willingly tell you what it is. All you have to do is write her a letter asking her how she cured her husband of drinking and she will reply by return mail in a sealed envelope. As she has nothing to sell do not send her money. Simply send a letter with all confidence to Mrs. Margaret Anderson at the address given above, taking care to write your name and full address plainly. (We earnestly advise every one of our readers who wishes to cure a dear one of drunkenness to write to this lady today. Her offer is a sincere one.)

Spectacle Lenses Free

Now see here, friend! What's the use of your tearing and scratching your eyes out, reading this fine print with those old, dim and misty spectacles of yours, when you can just as well write and get a brand new pair of my wonderful "Perfect Vision" lenses absolutely free of charge.

You see, I have absolute confidence that just one try-out on your part will make you a permanent booster for my famous "Perfect Vision" spectacles, and I am therefore going to send every reader of this paper a pair of my latest improved lenses absolutely free of charge as an advertisement.

These "Perfect Vision" lenses will enable you to read the very finest print in your bible even by the dim firelight.

These "Perfect Vision" lenses will enable you to thread the smallest-eyed needle you can lay your hands on.

These "Perfect Vision" lenses will enable you to shoot the smallest bird off the tallest tree top and to distinguish a horse from a cow at the greatest distance and as far as your eye can reach.

Now you certainly do want a pair of these wonderful "Perfect Vision" lenses of mine, and I surely want to give you a pair absolutely free—without ever asking you to pay me one penny for them, now and never.

So just write me your name, address and age next birthday on the below coupon and send it to me at once and I will immediately mail you a four-dollar cash certificate entitling you, absolutely free of charge, to a brand new pair of my wonderful "Perfect Vision" lenses, which will again enable you to enjoy your reading, sewing and hunting just as much as you ever did in your younger days.

Write Name, Address and Age Below.
DR. HAUX, The Spectacle Man,
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Please send me your free lens offer to fit my eyes. My age is.....

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The Sunday School.

LOUISIANA NOTES.

By Rev. P. O. Lowrey.

The Sunday school at Plaquemine is putting in a Home Department.

Under the leadership of the pastor, Rev. W. F. Roberts, a Sunday school has been organized at Kingston, with Mrs. J. W. Waggoner as superintendent. Good work is being done.

Rev. W. H. Hatfield, for a number of years a traveling preacher in our Conference, is teaching the Adult Bible class at Winnsboro, and it is needless to say he is a good teacher. He was a splendid preacher when in the work. Mrs. Lula Shipp superintends the Home Department of this school, and Miss Carrie Wiggers the Missionary, these being new departments.

Analogous to the Boy Scout organization, an organization known as the Camp Fire Girls has been started, with headquarters at 118 East 28th street, New York. It is a distinctly feminine organization and appeals to the domestic instincts of young women, the symbol being the family fire, which stands for home. There are three degrees to be attained, viz: Wood Gatherer, Fire Builder, Torch Builder. To attain the first, the member must understand the law of the Camp Fire—to seek beauty, give service, pursue knowledge, be trustworthy, hold on to health, be happy. To attain the second degree, a girl must learn to do such things as mend stockings and hem a dish towel; to refrain from candy and sodas between meals, and know the life of a woman who has done much for the country. The third degree requires the attainment of such acquirements as a love of nature, camp and hand craft, home craft, and business. The scheme is to take the elements of work, health, and love, and invest them with an air of romance, and teach the members practical life. From some quarters the organization is already receiving warm commendations.

LOUISIANA CONFERENCE PASTORS—NOTICE.

The Sunday School Board is sending each of you a blank for a detailed report of your Sunday schools, and we trust you will give faithful attention to the matter of giving us the information asked. It is an easy thing for you to do, and will aid us in knowing the needs of our whole field. In our special or co-operative work the information asked for is indispensable, especially as we seek to perfect our District and State Sunday School Conferences. The blank filled out might be mailed to the undersigned, or, at the latest, handed to some member of the Board at Conference.

Please don't neglect preparation for your Christmas program too long, but have it so under way by Conference, that in case of change of pastors the program will not suffer. Our Publishing House is issuing suggestive literature that will help in making the occasion a happy one. Order sample programs, etc., at once. And don't forget that the spirit of Christmas is giving, not receiving. Remember at this time the poor, who "shall be with you always." Why not follow the plan adopted by the DeRidder Adult Class last Christmas, and gather up the gifts of the people and take a wagon and go where Santa Claus is likely not to go? Or who will suggest a better plan for carrying out the spirit of Christmas? Faithfully yours,

P. O. LOWREY.

NEWS AND NOTES.

By Miss Elizabeth Kilpatrick.

Brother Gladney's Boy Scouts stand by him and the Sunday school in all their efforts and render splendid assistance.

Miss Etile Willingham, of Eupora, assisted in the Rally Day observance

at Bellefontaine not long since and, as usual, did fine and telling work.

Intermediate and Senior Classes should be organized in order that they may be more highly efficient. Dr. Bulla has a comprehensive leaflet on this subject which should be used in every Sunday school.

There are three million more women than men in our Sunday schools, despite the many new men's classes. But if the present acceleration among the men continues, such an overwhelming feminine predominance in Sunday school life will not long exist.

Remember that every Adult Class should register with Dr. Bulla at once. We want to be the first Conference in Southern Methodism to organize a Federation of Adult Classes, and there are more than enough such classes in our Conference to easily reach the 100 mark Dr. Bulla has set for us.

Do not allow the Devotional Committee work to lag, for upon it depends much of the real worth of the class. A prayer circle should be formed looking to the conversion of every member and to the bringing of the inactive ones into a vital and inner spiritual union with their Lord and Master.

Mr. Carlton's fine Sunday school at Saris lacks only one point of being a Standard Sunday school, and that point will be gained before Conference. The Standard of Excellence is one of the finest goals a Sunday school should aim at, and a steady effort should be made each Sunday and every month by every school to reach it.

Plant a generous supply of flower bulbs now so that you and shut-in folk may enjoy the brightness during the dreary, winter days soon to come. Plan further for a hearty, wholesome and happy Thanksgiving service; make it an attempt to pass on to our Sunday schools and our fellowmen the heaped-up measure God has this year given us.

One teacher of young girls is assisting them in having one really enjoyable social affair each month, and a jolly nutting afternoon is a soon-to-be-consummated pleasure. A year ago this teacher was discouraged and many a tear and disappointment has marked the days, but now she sees the fruit of her labors and how she was building better than she knew.

LETTER FROM MEXICO.

The Managers of the Advocate Piano Club have just received a letter from Miss McClelland, Missionary, of Tamps, Mexico, speaking in terms of highest praise of the Club Piano which the young ladies of the Daniel Baker College, Brownwood, Texas, have presented to the Mission there. Miss McClelland is a graduate of the Daniel Baker College and the young ladies of that Institution have taken this means of expressing their interest in her mission work.

Miss McClelland writes: "The piano arrived Friday, Oct. 5th, and is all that a piano should be. We are charmed with it and feel that our cup of happiness is just about ready to run over."

Every reader of the New Orleans Christian Advocate is invited to join the Club. Write for your copy of the new Club catalogue to-day. Address Ludden & Bates, Advocate Piano Club Dept., Atlanta, Ga.

That Lolly-Lazy Bad Feeling

Is nine times out of ten, due to malaria. To drive the poisons of malaria from your system, to restore your appetite, tone up your vital organs and bring back the strength and vitality of health, take Johnson's Tonic. It is master of malaria in every form. It will put you on your feet in a jiffy, or your money back. 25 or 50c at dealers or direct by mail. The Johnson's Chill & Fever Tonic Co., Savannah, Ga. Write for an inexpensive but useful gift.

Lungs Weak? Go To Your Doctor

We have had **seventy years** of experience with Ayer's Cherry Pectoral. That makes us have great confidence in it for coughs, colds, bronchitis, weak throats, and weak lungs. Ask your own doctor what experience he has had with it. He knows. He can advise you wisely. Keep in close touch with him.

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THE BEST ARE SOLD FOR \$500.**
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145 Lots Sold Already. Buy a lot while you can get your choice and the rebate of 50 per cent. Build a cottage and take boarders or lodgers. Address

SOUTHERN ASSEMBLY; Real Estate Dep't, Waynesville, N. C.

WHITWORTH COLLEGE

The College will dismiss for Christmas Holidays Friday, Dec. 20. Students will return Monday, Dec. 30. Regular class work will begin Tuesday Morning, Dec. 31. More than two hundred students have registered First Term. Special rates given to students who may enter Dec. 30, 1912. It is important that those interested write at once for catalogue. Address

WHITWORTH COLLEGE, Brookhaven, Miss.

CHURCH EXTENSION.

No. 14—J. W. Raper, Ruleville...\$59.00
No. 15—J. W. Ward, Friars Point 30.00
No. 16—E. C. Newbern, Hester-ville 10.00
No. 17—B. F. Bullard, Sturgis .. 40.00
No. 18—W. L. Stormont, Shelby 73.00
No. 19—P. Armour, Sidon 38.00
J. R. BINGHAM, Treasurer.

CATARRH TRUTH

You Can Plainly See the Truth This Picture Tells.

This picture shows the mucous membrane tract of the nose, throat, and air passages. This is where catarrh germs live and where the disease spreads. The small black spot No. 1 shows where balms, creams, pastes, ointments and such treatments reach by direct application. You can see that it doesn't reach more than 2 per cent of the disease.

No. 2 shows where douches, sprays, atomizers and similar treatments reach. So their cures, like 1 and 2, only reach a tiny part of the disease. You cannot cure catarrh by stopping the disease only in a very small part.

No. 3 shows that medicated smoke can, will and does reach ALL the corners, nooks and crevices, touching every part. Dr. Blosser's Catarrh Remedy which I will send you free, is made of barks, roots, flowers and leaves; no tobacco or habit-forming drugs. When this mixture is burned in a tube or new clean pipe, which I send you free, it sends forth a powerful, germ-killing, volatile smoke, relieving the distress and killing the germs. You can instantly feel the beneficial effects. I have shown you in the picture the truth about various treatments. You can see it is reasonable and fair.

Now I want you to write for a free treatment to let you prove for yourself what a grand remedy I have. The regular treatment costs only \$1.00, postpaid. Just say in a letter or on a postal to me "Please send me Dr. Blosser's Catarrh Remedy Free." When I get your request I will send the treatment by mail free and also facts about catarrh you will be glad to know. Address Dr. J. W. Blosser, 224 Walton St., Atlanta, Ga.

STOMACH GALL TROUBLES. Try our Home Remedy (No Oil) No more Pains or Aches, Stomach Misery, Dyspepsia, Colic, Gas, Bloating, Headaches, Constipation, Piles, Catarrh, Nervousness, Blues, or Sallow Skin. Write GALLSTONE REMEDY CO., Dept. 318, 2183, Dearborn St., Chicago

Good Advice to Rheumatics.

If you want a permanent cure of Rheumatism, you must correct the cause in the body which creates Rheumatism. Powerful drugs relieve for a time, but the bodily irregularities keep on working unless checked by proper correctives. Thus repeated attacks finally cause Chronic Rheumatism. Bodi-Tone permanently cures such disorders by correcting the bodily conditions which cause them. You can try a dollar box without a penny. See offer on last page.

Bond's Liver Pills

were originated in 1895 by three of the most prominent physicians of the south, who had many years experience treating diseases depending on a torpid liver.

Grandly has this splendid combination of anti-bilious and anti-malarial agents sustained the reputations of its originators.

Bond's Liver Pills have long since proved to be a most effective remedy for the troubles arising from torpidity of the liver or the bowels.

The small dose—one little pill—and gentle action, make them almost invaluable.

Intelligent readers will not confound Bond's Liver Pills with the numerous so-called "wonderful" remedies that flood the country with reckless and misleading claims of astonishing merit.

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Woman's Missionary Work

Edited by Mrs. R. F. Harrell, 1329 Josephine St., New Orleans
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Mississippi Mrs. H. L. McCleskey, Hazlehurst, Miss.
North Mississippi Mrs. A. C. Yeager, Water Valley, Miss.

All communications for this department should be sent to the Editor at the address given above.

PRESS DEPARTMENT.

Some one has said that knowing, giving, and praying, are the three strands of the rope by which the car of missions is drawn. Much is contained in the remark, and, following out the figure, we find each strand indispensable to the successful twining of the cable. Without knowing, giving will be constrained and meager; without knowing and giving, prayer will likewise be constrained. We can not be properly interested in a subject of which we are ignorant. Information must always precede enthusiastic work, and as a progressive civilization presses us hard with every form of social problem, we cannot afford to be ignorant. Every child of God ought to know the condition of our country which makes for our righteousness, and by knowledge "work together with Him" to counteract, to change, to redeem.

In the effort to place these facts before the membership of our societies in such a crisp, short manner as to catch the attention and quicken the conscience, the Press Superintendent came into existence. The development and effectiveness of this work depends largely on the auxiliary press superintendent. To her is given the opportunity of making a willing people, and ours need but to know what must be done in order to be ready to give their substance or their service, and if she enters into the work with zeal, she will soon learn that it is a God-given opportunity for serving the Master.—The King's Messenger.

CARROLLTON AUXILIARY.

This Auxiliary in the Winona District sends a good report of both Home and Foreign Departments through its Press Superintendent, Mrs. C. N. Neal, who has resigned. She says: "The Home Department is full of local work, having so many repairs needed at parsonage. We are planning to observe the Week of Prayer; to send a large box to the Orphanage this month; have paid a pledge of \$5 for an orphan girl at Grenada College, and \$2 to Scarritt Bible and Training School.

"In the Foreign work we have paid a pledge of \$25, and most of a \$40 scholarship has been subscribed. We have elected a delegate to attend the Institute and District meeting at Eupora, in company with our Conference First Vice-President and District Secretary, Mrs. H. M. Bryan. Nearly all the dues are paid in full."

THIRD QUARTERLY REPORT OF FOREIGN DEPARTMENT.

Louisiana Conference.

Number of Districts, 7; New Auxiliaries, 1; New Auxiliaries, Junior Division, 2; Total New Members, 75; Auxiliaries—Adult 41, Young People 10, Junior Division 15; Total Members, 1490; Life Members 19, Honorary Life members 1; Subscribers to Missionary Voice, 406; Subscribers to Young Christian Worker, 36; Members of Mission Study Classes, 171; Missionaries Supported, 2; Scholarships, 17; Bible Women, 5.

Dues \$160.55
Scholarships, Conference Expense Fund, etc. 309.56
Conference Pledge 263.21

Total \$733.32

MRS. A. P. HOLT,

Corresponding Secretary.

OUR SUB-SCHOOL FOR CUBANS.

Thirteen years ago the Woman's Home Mission Society saw the need of establishing for the Cubans a Protestant school on the beautiful island of Key West. The effort resulted in our Ruth Hargrove Institute, which is valued to-day at \$50,575. Last year the school enrolled 617 students, housed in three well built and equipped school buildings; the home for the Principal is also located on the campus.

Key West is seven miles long by one and a half miles wide, so we naturally infer that communication between the inhabitants at the extremes of the island is somewhat limited. The growth of the school was rapid, but the children at the other extreme received no benefit therefrom. How to overcome this difficulty was the next problem for solution; but January, 1912, saw the problem solved. It was made possible to open a sub-school on this island. A suitable building could not be rented, nor did finances permit the purchase of property. A lease was secured on a vacant lot, and permission was granted to erect a temporary building; so a two-room, portable cottage was put on it, and the name "Our Sub-School" given to this new enterprise.

A teacher who speaks Spanish was secured. By friendly visiting she won the confidence of the people and thus obtained the nucleus for the school. On opening day there were fifteen pupils. The school has continued to grow in favor with the Cubans despite the opposition from those who oppose every enterprise of a Protestant nature. It is hoped that a Wesley House will grow up out of this effort to render mental and moral help. In another year there will be need for a second teacher, and these two can work together for the uplift of the home life of these poor benighted people.

The cost of maintaining this sub-school is \$850. Here is your opportunity for trying the "Share" plan. Is there an individual, auxiliary, or district ready to take up this work? "The field is white unto the harvest," and "why stand we here idle all the day?"

TO THE AUXILIARIES OF THE LOUISIANA CONFERENCE.

Our President, Mrs. Abel Bliss, has sent a letter of greeting to each auxiliary in the State. In this letter she stresses several important subjects; the raising of our Conference pledge is especially emphasized. Read carefully and prayerfully these words of hers:

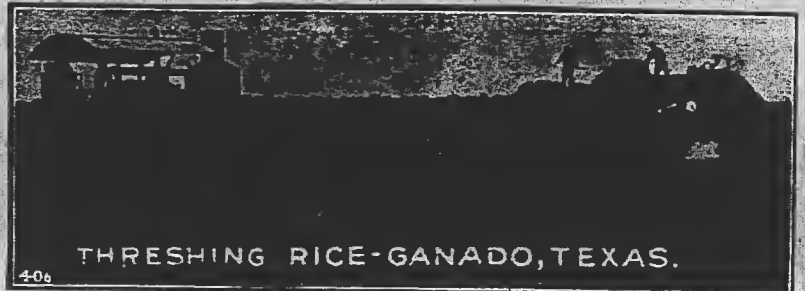
"The fiscal year of our organization now ends with December 31st, so there is little time left us to act; but we can act quickly, and so be able to send in our annual reports with every obligation met. Our burden is our Conference Pledge of \$1800 to the Foreign Department, and \$1000 to the Home Department. Only about one-third of this amount has been raised at this date, and unless we make a determined effort right now to do our whole duty, each one of us, we shall fail, and fail we must not. I feel sure we will not, when you know the facts. We have given our word; God's work waits while we perform our part, the part he has given us to do. The Louisiana Conference cannot bear a record of failure, when a little effort on the part of each auxiliary will mean success.

"To meet the Foreign pledge, the

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No matter where you are located, an expert operator from our nearest branch office is ready to give you expert aid when the tractor reaches your station.

He gets right on the tractor with you. Shows you how to start it. How to regulate the fuel. How to operate the levers. How to control the speed. He explains the reason for each move and corrects your errors on the spot. In fact, he thoroughly instructs you how to properly operate and care for your tractor. He stays with you until you are satisfied that you can handle the tractor without any trouble.

And this instruction doesn't cost you a cent. It is a part of the unexcelled service that makes Hart-Parr Oil Tractors such a wonderful success in the hands of their owners. That's why we can afford to place this expert service at your disposal and not charge you a cent for it.

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average sum of \$2 per member is needed; to meet the Home pledge the average sum of about \$1 is needed. Let us pray most earnestly that this pledge shall be fulfilled, and then let us work most earnestly, that our prayers shall be answered. I believe God will help us and I believe in you; so in faith and works we shall succeed."

THREE NEEDS FOR THE CONSIDERATION OF CHRISTIAN WOMEN.

"A larger vision of the world, a deeper appreciation of the missionary,

a new appreciation of Christ, for whom the world is unconsciously longing."

How Are Your Nerves?

Nervousness is often merely an indication that the body is out of tone, and entirely disappears when this fault is corrected. Hundreds who suffered from Nervous Prostration, Sleeplessness, Exhaustion, etc., have found Bodi-Tone just what they needed, for its activities in the body are of a character needed to set bad nerves right. You can try a dollar box without a penny. See offer on last page.

Terrible Suffering

Eczema All Over Baby's Body.

"When my baby was four months old his face broke out with eczema, and at sixteen months of age, his face, hands and arms were in a dreadful state. The eczema spread all over his body. We had to put a mask or cloth over his face and tie up his hands. Finally we gave him Hood's Sarsaparilla and in a few months he was entirely cured. Today he is a healthy boy." Mrs. Inez Lewis, Baring, Maine.

Hood's Sarsaparilla cures blood diseases and builds up the system.

Get it today in usual liquid form or chocolate tablets called **Sarsatabs**.

QUARTERLY CONFERENCES.

LOUISIANA CONFERENCE.

Shreveport District—Fourth Round.

Zwolle, Nov. 24, 25
Coushatta Nov. 26
Wesley Nov. 27
La Chute Nov. 28
Greenwood Nov. 29
Grand Cane Mission, at
Ebenezer Nov. 30, Dec. 1
Mansfield Dec. 1, 2
South Mansfield Dec. 2
Leesville Dec. 4
Shreveport, First Church Dec. 5
Ida, at Munterlyns Chapel Dec. 6
Shreveport, Texas Ave. Dec. 8
Shreveport, Noel Memorial Dec. 9

PAUL M. BROWN, P. E.

Ruston District—Fourth Round.

Winfield, 7 p. m. Nov. 24
Arcadia, 7 p. m. Wed. Nov. 27
Lainesville, at Brushwood, 11 a. m.
Thurs. Nov. 28
Simsboro, at Vienna Nov. 30 & Dec. 1
Minden, 7 p. m. Wed. Dec. 4
Cotton Valley, at Pleasant Valley,
11 a. m., Thurs. Dec. 5
Bienville, at Burk Place, Dec. 7, 8
R. W. TUCKER, P. E.

Baton Rouge District—Fourth Round.

Port Vincent, at Maurepas Nov. 23, 24
Mt. Hermon, at Mt. H. Nov. 28
Franklinton Nov. 30, Dec. 1
C. C. MILLER, P. E.

Monroe District—Fourth Round.

Vidalla, a. m. Sun. Nov. 24
Mangham, p. m. Sun. Nov. 24
Calhoun Wed. Nov. 27
Oak Grove Sun. Dec. 1
Monroe Sun. Dec. 8
West Monroe, p. m. Sun. Dec. 8
WM. SCHUHLE, P. E.

Lafayette District—Fourth Round.

West Lake a. m. Sun. Nov. 24
Lake Charles, p. m. Sun. Nov. 24
Long Point Tues. Nov. 26
Iota Wed. Nov. 27
Lake Arthur Sun. Dec. 1
Jeanerette Mon. Dec. 2
Gueydan and Abbeville, Dec. 3, 4
Jennings Sun. Dec. 8
R. H. WYNN.

MISSISSIPPI CONFERENCE.

Brookhaven District—Fourth Round.

Gallman, at Gallman Nov. 27
Crystal Springs Nov. 27
Buford, at West Columbia
Nov. 30, Dec. 1
Meadville, at Meadville Dec. 4
Osyka, at Osyka Dec. 7, 8
Magnolia Dec. 8, 9
Brookhaven Dec. 9
J. T. LEGGETT, P. E.

Jackson District—Fourth Round.

Eden, at Lodi Nov. 23, 24
Sartartia, at Nov. 27
Yazoo City, 7 p. m. Nov. 27
Canton Dec. 1
Jackson, Galloway, 7 p. m. Dec. 2
Jackson, Capitol St., 7 p. m. Dec. 4
Fannin, at Dec. 5
Florence, at Monterey Dec. 7, 8
Jackson, Frst Church, 7 p. m.
Dec. 9
J. R. JONES, P. E.

Newton District—Fourth Round.
Stallo, at McDonald, Fri. Nov. 22

Neshoba, at North Bend, Nov. 23, 24
Philadelphia Nov. 24, 25
Chunkey, at Chunkey, Nov. 30, Dec. 1
Hickory, at Hickory Dec. 1, 2
Forest Wed. Dec. 4
Newton Fri. Dec. 6
Lake, at Conehatta Dec. 7, 8
Montrose, at Read's Chapel,
Nov. 16, 17
T. J. O'NEIL, P. E.

Meridian District—Fourth Round.

Matherville, at Winfred, Nov. 23, 24
DeSoto, at DeSoto Nov. 25
Meridian, Fifth Street Nov. 26
Meridian, Seventh Ave. Nov. 28
Bucatusa, at Bucatusa, Dec. 1, 2
Waynesboro, p. m. Dec. 2
Meridian, Central Dec. 3
Meridian, East End Dec. 5
Lauderdale, at Lauderdale, Dec. 8, 9
W. H. LEWIS, P. E.

Port Gibson District—Fourth Round.

Nebo Nov. 23, 24
Port Gibson, Wednesday Nov. 27
Rocky Springs, Nov. 30, Dec. 1
Harriston, Wednesday Dec. 4
The pastors are reminded to note
in the Discipline those questions
especially numbered (4).

W. H. HUNTLEY, P. E.

Seashore District—Fourth Round.

Long Beach Nov. 29
Gulfport, 29th Street Nov. 22
Logtown Nov. 23, 24
Coalville at Coalville Nov. 27
Bay St. Louis Nov. 30, Dec. 1
Wolf River Mission Dec. 4
W. B. JONES, P. E.

Durant District—Fourth Round.

Ackerman, at Salem Nov. 23
Kosciusko Station Nov. 24, 25
Kosciusko Ct. Nov. 25
Hesterville Nov. 25
Chester, at Chester Nov. 26
High Point, at High Point Nov. 29
Louisville, at Louisville,
Nov. 30, Dec. 1
N. G. AUGUSTUS, P. E.

Hattiesburg District—Fourth Round.

Lucedale Nov. 22
McLain Nov. 23
Richton Nov. 24, 25
New Augusta Nov. 26
Magee Nov. 28
Summerland Nov. 29
Taylorsville Dec. 1, 2
Prentiss Dec. 4
Silver Creek Dec. 5
Estabutchie Dec. 7, 8
Hattiesburg, Court St. Dec. 8, 9
M. B. SHARBROUGH, P. E.

NORTH MISSISSIPPI CONFERENCE

Aberdeen District—Fourth Round.

Tremont, at Hopewell Nov. 23, 24
Amory, at Amory Nov. 24, 25
Greenwood Springs, at Pleasant
Grove Nov. 26
Aberdeen Nov. 27
Smithville, at Green Brier Nov. 28
Okolona Ct., at Thompson
Mem., Nov. 30, Dec. 1
J. E. CUNNINGHAM, P. E.

PIANOS FOR CHRISTMAS.

How would you like to receive a beautiful piano for a Christmas gift, one that would retain its sweet tone and easy action for a life's time? Could anything be more acceptable? And if a high grade piano would be so acceptable to you, what about the other members of your family, wouldn't they appreciate it too?

Let us suggest that the Advocate Piano Club presents just the opportunity which you have long waited for and that it will help you immensely in solving this, otherwise difficult, piano problem. The Club makes it so easy, safe and convenient that when you have thoroughly investigated the plan we feel confident that you will do what many others are doing, namely "Join in time to get your piano for Christmas."

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THE ADVANTAGES of the Kimball 88-Note Player are manifold in the simplicity of mechanism and the ease of operation, but of the greatest interest to music-loving people is its wonderful efficiency in musical effects.

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This cut shows the difference in the size of the regular paper and this marvelous thin, strong, India paper.

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THE OBLIGATION TO PAY THE PASTOR'S SALARY.

When men and women join the Methodist Episcopal Church, South, they promise to support the Church and its institutions. In joining other denominations persons promise the same in substance. When the Board of Stewards makes an assessment for the preacher's salary, it is then obligatory upon every member on the charge to see that the assessment is paid in full, and no member is relieved of the obligation until the entire amount is paid.

Sometimes, in order to pay the assessment, it falls hard on some of the members; but even then it is much easier and better for a few persons to pay more than they feel able to pay, than for the preacher to pay it all. To illustrate, suppose a circuit, or station, is behind with the pastor's salary to the amount of \$175.00 or \$200.00, and suppose the leading paying members have paid about all, or quite all, that they feel able to pay; and so they say, "we don't see how we can pay the balance." Would it not be far better for fifteen or twenty persons to pay the \$175.00 or \$200.00, than for the pastor to pay the whole amount? It simply means one of two things: the church must pay it, or the pastor will have to pay it by not getting it. And sometimes he has to leave bills unpaid that are just and should be paid, and he would pay them if the church would pay his salary. Now, the officials should see that the salary is paid in full.

The eternal Word says that the laborer is worthy of his hire, and even so hath the Lord ordained that they that preach the gospel shall live by the gospel. Let every charge in the Louisiana Conference see that the pastor is paid in full. You will feel better, you will be better. The preacher can sleep sounder, and work harder and better when he has the money to pay his bills.

The salary promised the average Methodist preacher is small at best, when compared to the salary paid other men, and for a circuit or station to fail to pay the entire amount means hardship and distress for the pastor. There is no obligation more sacred than that of supporting the gospel. The business man looks for his money and he wants it and demands it. Is not the preacher just as much entitled to his? Let every charge do its duty, and may the Lord help!

S. D. HOWARD.

Baker, La.

BERNICE, LA.

Dear Advocate: The Conference year is fast closing—too soon for some of us. It seems that I have hardly had time to begin my work. I landed on the Bernice charge on December 28, 1911, and immediately assumed my pastoral duties. I came to a very friendly people. I began my revival meetings in May. My first was held at Dubach, commencing on May 23, and closing June 5. The preaching was done by Rev. Dr. Rolfe Hunt, of Atlanta, Ga. Dr. Hunt is one of the humblest and most consecrated men with whom I have ever been associated. The people at Dubach rallied to the meeting, and we had a splendid revival with 11 accessions to the Church. The people responded to the call for complete consecration, and many family altars were erected. A splendid prayer meeting has been running ever since. On June 6, we began at Bernice. The meeting opened with flattering prospects, but we failed somehow to make the progress we desired to make. Yet, in some respects, it was a good meeting and resulted in six accessions to the Church. Then, after a vacation of some little

time, I began at Ala, an old established Methodist church. There I was assisted by Rev. C. B. Powell, from Pollock, La. Brother Powell did the preaching and did it well. He endeared himself to the people, and did what I believe to be a lasting work. We had only two accessions. Ala is a place that has been noted for bad order, and possibly justly so. I was asked, when the meeting was announced, if I intended having night services. It was a place where people

feared to go and take their families at night. I said, yes. I am glad to say that we had fine order, both at night and in the day; in fact, all the year, according to some old men who have been going there for forty years, we have had the best order that has ever been known there. I think we had quite an uplifting meeting. The fourth and last was my meeting at Summerfield, which began Aug. 16. I was assisted there by Rev. R. H. Bamburg, from Vernon, La. The peo-

ple at Summerfield were delighted with the preaching by Bro. Bamburg. I'll tell you he is a superior preacher. His sermons are logically arranged, well delivered, and very spiritual. We had one accession to the Church. The Summerfield people do not raise a very big fuss about anything, but they try to carry their end of the stick; they are a fine people. My heart's desire has not been accomplished by any means, but I am truly grateful for what has been done.—J. C. Price.

Old Folks

Young or Old

No matter whether you are a man or a woman, twenty years old or seventy, all you need do is send the coupon with your full name and address and it will be sent to you, without a penny from you. Age is no barrier to health and this offer is open to all Old People, as well as middle-aged and young men and women. We want to send every elderly person a full-sized one dollar box of Bodi-Tone on twenty-five days' trial, the same as we send it to the young and middle-aged, all at our own risk and expense. To prove how Bodi-Tone acts in ailments of the old as well as the young, to prove what it does for persons suffering from bodily weaknesses and ailments, from age or otherwise. Thousands of persons, old and young, have sent for Bodi-Tone on trial, without paying a penny, and found it put new flesh on their bones, new vigor in their minds, new vim in their muscles, and new vitality into every vital function, and we want you to try it, to see if it will not do as much for you.

All you need do is tell us you will try it and a dollar box will be handed to you. It makes no difference who, where or what you are. Bodi-Tone takes all the risks, and asks no pay if it does not benefit. You don't need to write a long letter, don't need to fill out any tiresome blanks, don't need to send money or stamps. All you need do is clip the coupon, which tells us you want to try Bodi-Tone, fill in your name and address, and we will send Bodi-Tone to you. This is how Bodi-Tone wants to be tried by old and young, this is how it wants to prove its curative powers. We are glad to send it to you without a penny, glad to give you a chance to try it, to learn about this medicine which has brought new health and vigor to so many sick, suffering and feeble persons, old and young, glad to show you how health can be created from the right ingredients. If Bodi-Tone benefits you as it has thousands, pay us a dollar for it. If not, don't pay a penny.

Bodi-Tone

Does just what its name means—cures disease by toning all the body, and we want you to try a box at our risk and see what it will do for your body. Bodi-Tone is a small, round tablet, that is taken three times every day. Each box contains seventy-five of these tablets, enough for twenty-five days' use, and we send you the full box without a penny in advance, so that you can try it and learn what it is, so you can learn how it works in the body, how it cures stubborn diseases by helping nature to tone every organ of the body. Bodi-Tone is a little word, but it means a great deal, everything in health. When all the organs are doing their part, when each is acting in a perfectly natural way, when all the functions are healthy and performed with natural vigor, when the energy, strength and power of resistance to disease are all at a natural point, then the body is in proper tone. When disease has attacked any part, the tone of the entire physical body should be raised to the highest point, to make all the body help to cure. This is the power which Bodi-Tone offers you to help you get new health.

Not a Patent Medicine

Bodi-Tone is not a patent medicine, for its ingredients are not a secret. It contains Iron Phosphate, Gentian, Lithia, Chinese Rhubarb, Peruvian Bark, Nux Vomica, Oregon Grape Root, Cascara, Capsicum, Sarsaparilla and Golden Seal. Such valuable ingredients guarantee its merit and power.

When you use Bodi-Tone you know just what you are using, know it is good and safe and know you are taking the kind of medicine to provide real help for the body. It contains no narcotics or habit-forming drugs, nothing that your own family doctor will not endorse and say is a good thing. It does not depend on killing pain with cocaine, opium, morphine, or other dangerous drugs. It does not excite the body with alcohol, but it tones the body and cures its disorders with remedies Nature intended to tone and cure the body when that power was given them. Thus, Iron gives life and energy to the blood, Sarsaparilla drives out its impurities, Phosphate and Nux Vomica create new nerve

energy and force. Lithia aids in the kidneys. Gentian does invaluable work for the stomach and digestive forces. Chinese Rhubarb and Oregon Grape Root promote vigorous liver activity. Peruvian Bark raises the tone of the entire system. Golden Seal soothes the inflamed membrane and checks catarrhal discharges. Cascara gives the bowels new life in a natural way, and Capsicum makes all more valuable by bettering their quick absorption into the blood. A remarkable combination that does wonderful work for the body's health. Each of these ingredients adds a needed element from nature to the body. We claim no credit for discovering the ingredients in Bodi-Tone, each of which has its own well-deserved place in the medical books of most of the civilized world. We simply claim the credit for the successful formula which we invented, for the way in which these valuable ingredients are combined, for the proportions used, for the curative force which thousands of sick have found in Bodi-Tone. Many of its ingredients are regularly prescribed by doctors, either separately or in combinations with such drugs as each doctor may favor, for there are wide differences of opinion among the doctors of various schools. The exact combination used in Bodi-Tone is what makes Bodi-Tone the curative and restorative power that makes possible the remarkable cures experienced by Bodi-Tone users.

You Need It

If you are tired of ceaseless doctor bills and wearied of continual dosing without results, you need Bodi-Tone right now. If your local doctor is doing you no real good, if you have given him a chance to do what he can and the ordinary medicinal combinations he used have failed, give this modern, scientific combination of special remedies a chance to show and prove what it can do for you. Its greatest triumphs have been among men and women with chronic ailments who had good physicians without lasting benefit, and for this reason all chronic sufferers are invited to try a box at our risk.

Bodi-Tone offers its valuable services to you right now, if you are sick, if you need medicinal help, if your bodily organs are not acting as they should, if your body is not in right, natural and normal tone. This is what Bodi-Tone is for, to help Nature restore tone to the body, to restore health, vigor, vitality and strength.

If there is anything wrong with your kidneys, Bodi-Tone helps to restore tone to the kidneys, helps to set them right. If there is anything wrong with your stomach, Bodi-Tone helps to tone the stomach, helps to set the wrong right. If there is anything wrong with your nerves, your blood, your liver, your bowels or your general system, the health-making ingredients in Bodi-Tone go to right to work and keep on working day after day, producing the results of the kind sufferers appreciate. If you have Rheumatism, Bodi-Tone helps to eliminate the Uric Acid from the system while it restores tone to the kidneys, stomach and blood, thereby preventing a continuance of Rheumatic poison and putting new activity into muscles, nerves and joints. Bodi-Tone should be used by all women suffering from any Female Ailment, for its splendid toning properties have been found of special value in such ailments.

We Risk All

Why delay another day, when a trial of this proven medicine is yours for the asking? Why keep on suffering, when by clipping the coupon, filling in your name and address and mailing it to us, you can get a twenty-five days' treatment of this great remedy which has already restored thousands to health, which thousands everywhere are talking about? It costs costs a stamp and you don't pay a penny unless it benefits. The powers of Bodi-Tone have been amply proven by three years of glorious cures. It has been tested by thousands, in a great variety of ailments in both sexes at all ages. Persons suffering from Rheumatism, Stomach Trouble, Kidney, Liver and Bladder Ailments, Uric Acid Diseases, Female Troubles, Bowel, Blood and Skin Affections, Dropsy, Piles, Catarrh, Anaemia, Sleeplessness, La Grippe, Pains, General Weakness and Nervous Breakdown, have tested Bodi-Tone and fully proven its remedial value in such disorders. Read the reports, send for a box and try it.

Your Own Opinion Decides! When you use Bodi-Tone on this trial offer you take absolutely no obligations to pay one penny unless it satisfies you. You will know if you feel better, if you are stronger, more vigorous and active, if your limbs and back do not pain you, if your stomach or kidneys do not trouble you, if your heart or liver does not bother you. You will surely know if your organs are acting better than they did before using Bodi-Tone, and if health is returning. If you are not sure, don't pay.

Read These Reports

CARTERS, GA.—I had been diseased for fifteen years with what the doctors called Systemic Catarrh. I had pains all through my body, in my bowels, stomach and

Back, and my Heart would flutter and smother so it appeared that I could not live. I had Indigestion and Constipation, with Blind spots. Everything I ate soured on my stomach. It seemed I could not stand it much longer. I tried all the doctors in my settlement and three specialists of Atlanta, Ga., and most of the patent medicines I heard of, without any relief, until I got Bodi-Tone. By the time I had taken a treatment of Bodi-Tone I could eat anything I wanted, and there was not a pain in my body. Bodi-Tone did more for me than all the doctors. I am seventy-five years old. J. F. FETTY.

LANTANA, FLA.—I had Rheumatism for twenty-five years from my back to my ankles. Catarrh of the Head for about twenty years and a bad Stomach. I had

a terrible swimming in my head, and last Winter I took a terrible cough and spit up quantities of mucus, which the doctors said was Bronchial Asthma. They doctored me all winter with but little benefit. I saw Bodi-Tone advertised, sent for a trial box, and I got my cure from this medicine. I am stouter this Winter than I have been in thirty years and seem to be entirely cured of all my troubles. I have gained thirty-two pounds since taking Bodi-Tone, and can walk ten miles in a day. I am sixty years old. I owe all my good health to Bodi-Tone and believe it saved my life. MRS. EMILY DRIVER.

WAUSEON, OHIO.—Bodi-Tone has done wonders for me. Last Fall I was so run down that I could hardly get up and down. I doctored and received only temporary relief. I tried everything and had about made up my mind that there was no help. I could not eat and didn't seem to crave anything. Everyone thought I would not live through the winter, and I really thought so myself. My Kidneys and Bladder were so bad, and my Stomach also. I had such weak spells with my Heart

that it was not safe for me to start out to walk; as I could only stand on my feet a little while. My head was dizzy, I saw the Bodi-Tone offer and decided to try once more. I have not felt so well for years as I do since I used Bodi-Tone. I am in my seventy-second year and can do a day's work. Everyone is surprised to see me as well as I am now. A. SAMS.

Trial Coupon

Clipped from New Orleans Christian Advocate

Bodi-Tone Company,
Hoynes and North Aves, Chicago

I have read your trial offer and want a dollar box of Bodi-Tone on trial. I promise to give it a fair trial and to pay \$1.00 for this box if I am benefited at the end of 25 days. If it does not help me I will not pay one penny and will owe you nothing.

Name _____
Town _____
State _____
Str. or R.F.D. _____

Husband and Wife Trial Offer: When this trial offer is read in a home where husband and wife are both ailing and need Bodi-Tone, we will send TWO BOXES on trial, with the understanding each will use a box and pay us \$1.00 each if benefited. In each case Coupon should be signed with the husband's name, followed by the words "and wife."

NEW ORLEANS CHRISTIAN ADVOCATE

VOL. 59—No. 48.

"Prove All Things: Hold Fast That Which is Good."

WHOLE No. 2962.

ROBERT A. MEEK, Editor.

NEW ORLEANS, LA., THURSDAY, NOV. 28, 1912.

CHAS. O. CHALMERS, Publisher.

THE NORTH MISSISSIPPI CONFERENCE.

1870-1911.

The North Mississippi Conference was organized by the General Conference of 1870 from territory taken from the Memphis, Mississippi, and Alabama Conferences, and met in its first session in Water Valley, Miss., Nov. 30, 1870, with Bishop Doggett presiding. The Rev. John Barcroft was elected secretary and re-elected annually till his death twenty years later, filling the office with great credit to himself and much satisfaction to the Conference. Of the 120 preachers assigned at the first session, only 12 remain on the roll today, viz: J. B. Stone, T. G. Freeman, D. L. Cogdell, H. C. Morehead, T. C. Wier, T. Cameron, W. S. Harrison, J. W. Poston, J. D. Newsom, J. J. Brooks, G. W. Bachman, and A. W. Langley, the last three being on the effective list. There have been admitted on trial 335 men, and there are now on the roll 179 names. Counting the charter members, the transfers received, and those received from other Churches, more than 500 men have been in the Conference in these forty-one years. Charges have been preferred against only about a dozen of these men in the forty years, and only about half that number have been found guilty of immorality. Not a bad showing, considering the cry made over the sad falls that occur here and there. One of our men, W. B. Murrah, has been elevated to the episcopacy, and another who attained to that high office was at one time connected with our body—Chas. B. Galloway, who was received into full connection in 1870, but transferred to the Mississippi Conference. A considerable number have achieved distinction in other Conferences after transferring from us.

The Conference was started with 21,815 members and now has 56,329. Owing to changes in the manner of reporting accessions, it is impossible to tell just how many members have been received, but it seems that 76,964 adults have been baptized. Twenty years ago we had 41,233 members and in this score of years we have added 84,397. Adding these, we should have a membership of 125,630, minus the losses by death and removal. Immigration has probably offset emigration, and the fact that we have but 56,000 members indicates an appalling leakage. The simple truth is that Methodism has given much more time to conversion than to conservation. She is in the vanguard of the active, aggressive evangelizing hosts, but in the last file of the rear ranks in caring for her own. The result is that millions of Methodist converts have gone where their baptism was despised and their confirmation rejected, their Christian experience leavening many a lump of formalism and vitalizing many an ecclesiastical mummy.

The number of Sunday schools has more than doubled and their membership trebled. The number of local preachers has dwindled from 200 to

100, the great reduction coming before the authority to give them license was removed from the quarterly conference to the district conference, a fact often overlooked. The contribution for missions has increased from \$2421 to \$18,000, or adding Church Extension, and contributions of the women, to \$48,000, to which might be further added about \$6000 for educational work. The average salary for preachers was in 1876, \$377; in 1886, \$450; in 1896, \$464; in 1906, \$653; in 1911, \$733. The Conference has no comparative figures that look so bad as these: in 1871, 21,000 members paid for Conference claimants, \$2332—a little over ten cents per member, while in 1911, 56,359 members contributed \$5600, or less than ten cents per member. This, notwithstanding riches have multiplied in our hands and the expenses of the veterans, widows, and orphans have vastly increased. A beggarly pittance it is, and some would rather die than hold out our hands for it, though every preacher must face the possibility of being a pensioner of this pittance.

The Conference has been true to the traditions of Methodism in its interest in education, though much of its energy has been scattered and wasted. At its first session it recognized and stood sponsor for no less than ten "colleges" and schools. Its first real investment was made in Grenada College in 1882. While Major Millsaps made the efforts of the Mississippi Conference effective in 1888, by his princely liberality, North Mississippi antedated the action of that Conference by two years, appointing a commission of seven members in 1886, to "receive proposals for the location and erection of a college for young men and boys." In 1887, the Conference adopted a resolution signed by T. C. Wier, "That this Conference appoint a committee of three to act jointly with a like committee to be appointed by the Mississippi Conference in reference to the adoption of some college, either established or to be established, for the education of boys and young men." In 1888, the Mississippi Conference met a week prior to the North Mississippi Conference, appointed a commission of six to meet a like commission from North Mississippi, sent a delegate to our Conference the next week, and history, as written in the catalogue of Millsaps College, gives the Mississippi Conference credit for initiating the movement.

Perhaps the most striking characteristic of the Conference has been its spirit of fellowship and brotherly love. Having no large city charges, there is remarkable equality among the appointments. It seems easily possible that five charges might get votes for first place, and at least fifteen for second place, depending on the taste, talent, and family of the preacher. Fifty-six charges pay \$1000 or more, the salary usually being about in proportion to the expense of living in the town. Merit is generally sought for and rewarded, and "rings" and cliques," so-called, vary too much in personnel from year to year to have any large influence in the making of appointments. No member of the Conference has ever been charged with heresy

and it has been singularly free from cranks and fanatics. The great body of its membership are earnest, faithful, and orthodox.

The younger men of the Conference should find inspiration in filling the places of Tuggle, Barton, Brooks, Wheat, Kendall, Barcroft, Cameron, Adams, Honnoll, Sullivan, Oakley, and others who led our hosts in the past. Among laymen who have rendered distinguished service may be mentioned Chancellors Garland, and Mayes; Foote, Clark, Fant, Shands, Streater, Jones, and Bingham, all of whom have served in the General Conference, the last two five times each, an honor accorded to only one minister, Dr. Murrah, who was serving his fifth time when made Bishop.

Looking over our history, we thank God and take courage.

J. R. COUNTISS.

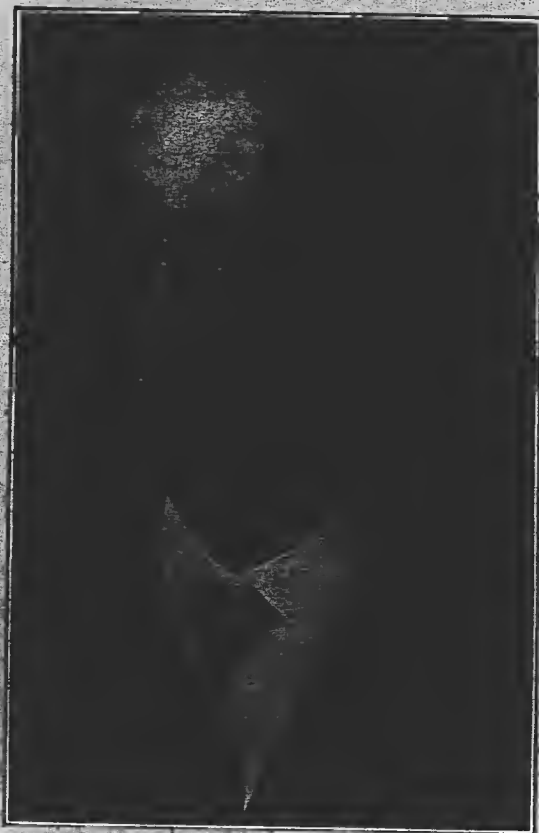
BISHOP H. C. MORRISON.

Bishop Henry Clay Morrison, who will preside over the North Mississippi Conference next week and the Mississippi Conference the week succeeding, is one of the most widely known ministers in the Methodist Episcopal Church, South. As a pastor, he attained to the highest rank, filling with unsurpassed acceptability our leading churches in Atlanta, Ga., Louisville, Ky., and other prominent cities. Where he wrought, not only were the material interests of the congregation built up, but there was invariably a deepening of its spiritual life and usually an ingathering of souls. Bishop Morrison was for a number of years one of the Missionary Secretaries of the Church, a position which he adorned as but few men have ever done. From the Atlantic to the Pacific Ocean, his eloquent voice was heard pleading in behalf of this great cause, and much of the missionary sentiment now existing among our preachers and people was born under the spell of his earnest and moving appeals. It was under his inspirational leadership that the heavy debt of more than \$125,000 that burdened the General Board of Missions was wiped out. As a money raiser Bishop Morrison ranks with John B. McFerrin and the late Charles B. Galloway. He has lifted many a struggling church out of sore financial straits and placed it upon a safe foundation.

In person the Bishop is attractive, having a frank, open face and a fine presence. He is genial, affable, and brotherly, and there is never any difficulty in approaching him. He is willing to receive information from any worthy source, but has a mind of his own and the courage of his convictions. He is a loyal Southern Methodist, who believes in our doctrines and polity, and who is ever ready to stand up and maintain them. A hearty welcome awaits Bishop Morrison at the Mississippi Conferences, and we have no doubt that his presidency over them will reach a high standard and make for the progress of our Church in that State.

GREENWOOD AND GREENWOOD METHODISM

Dear Mr. Meek: We are rapidly perfecting arrangements for the entertainment of our Conference which will convene in Greenwood on December 4th. A most cordial welcome awaits the members of the North Mississippi Conference, not only by the Methodists of our city, but by all the good people of Greenwood. We shall leave nothing undone to make the stay of this body of



REV. H. S. SPRAGINS,
Host of the North Mississippi Conference.

faithful men in our midst both pleasant and profitable.

This will be the second time our Conference will have met in Greenwood. Thirteen years ago this body met here with Bishop Candler presiding. That session made a deep religious impression on the entire community; and it is our sincere hope that the coming session, when Bishop Morrison will preside, will be an occasion of great spiritual profit and inspiration to all. Let fervent prayer be made by all our people to this end.

You will notice a marked improvement in the growth of Greenwood during the past thirteen years. The town has taken on much larger proportions in every way. To-day we have one of the best, most progressive and thorough-going little cities in all the State. And our church has kept pace with the growth of the town. The history of Methodism in Greenwood has been, by every token, a highly creditable one. Among the first to plant herself in this section, she has played a conspicuous part in winning this country for Christ. Among the "agencies working for the kingdom," ours is a history of which we may be justly proud.

The following words from the pen of Rev. T. W. Lewis, a former pastor of this charge, under the caption, "How a Church Was Built," will give you some idea of the struggles and triumphs of our Church in this section: "It was back in the eighties. I was a boy preacher, with a new appointment—'Carrollton and Greenwood'— * * * Greenwood was a river town of five hundred people. Saloon-keepers, a few gamblers, river rats, lawyers, doctors, planters—all sorts—made up her population. There were many college graduates there, but some how the unorganized condition of society removed the constraints somewhat and wickedness was common.

"The Methodists, Presbyterians and Masons owned a dingy, two-story frame structure which would hold about seventy-five people. When I moved there we had about seventy-five members. A few men, a goodly number of women and several boys and girls belonged to us. The Presbyterians held their Sunday school in the morning and we held ours in the afternoon. A young lawyer who was not a church member was our superintendent and teacher of the adult class. In the early spring I held revival services and received thirty-four into the Church.

"We needed a church building very much. Dr. and Mrs. J. P. Henry, both of whom are now dead, had given us a lot, and I went to work to raise the money. Our Methodist people were poor but all gave. I called on everybody. Saloonkeepers, clerks, our Jewish brethren, lawyers who never went to church—everybody—gave. It was something new. A little river town undertaking to build a Methodist Church! I remember how Sister Henry insisted that we had better give up the project. I had enthusiasm and determination, and I was not to be defeated. I went over to see Geren McLemore and his mother. They lived at Fort Loring, across the river, six miles away. Geren was not a member of the Church, but his dear old mother was. I told them about the church enterprise; that we must build a Methodist Church in Greenwood, and when I asked for their subscription my heart leaped for joy as I read the figures.

"When I returned from Fort Loring I reported to the prayer meeting that night that I had added \$260.00 to our Church subscription list. Sister Henry could not believe her ears. Old Uncle Henry Sisloff, who was not a church member, and his dear old wife, gave \$50 each, and paid their subscription by selling butter and eggs. The work moved forward from that hour and not many moons had come and gone before we had a church building worth \$2000.

"It was a great achievement. Bishop Gallo-way came up and dedicated the church one cool Sunday in the early spring of the following year, and everybody was happy. * * * For twelve years that church building served our people in the Queen City of the Delta. To-day Greenwood has a population of about ten thousand, and we



Where the Conference Will Meet on Dec. 4th.

have a modern brick church building worth \$40,000. Its present Sunday school superintendent, R. T. Jones, joined in the dingy old church up the street. When we moved to the new church I appointed him to his present position. I look back over the three years spent in Greenwood with profound gratitude to God. 'The people had a mind to work.'

This early achievement of Methodism in Greenwood, being the first denomination to build a house of worship of her own, shows the spirit by which she has been characterized through all the years. She has kept well to the front in every movement looking to the moral betterment of the community and to-day occupies a vantage ground that ought to make her a continual power for good. That Methodism still has a great mission to fulfill in this country, I suppose no one would for a single moment deny. And yet, I, for one, am glad that on her shoulders does not rest the whole responsibility of ministering to the spiritual welfare of the people of this country. That would be a heavy load to carry. Others share with us in the work and have wrought well. Greenwood is a town of good churches—all aggressive and active. And what is better still, you will find here a splendid spirit of co-operation existing among all the churches for the establishment of the "Kingdom of God" on earth. This is as it should be.

My last word is to ask all to pray most earnestly that our coming Conference may be a time of great spiritual power.

HAL SPRAGINS, Pastor,
Greenwood, Miss. M. E. Church, South.

TO DR. J. J. WHEAT.

By Walter Malone.

There is a wondrous power in earthly song,
Whose eagle spirit soars to Paradise,
Too free and happy for earth's deeds of wrong,
Too grand and glorious for our clouded skies.
The liquid bird-notes at the dawn of day,
The laughing winds that kiss the budding flowers,
Breathe echoes of an Eden far away,
And sing the beauties of its fadeless bowers.
Our yearning hearts leap forth with them to soar,
And by their airy wings are borne on high;
We break the chains of clay which once we wore,
And feel too happy for a tear or sigh.

But eloquence like thine can sway the mind—
More strongly than the trumpet's loftiest peal,
More deeply than the moaning midnight wind,
More sweetly than the witching waves' soft spell.

The organ's grand triumphant harmony
Moves not the soul more than thy swelling voice,

The master-singer's notes that mount on high
Have not more power to make man's heart rejoice.

And like Arion singing to the sea.

Till gathering dolphins shone like rainbow clouds,

Thou spreadest forth thy hand, and soon we see
Sweet dreams and visions rise from tombs and shrouds.

When listening to thee, Fancy breaks her bars,
And follows in thy free, unbounded flight;

She wends her way beyond the farthest stars,
And bathes her pinions in eternal light.

We wander with thee by blue Galilee,
Where every wavelet sings a sacred song;

The vine-clad rocks of Nazareth we see,
Where Jesus, weak and foot-sore, passed along.

We see poor Mary weeping bitter tears,
Which wash forever all her sins away.

And then the woman at the well, who hears
Of that unfailing fount which springs in endless day.

Without immortality all human history seems
like a path leading nowhere.—Charles G. Ames,
D. D.

GRENADA COLLEGE.

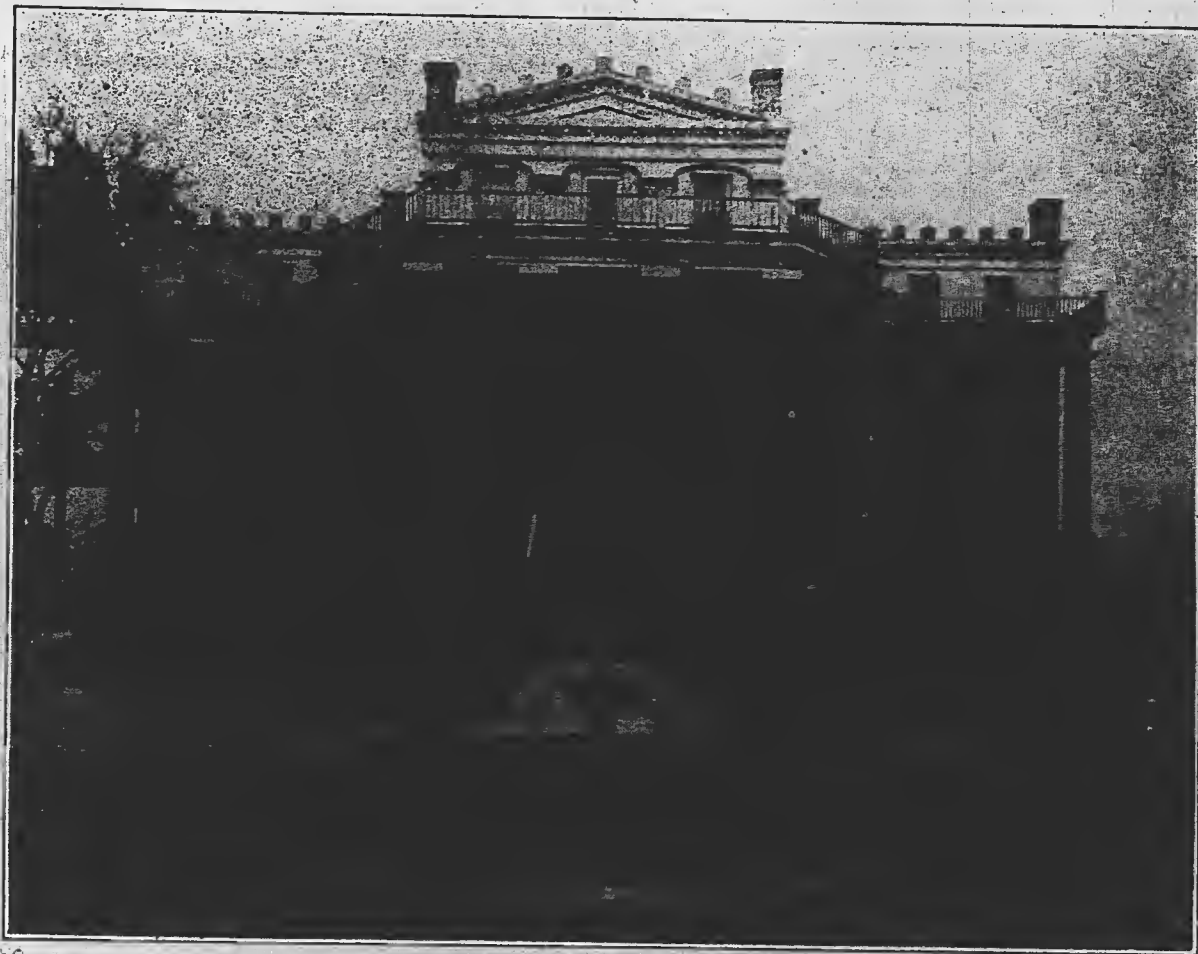
By President J. R. Countiss.

This school, established by the Baptist Church in 1851, was not prosperous in the disastrous days following the Civil War, became involved in debt and fell into private hands. In 1882 it was about to be sold for use as a Negro school, when it was fortunately purchased for the North Mississippi Conference as a school for girls, and was opened for work under the presidency of Rev. T. J. Newell. In 1884 it was chartered under the name of Grenada Collegiate Institute, and was leased successively to Presidents Newell, Maione, and McIntosh, each of whom wrought faithfully, maintaining standards equal to others of that day.

In 1902, in accordance with the plans and instructions of the General Board of Education, the Conference abandoned the leasing system and placed the school directly in the hands of the Board of Trustees, the officers and teachers to be elected at fixed salaries by them. In this way all profits accrue directly to the school, and during the eight years' administration of President Clifton the value of the property was probably doubled. In 1904, the curriculum was raised and the name of the school changed to Grenada College by amendment to the Charter.

Two years ago the writer was elected President, and took charge under very favorable circumstances, which have been used to such advantage that the school has made the largest material gains in its history without calling for direct contributions from the Church. Probably no five previous years ever showed so much expended for improvements out of the net earnings.

The course of study is based on four years of high school work and requires four years of collegiate work for the degree of Bachelor of Arts. Only experienced, university-trained teachers are employed, and the school, having more than one teacher for every ten pupils, gives a personal care and interest not excelled anywhere. The personnel of the student body is superb and their spirit of earnestness and obedience is rarely equaled. The character of work done compares favorably with that of the best institutions supported by taxation or endowment. In addition to its literary work the College maintains schools of Art, Expression, and Music. The teachers in these departments are all graduate specialists



The Main Building, Grenada College.

with post-graduate work, and they represent the best schools in this country and in Europe. All these have a good patronage, more than 100 being enrolled in music alone. The standards maintained, the faculty employed, and the work done would be impossible without the generous assessment of \$3000 per year by the North Mississippi Conference for the school, yielding an income equivalent to that from a \$50,000 endowment.

While the school is doing a remarkable work under the circumstances, its needs are large and imperative. It is impossible to make any large advance within the present quarters. The parlors are utilized as class-rooms, certain classes have to be divided for lack of adequate room, several more piano rooms are badly needed, the art studio is entirely too small for the present class, and more laboratory room is a necessity.

Pupils in pipe organ have to go to the church for practice. Provision for all these cannot be made without the erection of a new building, and no better opportunity will come for some good man or woman of means to build a lasting monument and bestow an immortal benefaction than by donating the necessary funds for such a building. The need is great, and the building should be erected before the opening of another session.

For the future, the College must have endowment. The modern curriculum calls for trained specialists and costly apparatus. The large profits once made from the boarding department of schools for girls have been made impossible by the high cost of food and by the keen competition of State schools furnishing board at cost. The middle of the present century will see the unendowed school relegated to the scrap heap. Even now, no one thinks of establishing a college for men without endowment. Young women are as worthy and as capable as young men and must have similar provision made for their education. The only schools that can survive without endowment are the expensive, fashionable "finishing schools," furnishing frills and furbelows to foolish, frivolous females. These will probably be kept up by the newly rich who contemplate breaking into "society," but detest the work and discipline necessary to secure a real education. Unless the Methodists of North Mississippi mean to endow Grenada College in the near future, they may as well surrender its charter and turn it into a preparatory school. They are sending 500 girls a year to so-called colleges and paying out much more money than would be required to equip and maintain a first-class college at home under their own care and under the soundest Christian influences and environment. Let us have the buildings and the endowment to care for our girls at home.



The Campus of Grenada College, Looking West, and a Group of Students.

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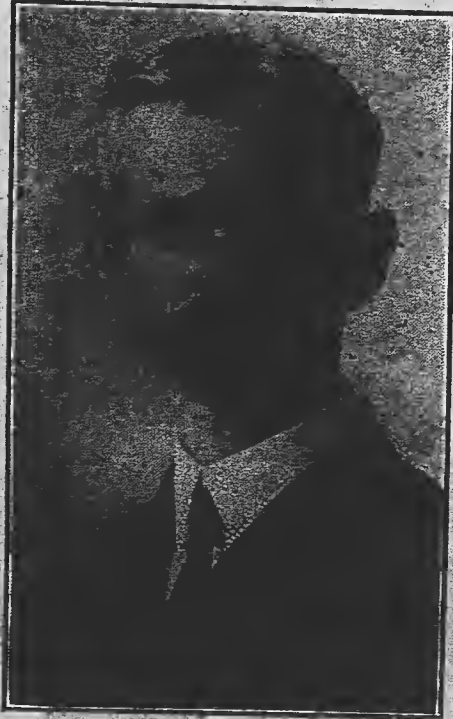
MILLSAPS COLLEGE.

The College has its origin in the general policy of the Methodist Church to maintain institutions under its own control for higher learning in the Arts and Sciences.

At the annual session of the Mississippi Conference in the City of Vicksburg, on December 7, in the year 1888, the following resolutions were adopted by a large majority of the Conference:

"Resolved, 1. That a College for males under the auspices and control of the Methodist Episcopal Church, South, ought to be established at some central and accessible point in the State of Mississippi.

"2. That a committee of three laymen and three preachers be appointed to confer with a like committee to be appointed by the North Mississippi



REV. A. F. WATKINS, D.D.,
President of Millsaps College.

Conference to formulate plans and to receive offers of donations of lands, buildings, or money for that purpose and report to the next session of this Conference."

In accordance with this action, the President of the Conference, Bishop R. K. Hargrove, appointed the following committee: Rev. T. L. Mellen, Rev. W. C. Black, Rev. A. F. Watkins, Major R. W. Millsaps, Col. W. L. Nugent and Dr. Luther Sexton.

On December 12, 1888, the North Mississippi Conference met in Starkville, Mississippi, Bishop C. B. Galloway presiding. The Rev. T. L. Mellen appeared and reported the action taken by the Mississippi Conference. The following transcript from the North Mississippi Conference Journal gives the response made by that body:

"Resolved, 1. That a College for the education of boys and young men should be established in the State of Mississippi under the auspices of the Methodist Episcopal Church, South.

"2. That a committee of three laymen and three ministers be appointed to confer with a like committee already appointed by the Mississippi Conference."

The following committee was accordingly appointed: Rev. J. J. Wheat, Rev. S. M. Thames, Rev. T. J. Newell, Hon. G. D. Shands, Capt. D. L. Sweatman and Mr. J. B. Streater.

To the action of these Conferences we may trace the direct origin of the College. The joint commission constituted by the action summarized above met in the City of Jackson in January, 1889. The Rev. Dr. J. J. Wheat was called to the chair. In stating the purpose of the meeting he made a stirring appeal in behalf of the proposition to establish a Methodist College in Mississippi for the education of young men. In response to this earnest appeal Major R. W. Millsaps, a member of the commission, proposed to give \$50,000 to endow the institution, provided the Methodists of Mississippi would give

a sum equal to this amount for said purpose. This proposition was enthusiastically approved and after a plan of procedure was adopted, Bishop Charles B. Galloway was invited to conduct a campaign in the interest of the proposed endowment fund.

In December, 1889, the Rev. A. F. Watkins, a member of the Mississippi Conference, was appointed a special agent to co-operate with Bishop Galloway in all matters pertaining to the endowment of the proposed College. As the work of raising the sum designated in the original proposition progressed, and \$25,000 had been collected, Major Millsaps, in the year 1890, paid \$25,000 into the College treasury.

In December, 1892, the Rev. J. W. Chambers was appointed agent for the College, and on December 30, 1893, he reported that the full amount had been collected to meet the terms of Major Millsaps' proposition, and thereupon \$25,000 were immediately paid by Major Millsaps to the Executive Committee and the following resolution was adopted:

"Resolved, That the Executive Committee return our most heartfelt thanks to Major R. W. Millsaps for his second gift of \$25,000, this day turned over to us. For his princely liberality and unfaltering interest in the great enterprise so happily and successfully inaugurated, the Church and State owe him a large debt of gratitude."

The Conferences having provided for a Board of Trustees, the joint commission dissolved in January, 1890. This Board, to which was referred the matter of organizing the College, was composed of the following:

Bishop Charles B. Galloway, President, Rev. J. J. Wheat, D. D., Rev. S. M. Thames, Rev. T. J. Newell, Rev. C. G. Andrews, D. D., Hon. G. D. Shands, Capt. D. L. Sweatman, Mr. J. B. Streater, Mr. John Trice, Rev. W. C. Black, D. D., Rev. T. L. Mellen, Rev. A. F. Watkins, Rev. R. M. Standifer Maj. R. W. Millsaps, Col. W. L. Nugent, Dr. Luther Sexton, Hon. M. M. Evans.

After the Board organized under the charter the question of locating the College was considered with great care. The Board met repeatedly to consider the offers made by different towns, and finally on May 20, 1891, while in session in Wlnona, Mississippi, decided to locate the College in Jackson, the capital of the State. The citizens of Jackson contributed \$21,000 for grounds and buildings, and to this sum Major Millsaps added \$15,000. Plans for a commodious main building were immediately procured, grounds were purchased, and in a comparatively short time buildings were in process of erection.

The College was opened for students in September, 1892, with the following faculty: President and Professor of Philosophy, Dr. W. B. Murrah; Professor of Mathematics, N. A. Patillo; Professor English, W. L. Weber; Professor of Latin and Greek, G. O. Swearingen; Principal of the Preparatory Department, M. M. Black. In 1893 Mr. A. M. Muckenfuss was elected Professor of Chemistry, and in 1897 the Chair of Modern Languages was created and J. P. Hanner was elected to fill it. The Department of History was created in 1904 and J. E. Walmsley was elected to fill the position; in 1911, G. L. Harrell of the class of '99 was selected to fill the newly created chair of Physics.

Since the founding of the College the various chairs have been filled by the following professors in addition to those already named:

President—Dr. D. C. Hull, 1910-1912; Dr. A. F. Watkins, 1912.

Mathematics—Dr. J. A. Moore, 1894-1908; J. T. Erwin, 1908-09; E. Y. Burton, 1909.

English—D. H. Bishop, 1900-04; A. A. Kern, 1904.

Latin and Greek—M. W. Swartz, 1904.

Chemistry—J. M. Sullivan, 1902; B. E. Young, 1900-03.

Modern Languages—J. E. Walmsley, 1903-04; O. H. Moore, 1904-07; H. T. Moore, 1907-09; G. D. Davidson, 1909-10; J. M. Burton, 1910.

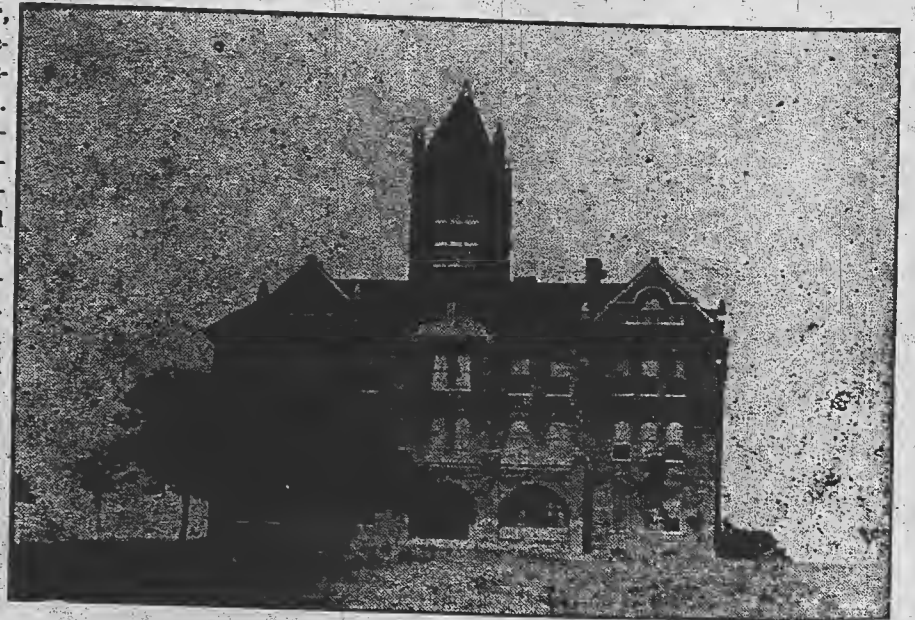
History—J. R. Lin, 1912.

Professor R. S. Ricketts was first elected Headmaster of the Preparatory Department, and had associated with him E. L. Bailey who was succeeded by G. W. Huddleston. Later S. G. Noble was added to the faculty. At the close of the session of 1910-11 the Preparatory Department was formally separated from the College and made into a distinct institution under the name of the Millsaps Preparatory School, with Professor S. G. Noble as Principal.

The remarkable facilities for conducting a Law School in Jackson led to the establishment in 1896 of a Law Department. The Hon. Edward Mayes, ex-Chancellor of Mississippi State University, and for over fourteen years a professor of law in that institution, was engaged to take the active control of this department. Dr. Mayes has associated with him as active Professors, Judge A. H. Whitfield, of the Supreme Court of our State, and Judge Wm. R. Harper, a distinguished member of the Jackson Bar.

In addition to the buildings first provided, consisting of the main college building, the President's home, and homes for the accommodation of students, the facilities of the institution were greatly enlarged during the session of 1895-96 by the generosity of Major Millsaps in the gift of Webster Science Hall, at a cost of \$10,000. In 1901 Mr. Dan A. James, of Yazoo City, Mississippi, built an observatory for the College, in honor of the memory of his father, Mr. Peter James, and of his brother, Mr. Samuel James, and furnished it with a magnificent telescope, thus enabling us to offer the finest advantages in the study of astronomy.

The evolutionary process through which Millsaps College passed during the first ten years of its history developed an ever-increasing demand for better dormitory and dining hall facilities. This need was supplied in 1902 by the gift of Major Millsaps of the property formerly known as the Jackson College, at a cost of more than \$30,000.00, and subsequently of fifty acres of land immediately adjoining our campus valued at \$50,000.00. The splendid brick structure thus secured, together with other buildings admirably adapted to college uses, enables the



The Main Building of Millsaps College.

institution adequately to meet the demands made upon it.

In the year 1906 the General Education Board of New York City agreed to contribute from the income of the John D. Rockefeller foundation for Higher Education, \$25,000.00, provided a supplemental sum of not less than \$75,000.00 should be collected, and thus add \$100,000.00 to the per-

manent endowment of the College.

To meet the terms of this offer, a vigorous campaign was prosecuted by the Rev. T. W. Lewis, then of the North Mississippi Conference, who had been duly appointed as Financial Agent of the College.

In 1910 it appeared that \$32,279.10 had been collected for said purpose, and Mr. I. C. Enochs paid in \$5,000.00, and Maj. R. W. Millsaps, in keeping with the generosity that has always characterized him in making it possible to improve opportunities which would have been lost but for his timely aid, paid the additional \$37,720.90, thus completing the transaction and increasing the endowment by \$100,000.00.

With an endowment of over three hundred thousand dollars and buildings and grounds worth approximately two hundred and fifty thousand dollars more, the College rests on a foundation which guarantees its perpetuity. It has the support of a great religious denomination, yet it is not sectarian in its policy, but numbers among its patrons representatives of all the Christian churches.

One of the purposes that the College keeps consistently in view is indicated by the following section of the charter:

"The cost of education shall, as far as practicable, be reduced to the lowest point consistent with the efficient operation of said College, and every reasonable effort shall be made to bring collegiate education within the ability of the poorer classes of the State." E. Y. BURTON.

REV. T. J. UPTON.

On the 17th day of October, 1912, Rev. T. J. Upton passed from this life and entered into rest at the age of 33 years, at the home of his daughter, Mrs. Burnett, of Minden, La. He was the oldest son of D. W. and Susan R. Upton, and was born in Columbus, Ga., May 18, 1830. He grew to manhood in Talbot County, Ga., and there was converted and united with the M. E. Church, South, in 1848. He said: "The genuineness of my conversion I have never doubted, though I have on several occasions doubted my present acceptance with God." For some time he resisted the call to preach, until, like Paul, he felt, "Woe is me if I preach not the gospel of the Son of God." He was licensed to preach by the quarterly conference of the Buena Vista charge, in Marvin County, Ga., in May, 1856. He continued as a local preacher until he came to Louisiana and was admitted to the Louisiana Annual Conference in February, 1859. He said: "I have never looked back and have no desire to do so now. I have served twenty-two charges in this Conference, and about two-thirds of them circuits, the others stations. About three years I served as financial secretary of Horner College. In all these years I have ever aimed to do my duty, in the fear of God."

He was granted the superannuate relation at the Conference held in Minden, in December, 1913, and continued therein until death. He was married to Miss Elizabeth Wheelless in 1849. To them were born nine children, two of whom preceded their mother to the grave. The others are members of the Church of their parents. He paid the following tender tribute to the memory of his wife: "On December 23, my dear wife was called to her reward. We had lived together in the sacred relationship of husband and wife for 53 years. Having witnessed her conversion and her upright life for so many years, I think I am safe in saying that I have never known her equal in Christian character and living. She let her light shine in all the relationships and responsibilities of life, and when the end came she was ready to go." This writer and wife lived in that home two years. Truly, it was a godly home, and a truer woman or a finer Christian character than Sister Upton we never knew. Their home life was beautiful. Their son writes of his father as follows: "He was our horse and we rode him as such; we towseled him and piled ourselves onto him; we played all

sorts of pranks on him, and he in turn played pranks on us. He was the greatest romper of us all. No child ever escaped his notice, and he spoke kindly to all; even the negroes gathered around him to hear him talk and ask his advice. I never knew father's faith to waver. I have seen the clouds, big and black, hang low about him, but I never knew him to falter or lose confidence in God. In the most trying times, he would say, 'It will all come out right, for God rules.'

"In the forty-seven years that he served charges, there were many bitter struggles, but I never knew him to complain or grow despondent. He always spoke a word of cheer to others. One time mother said, 'Papa, there is nothing for dinner. I cooked the last we had for breakfast, and the children are hungry. What shall we do?' He answered, 'Call the children in and we will have prayers.' He laid our condition before the Lord as if he were talking to an earthly father. Within a short time a negro climbed from off a load of cotton and carried to our house the half of a large hog and said, 'Marster told me to fotch this to the preacher. Said you might want some pork.' The negro had scarcely disappeared down the road when another drove up to the gate with a cart-load of general provisions—about all that we needed. He said, 'The folks in de town told me to fotch dese to de preacher.'"

He was a clear, strong preacher. Few men could make the truth contained in a text more luminous than he, or press it home more pointedly on the consciences of men. He once said, "My association with my brethren has been delightful, and with some of them it has been unbroken for forty-seven years."

Duty seemed to be his watch-word. At a time when his salary was so small that his family could not live on it, a business firm offered him a salary five times as large, but he refused it and went on faithfully in his Master's work. Near the close of his life, when his mind had worn out, he preached to the negro man who cared for him and urged him to accept Christ. Once, this man sang an old hymn, and Brother Upton joined him, carrying the bass part to the end. His son relates this touching incident: "One day he went into the kitchen and said to my sister, 'Gussie, have you any food in the safe?' She answered, 'Yes, father, what do you want?' 'I want a biscuit.' She followed him and found him distributing it to the widows and orphans he imagined the Conference had put in his care."

He was ever the friend of the man who was in trouble, fearlessly defending the right and as boldly condemning the wrong. He feared nothing but sin. He had but one rule of life, and that was to do right. He was a foe to be dreaded by evil and evil men, and a friend to be trusted. I can not better close than with a paragraph from his autobiographical notes, written in 1905 at the request of his oldest son: "My future prospects are glorious beyond description. I feel that I will not live much longer; that I am ready to go, and, in looking back, I feel that I have been engaged in a good cause. I have been in earnest; I have kept the faith; I have tried to do my duty, and to live right before my God. Though I have made many mistakes, my motives have been pure. God knows that I feel that henceforth there is laid up for me a crown of life, which the Lord, the righteous judge, will give me in that day." This thought makes me happy."

"Servant of God, well done,
Rest from thy loved employ.
The battle fought, the victory won;
Enter thou the Master's joy."

J. D. HARPER.

NOTICE!

To the Pastors and Laymen of the Louisiana Conference—

Dear Brethren: During this year your Board of Missions has endeavored to conduct an evangelistic campaign with Rev. A. W. Turner as Conference Evangelist, and with the help of a number of our pastors who have rendered valuable assistance. We are thankful to say that the work has

given general satisfaction and has been the means of leading many into the kingdom of God. However we will be forced to face a considerable deficit on the salary and expenses of our evangelist, and therefore we cannot continue this most important work without greater financial assistance.

Our State also presents to us a most important and needy mission field with unprecedented opportunity to extend the kingdom of our Lord into our unevangelized rural sections in the quarter of a million population who have scarcely heard of the saving grace of God, and the 130,000 unchurched people in the city of New Orleans. The field is white unto the harvest right here at our very doors, but we are sadly handicapped in the glorious work for lack of material assistance.

Then we are very desirous of assisting in all the home mission work of our great country, and of doing our part in evangelizing the forty millions who have been given to us and who shall never hear the glad tidings of God's redeeming love unless the gospel is carried to them by the Methodist Episcopal Church, South.

All this work must suffer and, at least, partly fail, unless every one of our charges in the Louisiana Conference pays out of the bounty with which God has greatly blessed us more for missions than our small assessment.

Your Board is anxious that every charge shall at least pay an amount equal to 75 cents per capita for the entire membership, and more according as God has blessed you. Will you not see that your charge comes up to this minimum, and goes far beyond it, if possible?

How glad we would be to be able to properly carry on our important French Mission work; to keep our Conference Evangelist in the field; to help every weak and needy mission charge; and to adequately represent our great and fertile and richly endowed State and our great denomination in the mission work abroad! Will you not help us to do this?

Let us take nothing less for the measure of our faith and liberality this year than "Louisiana for Christ!"

With gratitude for your co-operation, and with anticipation of still greater help from you, we are your co-workers in the Master's vineyard.

THE BOARD OF MISSIONS,
Per Wm. H. Coleman, Chairman.

TO LOUISIANA PASTORS.

I call your attention to the importance of being very accurate in making out your reports to Conference, especially as to the item of membership. Please remember that the item "Members reported last year," must correspond with the number reported by your charge in the last Minutes as "Present total membership." Then see to it that "Members Reported Last Year," "Additions on Profession of Faith," and "Additions by Certificate and Otherwise," when added together, balance with your "Removals by Death and Otherwise" and "Present Total Membership," when added together. You will save the Statistical Secretaries no end of time and trouble and your report from confusion, if you will carefully make out your reports. Remember that you will subject yourself to public censure from the Bishop if you fail to have your report in the hands of the Secretaries by the close of the first session of the Conference. I will be on hand the day before the opening of Conference prepared to receive all reports. Faithfully,

ROBT. W. VAUGHAN,
Statistical Secretary.

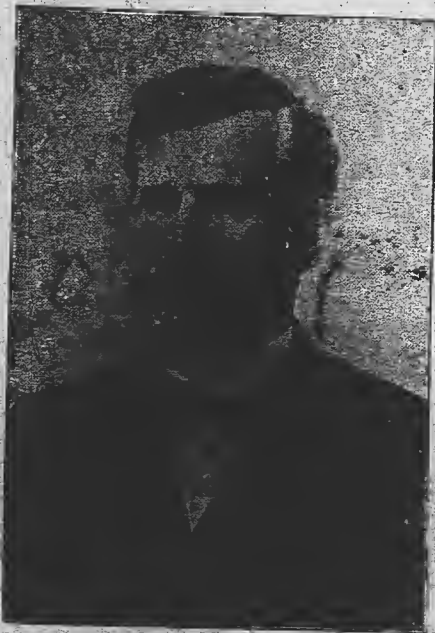
YOU NEED IT.

Dear Dr. Meek: In view of the fact that the centennial of the organizing of the Mississippi Conference falls in 1913, and that both the Mississippi and the Louisiana Conferences are looking to the celebration of this event, will you allow the presumption on my part to suggest to your readers, both clerical and lay, the indispensable value of Jones' History of Methodism in the Mississippi Conference? This work can be bought either direct from our Publishing Houses or from Revs. John T. Sawyer and G. W. Bachman, or myself. Copies will be on hand at the coming sessions of the two Mississippi Conferences and the Louisiana Conference. Your brother,
T. B. HOLLOMAN.

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MAJOR R. W. MILLSAPS—MISSISSIPPI'S FOREMOST PHILANTHROPIST.

Major R. W. Millsaps was born May 30, 1833, on a farm in Copiah County, Mississippi. He began life with work on the farm, attended the country schools of that day and went to Hanover College, Indiana, at the age of 17; after two years there he attended Asbury (now De Pauw) University at Greencastle, Indiana, and was graduated from that institution in 1854. Returning home, he taught school two years, in the family of Col. Glass on his plantation ten miles below Vicksburg. He then studied law at Harvard University, graduating in 1858, when he settled in Pine Bluff, Ark., for the practice of law, which occupied him till the outbreak of



MAJOR R. W. MILLSAPS,
Of Jackson, Miss.

the Civil War. He entered the Confederate Army as a private and was successively advanced to the offices of lieutenant, adjutant, captain, major, and lieutenant colonel. He was wounded in the battles of Shiloh and Nashville. After the surrender Maj. Millsaps returned to his old home in Mississippi, and began life anew by hauling cotton to the market with a wagon and two mules which a comrade and he had been allowed by General Sherman to bring home from Greensboro, N. C., where the surrender of his regiment occurred. With the meager earnings from hauling cotton, he opened a store at Brookhaven, Miss., and the business grew to large proportions, and at the end of fifteen years had proven to be very successful. In 1880 he opened up a wholesale grocery and commission business in St. Louis, from which he retired in 1884 with a fortune, and traveled for a time with his family in Europe. In 1886 he returned to Mississippi and established the Capital State Bank, now the Capital National Bank, at Jackson, Miss. He also subsequently established in the same city the Citizens' Savings Bank & Trust Company; and he is also now a stockholder in various banks in Mississippi, and a director in the First National Bank of Vicksburg, and First National Bank of Greenville, and president of the Merchants & Planters' Bank of Hazlehurst, and of the Bank of Forest.

It was at the meeting of the Joint Committee of the two Mississippi Conferences in Jackson, Miss., in 1889, that Major Millsaps submitted a proposition to give \$50,000 to endow a Methodist College in Mississippi for young men, provided the Methodists of the State would give a like sum for that purpose. This offer started the great educational campaign, headed by Bishop Galloway, that resulted in the establishment of Millsaps College.

Besides the \$50,000 donated by Major Millsaps, he has kept standing a proposal to duplicate any sum donated to Millsaps College, which proposition he has met, until the aggregate of his donations to the College has reached the sum of

more than \$250,000 of the \$500,000 in endowment and property owned by the institution.

Major Millsaps also has been a liberal giver to the Mississippi Orphans' Home, and has given in cash and land to that institution over \$20,000. He has been treasurer of the Board of Education of the Mississippi Conference for nearly twenty years.

Major Millsaps was president of the Monteagle Chataqua Assembly for fifteen years, and is now treasurer of the Mississippi State Board of the American Red Cross, and president of the Board of Stewards of the First Methodist Church at Jackson, Miss. He is a man of broad views and sympathies, and many other enterprises not mentioned above have profited by his large philanthropy.

BISHOP KILGO IN THE CHAIR.

The Memphis Conference met this year in Brownsville, Tenn. Bishop Kilgo was in the chair. I have been going to Conferences for many years, but this Conference was something new. From start to finish the Bishop threw the emphasis on spirituality. Whether it was the report of presiding elder or pastor, remarks from the chair on the points raised in the proceedings, or sermons in the pulpit, all was focused on the supreme importance of the inner life. If a preacher began to talk about his finances the Bishop took up his big pen, and wrote to "Miss Fannie," as he calls his wife—had no time to be "pestered" with "trivial matters;" but if a preacher reported a revival, so many sinners converted he put down his pen, seemed to forget even "Miss Fannie," his eyes flashed, he began to exhort, and talked from the chair; then rose, and with an eloquence I have never heard surpassed, and rarely approached, electrified us with the "glorious gospel of the blessed God." And this not once, nor twice, but time and again. His theory is that if the heart is full of the love of God, all else will come of its own accord. So he raised the main issue, and kept it paramount. The devil of worldliness never got such a "bruising" as he got at this Conference from this Bishop. He struck like a giant with a sledge hammer at card playing, dancing, and theatre-going, as the triple-headed demon that is befouling our homes with the smoke of hell. He openly declared that no layman who had cards in his house and no altar of prayer, need come to see him on any other matter than how to get right with God. He told everybody that if they didn't have religion, and wouldn't get it, to quit the Methodist Church, and go to a moral trash pile. Perhaps sham education, the intellectual culture that has no God, received his sternest and most vehement denunciation.

Bishop Kilgo has been accused of "talking to the gallery" on the subject of education. That is a mistake. What he demands in the name of the living God is Christian education. And it is high time to speak out. Never before has the Memphis Conference had such a burning message given to it, or listened to such a protest. "How do you feel about your appointment?" a brother was asked. "I don't care a flip—any appointment that man gives me is all right." That is the spirit of our ministry. Complaints about appointments, the friction and reluctance to accept any work, is the inevitable result of a lack of confidence in the spirit of the administration: a feeling that God has been left out in a large measure in the consideration of the case. When godless laymen take the Bishop in hand; when the Bishop himself in his utterances from the chair stresses "the finances" of the Church, and plays into the hands of the devil by a weak and evasive attitude towards unsanctified wealth and popular forms of worldliness, then the preacher's faith is unconsciously shaken, his fervor dies, and his whole nature is chilled by the frigid atmosphere of the Conference. But let a Bishop hold an Annual Conference as Bishop Kilgo held ours—sing and shout, and kindle hot flames of spiritual enthu-

siasm in every heart, and the brethren leap to their errands like the evangelists of the living God, and "devils fear and fly!" Then the complicated wheels of our splendid Methodist organization run smoothly and swiftly, "for the spirit of life is in the wheels." Otherwise they drag, and the machine is cumbersome and its very massiveness is a hindrance.

As you know, Meek, I am not given to puffing Bishops, but this is a Bishop after my own heart. He puts "first things first," subordinates temporal to spiritual concerns, and makes an Annual Conference a dynamo that generates tremendous religious enthusiasm. Listen for revivals in the bounds of the Memphis Conference this year. Look out for a large increase in every department of Church work. Keep your eye on us now, and see if there is not a forward movement. If it doesn't come in this way, we may as well quit.

These splendid public utterances of Bishop Kilgo are in keeping with his private sentiments. The man has religion; he talks it all the time. And he talks about the great things of theology—"the unsearchable riches" of the grace that saves us. All his thought seems to center in Christ; and in my conversation with him I got light on many subjects. He is a thinker as well as a superb speaker. He says that "Hallelujah" is the limit—when you get as high as you can go in glory, when the light blinds you, and language fails you, and the mind trembles, throbs, and staggers with an ecstasy no thought can analyze or mortal or angelic tongue express, you just give it up, and exclaim, "Hallelujah!" O it was great, Meek. I'm happy yet.

In one respect I criticised Bishop Kilgo. He will kill himself at the rate he is going. Galloway went to the grave in his glorious noonday of usefulness, because of over-work. Hoss has hung his armor up, and his hand is too feeble to draw his mighty bow. We must check the vehement zeal of such splendid men. I think Bishop Hendrix shows great wisdom, and sets his episcopal colleagues an example they ought to follow, in the care he takes of himself. God gave him a magnificent body, and he takes religious care of it, and does right. Kilgo must rest. His intense spirit must abate its strain on the slender body it uses. But let us thank God for giving us such a great spiritual Bishop. S. A. STEEL.

Mansfield Female College.

Our second term begins Dec. 2, and this will be a fine opportunity for new students to enter. We have classes in all the usual branches and can find work for any who may enter now.

Four of the ten for which we asked some time ago are now here, and it ought to be easy for us to get the other six.

Our Montessori class has been the delight of every child and every parent. The Normal class will have special work this term under Miss Ensign, who has had the Montessori class. Come and join our Normal class, and come NOW.

Let Louisiana Methodists get busy NOW and send us the girls. Don't wait until after Christmas. Fifteen 'rahs for M. F. C., and let all join in. R. E. BOBBITT, Pres.

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The Home Circle

THE CHILD'S TALK OF HEAVEN.

"Let's go and play One Old Cat," said Molly, with an uncomfortable jump; "I wish I hadn't got to go to Heaven!"

"Why, Molly Bland! why, I think Heaven's splendid! I've got my papa up there, you know. Here's my little girl—that's what he's going to say. Mamma will be there, too; and we're all going to live in the prettiest house. I have dreadful hurries to go up there sometimes, when Phoebe's cross and won't give me sugar. They don't let you in, though, unless you're a good girl."

"Who gets it all up?" asked puzzled Mary.

"Jesus Christ will give me all these beautiful fings," said Faith, evidently repeating her mother's words—the only catechism that she had been taught.

"And what will he do when he sees you?" asked her mother, coming down the stairs and stepping up behind her.

"Take me up in his arms and kiss me."

"And what will Faith say?"

"Fank—you!" said the child softly.

In another minute she was absorbed in the mysteries of One Old Cat. * * * "Such talk quiets her," said mother, "like a hand laid on her head. Mary, sometimes I think it is his very hand, as much as when he touched those other little children. I wish Faith to feel at home with him when he calls her to him. I really do not think that she is conscious of any fear of dying; I do not think it means anything to her but Christ, and her father and pink blocks and a nice time, and never disobeying me or being cross. Many a time she wakes me in the morning talking away to herself; and when I turn and look at her, she says: 'O mamma, won't we go to heaven to-day, you fink? When will we go, mamma?'"—Elizabeth Stuart Phelps, in *The Gates Ajar*.

A QUARRELING-ROOM.

The twins ran in together, and at the same moment both began: "Mother, Mattie won't let me—" "Mother, Edna took my—"

"Now, little girls," said mother, "I've told you that in this room we have no conveniences for quarreling; you will simply have to go up to the quarreling-room."

They looked at each other in sudden wonder, and then, with beating hearts, followed their mother up-stairs. In the room to which she led them the plasterers had just finished their work; there was no carpet on the floor, and no furniture—nothing but a small box and an empty nail-keg. "You may sit here, Mattie," said mother, pointing to the box at one end of the room. "And you here, Edna."

Edna seated herself on the overturned nail-keg. With breathless interest they watched their mother. She took a piece of blue chalk which the carpenters had left and drew a circle around each child.

"Now," she explained, "you must not step outside your circles until the quarreling is over, and the quarreling must all be done here."

As she closed the door they looked at each other, and could not help laughing.

"I don't know how to begin," said Edna.

They sat for a while longer, looking at each other and trying not to laugh.

"Oh, pshaw, sister," exclaimed Mattie, at last, "let's go back and build houses! It's more fun!"

"Is the quarrel over so soon?" mother asked. "It looks, then, as if we should not need the quarreling-room, after all."

"It isn't much fun," returned Mattie.

"Well," mother went on, "father and I thought if we did not really need it, we might change its name, and call it the play-room. You could have all your books up there then, and use that room for your very own."

"Oh, mother!" shouted the two small voices.

—Pittsburg Christian Advocate.

ROYAL BAKING POWDER

Adds Healthful Qualities to the Food

Prof. Prescott, of the University of Michigan, testified before the Pure Food Committee of Congress, that the acid of grapes held highest rank as an article of food and he regarded the results from baking with cream of tartar baking powder as favorable to health.

Royal is the only Baking Powder made from Royal Grape Cream of Tartar.

COLPORTAGE WORK IN THE MISSISSIPPI CONFERENCES.

At the session of the North Mississippi Conference in 1884, by request of the American Bible Society, Bishop Keener appointed me Bible Colporter. But a short time afterwards I was stricken with nervous prostration, which so disabled me for several months that I could not take up the work, and I resigned it. As soon as I was able to travel by railroad, I began to attend district conferences and other places upon invitation, carrying with me a few of our books, and soliciting subscriptions for the church papers, primarily to pay traveling expenses. As the months passed my physical strength was renewed and the way opened more and more for the work I was doing in circulating the Church literature. The interest generated by this year of tentative work was expressed in the report of the Committee on Books and Periodicals at the Conference in Kosciusko in 1885, which was adopted, as follows:

"We regret that more of our people do not purchase and read our books. How can this evil complained of be remedied? How can we get our books before the people and induce them to buy them? The old plan by which this work is relegated to the pastorate has proved only a partial success, and partial success is partial failure. Most of our preachers are sorry book sellers. Let us improve upon our methods. At least let us render the old plan more efficient by adopting a thorough system of colportage in the Annual Conferences. Let a Colporter or Conference Book Agent be appointed in each Conference, whose duty it shall be to travel throughout the Conference for the purpose of selling and distributing our books and periodical literature.

"T. C. WIER, Chairman."

In accordance with this action Bishop Hargrove appointed the writer Colporter and Book Agent, although there was at that time no provision for such an appointment in our Church. But the General Conference in 1886 provided for this work by the following enactment:

"Each Annual Conference may provide a system of Colportage best suited to its necessities."

In 1890 fuller and more special provision was made for this interest, giving one whole section in the Discipline to it, and thereby constituting it one of the principal agencies of the Church; and such it has continued to the present, with a few changes in the law governing it.

The primary design of this colportage work was

to aid the agencies already in use in circulating the Holy Scriptures and in placing our literature in the hands and homes of our people. This purpose can be fulfilled only by field work, to accomplish which the man chosen for it must be truly a traveling man, whether he be a preacher or a layman. The mere keeping of a book store will not achieve success, but will prove a failure, as has been demonstrated in several instances.

Like many other worthy enterprises our colportage work has been hindered in efficiency, and in some sections brought into disrepute, by the appointment of inefficient and incompetent men to conduct it. Such had been the financial loss to the Publishing House by the mismanagement of colporters, that in 1894 the Agents were ready to ask for the abolishment of the whole business by the General Conference; but the law was so changed as to give them better protection, and thus safeguarded, it still continues.

So far as is known to the present writer, he was the first appointee to this work in the Methodist Episcopal Church, South, and has been continued consecutively in it longer than any other man. This is noted, not boastingly, but as a matter of history. In 1887, in order to make the continuance of the colportage work possible, by request of the Book Agent, and at the suggestion of Bishop Keener, the Conference combined with it the office of Sunday School Agent, with an appropriation for salary by the Sunday School Board, which plan was continued till 1902—15 years.

In 1897, the Mississippi Conference, having no colporter, requested that I should also serve them in that capacity. This arrangement, being approved by the Book Agents, has continued, with mutual satisfaction, to the present time.

During these 28 years I have sold and distributed more than \$76,000 worth of good literature in the form of books, tracts and periodicals for the advancement of the cause of Christianity and the dissemination of useful knowledge. No account has been kept of the miles traveled, hardships endured, sermons preached, speeches delivered, meetings attended, churches and homes visited, though these may be numbered by the hundreds and thousands. Experiences of divine grace and love and of human favors and kindnesses have been innumerable, for which I cherish feelings of gratitude that are inexpressible.

G. W. BACHMAN.

Winona, Miss., Nov. 16, 1912.

Christian Advocate.

ROBERT A. MEEK, Editor.

CHAS. O. CHALMERS, Publisher.

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South Mississippi Conference—Rev. J. T. Marshall, Rev. W. W. Woollard, Rev. H. A. Spraggins.

Editorial.

A BOOK DEPOSITORY AT NEW ORLEANS.

The Methodist pastors of New Orleans in one of their recent meetings went on record as favoring the establishment by our Publishing Agents of a book depository in this city, and took steps to bring this proposal to the attention of the proper authorities. We have no hesitancy in saying that we think that such an establishment here, properly managed, would succeed and that it would exert a far-reaching influence for good. Barring St. Louis and Baltimore, which are on the border, and San Francisco, in the far West, New Orleans is the largest city in the territory occupied by Southern Methodism in the United States. Its population is now well past the 350,000 mark, and it is the commercial center of a thickly settled and rapidly improving section. And there is scarcely a doubt that with the opening of the Panama Canal, New Orleans will be the chief gateway to the West Indies and Central and South America, and that within the next few decades it will have a marvelous growth. In view of the strategic situation of this city, it behooves Southern Methodism to entrench itself strongly here. Paul showed ecclesiastical statesmanship in the opening years of the Christian era when he sought to plant the Church first in the great centers. He knew that from those commanding points its influence would be the most widely and quickly felt.

Under the charter and deed by which it is held, the Publishing House at Nashville has a right, when it sees fit, to occupy a part of the Advocate building in this city. This property is admirably located for both a local and general book business. It is not more than a block from the magnificent new marble postoffice which the Federal Government is erecting, and when that is completed a vast stream of population would daily pass immediately in front of the doors where the depository would be. Such an institution would also be quickly within reach of all Louisiana, Mississippi, South Alabama, Florida, and of the foreign countries to the South. We sincerely hope that our Publishing Agents will think favorably of this proposal when it is brought before them. The Northern Methodist Church sees the strategic importance of the Crescent City, and is steadily strengthening her forces here. She has established here one of her connectional organs, an episcopal residence, and has acquired considerable property. Her next step may be that which we are planning to ask our Church to take.

It is high time that we were up and doing if we are to make the most of the great opportunities that stretch out before us in this expanding mart of commerce and the fast developing territory that surrounds it. Especially do we need to be enterprising and progressive in the management of our publishing interests in this day when the whole country is being literally flooded with vicious publications. Satan freely uses the printing press, and only by a more vigorous employment of it may we hope to overcome him. The reading matter of a people largely shapes their destiny for time and for eternity. As Victor Hugo has said, an invasion of bullets may be resisted, but not an invasion of ideas. It is not enough to print good books, tracts, and papers and announce where they may be obtained. We must also find some way of getting them into the millions of homes that dot our land. The suggestion seems reasonable that the accomplishment of this urgent task would be facilitated by bringing the sources of supply nearer to hand. And as a favorable distributing point for our literature, we do not believe that any municipality in the South offers better advantages than New Orleans.

A GREAT PREACHER.

We publish this week a poem addressed to Dr. J. J. Wheat, written by Judge Walter Malone, of Memphis, Tenn., when he was a student at the University of Mississippi more than twenty years ago. It was composed after listening to an extraordinary discourse delivered by Dr. Wheat in the city of Oxford. We think we would hazard little in saying that this remarkable man was the most scholarly and accomplished Methodist minister that ever figured in the history of our Church in Mississippi. He was a native of that State, but obtained his collegiate education at South Hanover College, Indiana, and old Center College, at Danville, Ky., graduating at the latter institution. His theological training was secured at Princeton University, where, if we mistake not, he took a degree. At that time he was a Presbyterian, and expected to spend his life in the ministry of that Church; but later he discovered that he could not adhere to the teachings of Calvinism and entered the Methodist itinerancy.

Dr. Wheat possessed an intellect of surpassing brilliancy. He was an omnivorous reader, and had a memory so retentive that when he perused a volume he never forgot its contents. For a number of years he was the Professor of Greek in the University of Mississippi, and for a time also filled the Chair of Metaphysics. In the pulpit he was a star of the first magnitude. His style was unique—he had neither the presence nor the grace nor the voice of the typical orator; yet he was a speaker of marvelous power. The abandon—the far-away look—that he had when he was absorbed in his theme; the unusual gestures, somewhat awkward, but seeming to fit the man exactly; the plaintive tones that found their way direct to the heart; the rhythmic flow of monosyllabic words that a child could understand; the masterful exposition of the text; the lifelike pictures that stood vividly out, and the earnest, moving exhortations that thrilled and stirred the whole audience—who that ever sat before him in the pew can forget them?

Perhaps the most remarkable thing about Dr. Wheat as a preacher was that he fascinated alike the ignorant and the learned. Untutored countrymen sat spellbound under the witchery of his eloquence, and men like Judge J. B. Chrisman, General E. C. Walthall, and Jefferson Davis pronounced him unsurpassed in the pulpit. L. Q. C. Lamar, the South's foremost orator since the Civil War, said that there was more eloquence in the trembling of "Jack" Wheat's right hand than in all the gestures and postures of any other speaker that he had ever seen before a public assembly. After listening to his inspiring sermon on "Citizenship in Heaven" at Grenada during the session of the North Mississippi Conference in 1890, Dr. J. D. Barbee declared that no man in Southern Methodism could surpass it.

And, best of all, Dr. Wheat was a man of deep and unquestioned piety. He had the faith of a little child. His humility was as beautiful as it was remarkable. He never seemed to be conscious of his unusual gifts, or to feel that he was entitled to more than others. His character was pure gold, all the dross having been consumed in the fires of affliction. As one of his pupils who admired and loved him, we write these lines concerning this prince in Israel, whose memory deserves to be kept forever green. Never do we expect to see on earth his like again.

THE VANDERBILT CASE.

The trial of the Vanderbilt University case was taken up in the Chancery Court in Nashville, Tenn., on Monday, November 18, in the presence of a large audience. All the lawyers engaged in the suit were present, as follows: For the Church—Fitzhugh and Biggs, Percy Maddin, Harris and Harris, E. C. O'Rear, and A. B. Anderson; for the Trustees—J. J. Vertrees, I. C. Bradford, G. T. Hughes, J. M. Anderson, John Bell Keeble, C. C. Trabue, and Jordan Stokes. The reading of the original bill of the complainants and the reply of the defendants consumed over two hours each. Both Bishop Hoss and Chancellor Kirkland testified during the week. After working on the case four days, an adjournment was taken on Thursday afternoon until Monday morning, the 25th. Judge Allison stated that this was necessary since Friday was the motion day of the Court. It is the general impression that the trial will last three weeks, and possibly longer. The written testimony in the case is said to comprise between 8,000 and 10,000 pages. We notice that the Nashville papers in their reports of the proceedings refer to the Trustees as the "liberals" and the representatives of the Church as the "sectarians." Things have come to a pretty pass if a Church may not take steps to exercise a legitimate control over property that she believes to be hers, in a manner wholly free from narrowness, without being charged with "sectarianism." But this is the

logical fruit of such seed-sowing as has been done about Nashville by some so-called Methodists for the past few years.

SOLDIERS, NOT ONLOOKERS, WANTED.

Persons who can see injustice done without moral indignation are to be pitied. They evidently are lacking in depth and nobility of nature. A great soul in which right is regnant, cannot keep from being stirred by the wrong-doing that it witnesses. A smiling complacency in the midst of prevailing evils is not a thing to be commended. The Christian is a soldier commissioned to aid in establishing the divine kingdom on earth—not a mere onlooker who may pass light-heartedly through life, caring little what happens to others. "We must fight, if we would reign." When death was impending and the door of eternity was about to swing open to him, Paul did not say, "I have pleased the people and have been popular where I lived and wrought," but "I have kept the faith," "I have fought a good fight."

SAYS DR. WINTON IS WRONG.

Readers of the Advocate will remember the oracular manner in which Dr. Winton claimed to be enlightening the public concerning the litigation over Vanderbilt University two or three weeks ago. Among other affirmations, he made with the greatest cock-sureness the following statement:

"Counsel for both sides agreed that the case should be made ready for trial in the October term of the Chancery Court. That term, however, lasts from October till March, and the agreement did not, of course, imply that the trial should take place in October."

Referring to this utterance, Dr. W. C. Lovett, the able Editor of the Wesleyan Christian Advocate, says: "The attorneys of both sides of the case agreed (if we are not mistaken, the agreement was in writing) that the case should be heard in October, in time to reach the Supreme Court at the ensuing term in December. On October 17 the counsel for the Church announced ready, and were anxious to have the case heard. Dr. Winton may be right when he says that the October term of the Chancery court lasts from October till March, but he is certainly mistaken in saying that there was no agreement that the case should be heard early in October."

Which of these brethren is correct we shall not presume to say, but we have observed that when Dr. Lovett shoots he generally hits the spot, while Dr. Winton's arrows often fly wide of the mark.

WHAT THE VIRGINIA CONFERENCE DID WITH IT.

From the Raleigh Christian Advocate of November 21, we take the following:

"The rights of the laity for women met with scant favor in the Virginia Conference last week. The resolution for a commission to study the question and also a substitute offered were laid on the table by an overwhelming majority."

PERSONAL AND OTHER NOTES.

Miss Belle Roberts, of Franklin, La., sent us a few days since five subscriptions from Oak Ridge, La., and six from Rayville, La. She has our hearty thanks for this good work.

President C. M. Chapman, of Port Gibson Female College, writes: "We are having a good school. Girls are still coming, and the outlook is fine."

Mr. T. J. Doss, the faithful and ever present secretary of the Gueydan (La.) Sunday school is spending a few days in New Orleans, the guest of his brother, Rev. W. L. Doss, the pastor of Epworth Church.

We are indebted to Rev. M. A. Burns, our energetic pastor at Greenwood Springs, Miss., for a fine list of subscribers forwarded on the 23d inst. Brother Burns also inclosed a report from his charge, which we hope to have appear in the next issue of the Advocate.

The Thanksgiving program arranged in Jackson, Miss., provided for two union services; one in the First Presbyterian Church, with Dr. A. F. Smith as the preacher, and the other in the Capitol Street Methodist Church, with a sermon by Dr. A. F. Watkins.

Rev. S. S. Bogan, of Sicily Island, La., sends us the following announcement: "Our new church at Florence will be dedicated by Rev. Wm. Schuhle, presiding elder of the Monroe District, on Sunday morning, Dec. 1, at 11 o'clock. All former pastors are invited to be present."

Rev. P. O. Lowrey, the Louisiana Conference Sunday School Missionary, is in New Orleans helping to further the interests of the new Sunday school that was recently organized by Rev. W. W. Holmes in the down-town section of the city.

Dr. I. W. Cooper, the beloved President of Whitworth College, expects to spend a couple of days in attendance upon the session of the North Mississippi Conference. While in Greenwood, he will be the guest of relatives—Mr. and Mrs. R. T. Jones.

Rev. Robert Selby is closing the year happily at Brookhaven, Miss. More than fifty people have been received into the Church; the congregations are excellent, and the Sunday school is in a most flourishing condition. This charge will make a splendid report to the Annual Conference.

Our hustling pastor at Gilbert, La., Rev. W. L. Hunter, recently delighted the heart of the Publisher by sending eight names for our subscription files, accompanied by a check to correspond. We trust that the Advocate will re-enforce Brother Hunter in his work, and prove a weekly blessing to every home into which it finds its way in his charge.

The revival which is in progress at Algiers is increasing in interest. The sermons by Rev. W. E. Thomas are of a high order, and the song services under the leadership of Prof. R. N. Jeffreys are said to be enjoyable and helpful. Brother Booth, the pastor, is closing his second year's work in Algiers, and hopes by this meeting to bring his membership to a high plane of spirituality.

Rev. S. W. Vowell, who is in his first year on the Rural Hill Circuit (North Mississippi), has had a gracious year. He reports 21 additions, has one church building now under way in the Mineral Springs settlement, and has already finished another at Smyrna, which he stated was to be dedicated by Rev. V. C. Curtis on Thanksgiving Day. This is a fine showing for a beginner in the work of the itinerancy.

A correspondent from Greenville, Miss., who is a competent judge, in referring to Miss Daisy Davies, who recently delivered an address in that city, says: "She is about the most effective speaker I have ever listened to on the subject of missions." Everywhere that this enthusiastic worker goes, she seems to win for herself golden opinions. She is at present making a tour through the Louisiana Conference.

In making an appreciated remittance for subscriptions a few days ago, Rev. W. V. Shearer, of Sweetman, Miss., added: "I am glad to say that I shall be able to carry to the Annual Conference the best report of my ministry." This means much, for Brother Shearer has never failed any year to make a good record. He is a hard worker, and faithful effort is in all worthy undertakings the price of success.

The revival which has been in progress for the last ten days at the Louisiana Avenue Church, of this city, closed Wednesday night. Rev. J. L. Sutton, the pastor, reports that it was a successful meeting from every standpoint. The preaching of Rev. C. C. Selecman was earnest and spiritual, and was heard by large audiences. The membership generally was revived, and there were some additions to the Church.

The work at Fannin, Miss., has prospered this year under the capable direction of Rev. J. F. Campbell. He has had good revivals, and many of the members of the Church have grown spiritually. In taking care of the various interests committed to his hands, Brother Campbell has not overlooked the claims of the Advocate. We assure him of our appreciation of his efforts to circulate the Conference organ among his people.

We devote this issue of the Advocate largely to the status and work of Southern Methodism in our patronizing territory, and we shall do the same in the next two or three numbers. We think it is well for our people to be informed concerning the history, equipment, and needs of the institutions that have been established in our own field. A larger amount of space will be given to Louisiana and South Mississippi in the editions immediately following this one.

Rev. J. F. Wynn and his wife, who was Miss Pauline Gorton, of Waterproof, La., will celebrate their golden wedding anniversary on December 25, 1912. They hope to have all their children and grandchildren with them on that occasion. They lost their two oldest children. Those living are: Rev. R. H. Wynn, Joe W. Wynn, Miss Mary Wynn of Crowley, Miss Alice Wynn of New Orleans, Mrs. H. W. Rickey of Lafayette, Ala., and Mrs. E. W. Wall of Baton Rouge.

Under date of Nov. 25, Rev. J. E. Gray, of Fayette, Miss., writes as follows: "We are in great sorrow. My wife's precious mother, Mrs. W. H. Day, of Liberty, Miss., was called home on last Tuesday, the 19th inst. She was a member of the M. E. Church, South, for forty-five years, and

was a good woman. A more extended notice of her life will be written later." We regret to hear of the death of this elect lady, and we extend to the bereaved our deepest sympathy.

A card from Rev. L. E. Wicht, of Washington, Miss., informs us of the marriage of Mr. Henry C. Swayne, of Yazoo City, and Miss Mary M. Allen, of Greenville, Miss. The wedding took place at the home of Mr. Wm. Swayne, with Brother Wicht officiating. This faithful pastor is winding up the second year in his present charge, and though the financial conditions are adverse in his section, he thinks his report at the Annual Conference will at least be up to the average.

Prof. E. Y. Burton, of Millsaps College, in a personal note to the Editor says: "Everything is just fine with us this year." Bishop Mouzon, in speaking at the East Oklahoma Conference a few days since, said: "Millsaps College is already beginning to weave itself into the history of Mississippi." So it is. No college in the church has a brighter future than this vigorous and growing young institution. Read the interesting story of its establishment and growth which appears upon another page.

Brother J. A. Toler, the Secretary of the fourth quarterly Conference of the McCool Circuit, North Mississippi Conference, informs us that that body unanimously adopted resolutions expressing appreciation of the pulpit ability and Christian character of Rev. N. G. Augustus, who is finishing his quadrennium on the Durant District, and commending him highly for the efficient service rendered that charge. We regret that the present crowded condition of our columns forbids the publication of these resolutions in full.

Dr. and Mrs. J. M. Henry entertained the Methodist pastors of New Orleans last Tuesday evening at a delightful luncheon. A most enjoyable evening was spent by the brethren around the comfortable fireside of the district parsonage, and each guest was made to feel that in the home of Dr. and Mrs. Henry there is dispensed a charming hospitality. The one wish of each one present was that the New Orleans pastors may be entertained similarly next year in the same parsonage, with Dr. and Mrs. Henry as hosts.

WE ARE COUNTING ON YOU!

Bring them With You to Conference:

A full list of renewals and at least two or three new subscribers. If every pastor would do this, it would make the Advocate boom, and send the Publisher and Editor home with happy hearts. Do not meet us empty-handed, brethren. The pitiful state of our exchequer urgently pleads for assistance. This is the time for every preacher to lend the Conference organ a helping hand.

Rev. A. Inman Townsley, who is one of the liveliest wires in the Louisiana Conference, writes as follows: "Things are humming in Arcadia and throughout the entire Ruston District. Brother Tucker, our tireless presiding elder, is making 'a whirlwind finish' of his quadrennium. During the summer and fall, besides his regular work, he has held nine revival meetings." Brother Tucker has, indeed, magnified his office. The presiding eldership seems to fit him as it does but few men. He is both sound in the faith and zealous in its propagation.

Have you the two volumes, entitled "Methodism in Mississippi," by the Rev. John G. Jones? If not, by all means procure them at the approaching session of your Conference, where they may be obtained at the cost of \$2. They tell the thrilling story of the planting of Methodism in Mississippi and Louisiana, and will kindle anew in your bosom the fires of enthusiasm. The man who is unacquainted with the history of his Church in his own State is a mossback. Wake up, brother, and inform yourself concerning the heroic pioneers of Methodism in this section.

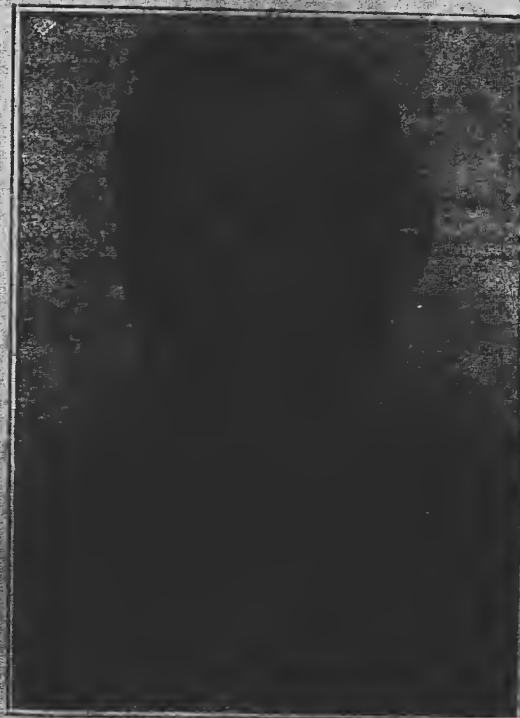
Pontotoc will invite the North Mississippi Conference to convene there next year. Pastor Wendel states that the town papers have heartily endorsed the proposal to extend the invitation, and that the whole community is enthused over it. He affirms that there would be no scarcity of good homes to make the brethren comfortable, and that our beautiful new church there would afford all the necessary conveniences for committee work and meet fully all the other demands of the occasion. In this progressive municipality, Tupelo may find a rival that she will have to bestir herself to outstrip.

From the historic city of Vicksburg, Rev. C. W. Crisler, writes the following optimistic note: "Sunday, November 17, was a great day with us at the Crawford Street Church. The attendance at Sunday school exceeded that of any other Sabbath as far back as the records go. At the 11

o'clock preaching service, the audience was a great one—the largest that we have had since my appointment here. I have received 61 members since Conference. The future of this Church is bright. Some day it will be one of the great congregations of Southern Methodism." Brother Crisler has certainly wrought well in the Hill City of Mississippi, and he has every reason to be encouraged.

Rev. W. D. Wendel, of Pontotoc, Miss., requests us to state that, because the delay of the brethren in responding to the announcement which appeared in the Advocate concerning the orphanage car to be run over the N. O., Mobile & Chicago Railroad and the scarcity of cars at the disposal of the Company, which made it impossible for one to be had on a short notice, it was deemed best to postpone the undertaking. He yet hopes to carry the enterprise through later in the season.

Rev. A. L. Davenport, of Walnut, Miss., thinks it worth while to place the Advocate in the homes of his people, and has lately been doing some work looking to this end. We acknowledge our obligation to this stirring pastor for the service thus rendered.



REV. J. R. COUNTISS,

President of Grenada College and Secretary of the North Mississippi Conference.

SECULAR NEWS AND COMMENT.

By Rev. A. J. Gearheard.

It is said that the outlook for prosperity in Cuba is now brighter than ever before.

John Schrank, who recently attempted to assassinate ex-President Roosevelt, has been pronounced insane and sentenced to an asylum.

There are thirty-three members of the British House of Lords who are 80 years or more of age, and six members of the House of Commons are octogenarians.

The oldest painting in the world, an Egyptian canvas claimed to be 3500 years old, will probably be brought to America in the near future, having been purchased by an American art collector.

If there is a deficit in the United States Post Office Department this year it may be due to the amount of political matter carried by the Department free. It is estimated that it would have cost the politicians \$3,250,000 to have paid postage on the matter that was carried free of charge.

Andrew Carnegie has set aside a fund for the purpose of paying a pension to ex-Presidents of the United States and their unmarried widows. He desires to pay them \$25,000 a year, so that they may give the value of their experience obtained as Presidents to the general public. His object may be a worthy one, but somehow this looks to us like far-fetched philanthropy.

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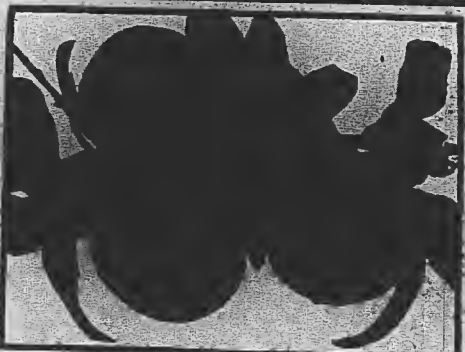
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Obituaries.

HENRY O. ZEIGLER was born Nov. 29, 1855, and died Aug. 19, 1912. The place of his birth and the place of his death were near together in the Zeiglerville community. His entire life was spent in this community, where through business sagacity and economy he managed to amass a neat fortune. Brother Zeigler was a man of wide and useful influence. His career as a business man was unswayed by any act of dishonor or hard dealing. He was a good citizen. On political and moral issues he stood uncompromisingly on the side which in his opinion was right. He spoke out boldly against existing evils, regardless of whom it affected. For many years he was a member of the Methodist Episcopal Church, South, and for quite a while a steward in the Zeiglerville church. He was a loyal Methodist, and his death is a sore loss to the church. Brother Zeigler was married in 1877 to Miss Ida Smith. His widow and quite a large family of children and grandchildren mourn his death.

F. L. APPLEWHITE.

On Monday evening, Oct. 7, 1912, just as the sun went down, the soul of little **FRONIE LEE**, the infant daughter of Mr. and Mrs. Abe Hatchett, of Montpelier, Miss., winged its flight back to God, who gave it. She was born Sept. 30, 1908, and for only four years and a few days was she permitted to live here, but these years and days were filled with blessings. She was such a sweet and loving child that she will long be remembered. She has gone where peace and joy rule forever. A home has been made sad and fond parents mourn their loss. We cannot bring her back, but we can go to her. Let us try not to complain since God thought it best, but let our aim be to meet her in Heaven. Let us remember that she is in the presence of Christ and has no share in pain or sorrow. May God's presence take the place of the little one, and may those who weep remember that the Savior said, "Blessed are those that mourn, for they shall be comforted." Her aunt,
MRS. W. G. VAUGHN.

Brother **G. W. FERGUSON**, a good, true and useful man, who lived near Vicksburg, Miss., passed suddenly from earth to his home in heaven on Sept. 3, 1912. He was born in Warren County, Miss., Oct. 18, 1841, where he lived until the Heavenly Father called him to his reward on high. He had been in failing health for some time, but the end came suddenly and unexpectedly, both to his friends and the dear ones of his own home. Brother Ferguson came of one of the oldest and most substantial families of Mississippi. His life was the soul of honor and uprightness. He was converted and joined the Church at the age of 30. He lived a faithful, Christian life for nearly forty years. He lives to-day in the memory of his many friends, and in the hearts of those who loved him. He was one of the most faithful stewards of the Church I ever knew. I had the pleasure of being his pastor for two years, and I have never known a truer man to the church and his pastor than this grand old soldier of the Cross. When the gentle spirit of this good man went home the Church on earth was made poorer. Brother Ferguson was married on Dec. 3, 1875, to Miss Magie Ferguson, of Carroll County, Miss., who was a true and faithful wife, and whose patient hands ministered in fidelity to her good husband. To them four children were born: one boy, Lawrence, and three girls, Lou, Bulah and Sarah, who with their mother are left to mourn their loss. As a husband, he was kind and considerate; as a father he was patient and loving.

On September 5, 1912, surrounded by his bereaved family and a concourse of sorrowing friends, we laid his body to rest in the cemetery at Partis Chapel Church. Revs. J. W. Price, his pastor, and W. H. Saunders, assisted in the service. To the sorrowing family and other relatives our hearts go out in sympathy. My prayer is that God may comfort them in this sad hour of bereavement. **J. R. JONES.**

REGRET TO GIVE HIM UP.

We, the members of the fourth quarterly conference of the Topisaw (Miss.) charge, realizing that our presiding elder, Rev. J. T. Leggett, is closing his fourth year with us, hereby adopt the following resolutions:

- (1.) That we recognize Brother Leggett to be an able preacher, an efficient presiding elder, and a just and lovable executive.
- (2.) That his association with us has been pleasant, and that his visits to our homes have been both helpful and inspiring.
- (3.) That we realize our loss of him to be the gain of others, and we pray that God's richest blessings may ever abide with him.

Signed by W. D. Beacham, J. C. Hoffman, A. S. Dawson, Committee.

IN APPRECIATION OF REV. W. H. LEWIS.

Whereas, Rev. W. H. Lewis, who has been the presiding elder of the Meridian District for the past four years, according to the law and custom of our Church, will be called to another field of labor at the close of the present Conference year; and whereas, by his faithfulness and devotion to the Master's cause and by the manner in which he has discharged his duty as our presiding elder, he has endeared himself to us and won our love and highest esteem; therefore, be it resolved by the members of this, the fourth quarterly conference of the Enterprise and Stone-wall charge:

- (1.) That we hereby express our regret that Brother Lewis cannot continue with us as a presiding elder; that we unreservedly commend him for his fair and impartial rulings, for his holy and consecrated life, and for his earnest and inspiring exhortations; that we pray God's richest blessings upon him, and that we commend him to the people whom he may be called to serve as one worthy of their love and confidence.
- (2.) That a copy of these resolutions be spread upon our minutes, and one sent to the New Orleans Christian Advocate for publication.

Signed by B. W. Lewis, S. O. Moore, E. S. Estes, T. J. Davis, R. G. Gilmore, N. M. Rogers, J. W. Zachery and H. T. Odom.

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Tidings From the Field

Meridian (Miss.), Seventh Street.

Dear Brother Meek: Please say through your columns that I made a most grievous mistake (and oh! how often do I make such mistakes) when I reported the work at Seventh Avenue, Meridian, for this year, and failed to mention the work of Dr. C. W. Campbell of this city. He preached for me several times while I was out in meetings and, according to reports, his preaching was of the highest order. On account of sickness in his family he was unable to do much pastoral work, but he did much in holding things together while I was away. As long as Dr. Campbell remains in the Church militant he will have a warm welcome at Seventh Avenue. May the Lord bless him in his declining years.—J. A. Wells.

Kentwood, La.

Methodism at Kentwood is making some progress. We have recently closed a revival meeting, in which we were assisted by Rev. A. W. Turner, our Louisiana Conference Evangelist. Brother Turner came to us about the first of the month, and for ten days a strenuous effort was made to revive our people. The evangelist soon endeared himself to all by his carefully prepared and soul-stirring sermons. He is a preacher who has the happy faculty of making old things new and interesting. Some of the questions which we are inclined to pass over as unworthy of our time, he handled in a very interesting and convincing way. He discussed much the excuses that men out of the church are accustomed to make, and we dare say that all of this class who heard him are ready to bury forever such excuses. His sermon on Repentance was forcible and, in our judgment, one that needs to be preached all over our country. Brother R. N. Jeffery led our choir. He came to us a few days ahead of Brother Turner. He soon convinced our people that he was thoroughly qualified for this work. His solos were animating and touching. No doubt in response to his gospel songs many heartstrings that had long been unstrung were tightened and made to vibrate again in unison with heaven's music. During the meeting nearly all of our people who attended renewed their obligations to the Lord, and many who were out of the Church responded to the proposition that they would renounce sin. We received two by baptism, five by vows, and eleven by certificate. During the year the church here has made some material improvements. Our building has been repaired and made very comfortable. The ladies have looked well after the needs of the parsonage. All in all, there are many things encouraging to Methodism in this field.—R. S. Walton.

New Albany, Miss.

We have had a fine year, and will be able to make the best financial report in the history of the charge. About forty have been added to the Church, and everything runs smoothly and prosperously. Harmony prevails among all the churches of New Albany. We had a great revival here this year, and the present outlook is very encouraging. We lost a good Sunday school superintendent last week when Brother G. L. Jones and his estimable family left us for El Paso, Texas, where they will make their future home. Health conditions prompted their removal. The whole town is sad beyond expression over their departure. Brother Jones was appreciated by the church, town and community as few men were ever appreciated anywhere. They knew him

and loved him deeply for his sincerity, candor, great-hearted generosity, faithfulness, honesty, and uprightness in life and character. He has always stood for the highest and best in private and public life. Not only have New Albany and his own county and church suffered irreparable loss in his removal to the far Western country, but also the North Mississippi Conference and his native and beloved State, which he has represented both in the lower and upper branches of her law-making Assembly with such conspicuous ability and fidelity. He was a "plumed knight" in the royal ranks of truth and reform; always battling for the honor, good name and progress of his town, State, and humanity. He is a golden-hearted Christian gentleman whose virtues will shine long after he has ceased to speak and live. He also served his Church by representing his district in many an Annual Conference, and he was chosen a delegate to the General Conference that met in Asheville, N. C., two years ago. His counsel in Church or State was thoughtful, wise, and progressive. No trappings or compromises, or pleas of expediency, or decoy of personal aggrandisement, material advantage or fear ever swerved him from the living truth. With him, thinking is a birthright, life a sacrament, duty a privilege, and opportunity the call of God. In the prohibition forces of Mississippi he was a Lord Chatham, an Oliver Cromwell, a knight of valiant strength—firm, intrepid soul, whose sword never turned back when it thrust the mailed casement of the enemy. He is a lawyer of ability, who lives on a high plane of moral character and integrity. Oh, for more like him!—L. M. Lipscomb.

HURRAH FOR INDIANOLA!

Dear Doctor: We observed yesterday as Mission Day, took collection for all claims, and more than raised the assessments. I think I can see forty per cent excess. It is wonderful what our people have done under all the circumstances. Our planters expected to be devoured by the boll weevil when arranging for their crops, and then we had the overflow, but out of it all the good Lord has delivered us. Our good people feel thankful.

At the eleven o'clock service Miss Lee Grider, one of the finest women in Southern Methodism, read a paper on our obligations to our worn-out preachers that thrilled and stirred our people. When we took the collection there were five fiftys put down just about as quick as Secretary M. T. Davis could write them. And there was one twenty-five and one fifteen, and many smaller amounts until we went far beyond the assessment. And some of our best people were not there.

What a change a few minutes can make in a preacher's feelings. I feared that conditions were going to be such as would prevent my being able to raise the assessments (a thing I am thankful to say I have never failed to do); but our record these good people are determined shall not be broken at Indianola, especially as this is their first year as a station.

I hope to see you soon, Doctor, at Greenwood, my old home and pastoral charge, where I had the honor of leading the first successful whiskey fight ever waged in Leflore County. Some of the best friends I have live in Greenwood and that county. Our Conference may expect an unusual hospitality. To Tupelo, I suppose, we will go next time. I shall stand for Tupelo as they have stood for us.

W. S. SHIPMAN, Pastor.
Indianola, Miss., Nov. 11, 1912.

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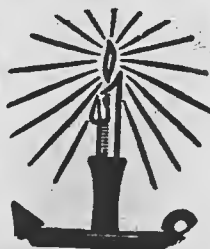
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NORTH MISSISSIPPI CONFERENCE.

Admission on Trial.

The Committee on Examination for
Admission on Trial into the North
Mississippi Conference desires to no-
tify all applicants to meet the Com-
mittee in the pastor's study of the
church at Greenwood on Monday
night, Dec. 2, at 7:30, prepared to be-
gin the examination, bringing with
them the written sermon required by
the Discipline.

T. H. LIPSCOMB,
S. L. POPE.

Class of the First Year.

The Class of the First Year will please
meet the Committee in the Methodist
Church at Greenwood, Miss., on Mon-
day evening, December 2, at 7 o'clock.
Come prepared for a written examina-
tion.

J. A. HALL,
For the Committee.

Class of the Second Year.

The class of the Second Year will
meet in the pastor's study at Green-
wood, Miss., Monday, Dec. 2, at 7:30
o'clock p. m. Come prepared for a
written examination.

O. W. BRADLEY,
J. T. LEWIS.

Class of the Third Year.

The class of the Third Year will
please meet the Committee in the
church at Greenwood, at 7:30 p. m.,
on Monday, Dec. 2.

J. W. DORMAN, Chairman.

Class of the Fourth Year.

The Committee and Class of the
Fourth Year will meet in the Meth-
odist Church in Greenwood, on Dec.
3d, at 9 o'clock a. m.

T. H. DORSEY,
W. W. MITCHELL,
G. W. GORDON,
Committee.

Reduced Rates.

Reduced rates will be given by the
railroads in Mississippi to delegates
and visitors to the North Mississippi
Conference at Greenwood on the usual
certificate plan. Ask agents for re-
ceipt for each ticket purchased at full
fare in going. J. R. COUNTISS,
Secretary.

MISSISSIPPI CONFERENCE.

Railroad Rates.

Dear Brethren:
Let all who will attend the Annual
Conference at Hazlehurst pay full
fare going, and get a certificate show-
ing that they have paid full fare. This
should be done as often as one
changes railroads or buys a ticket.
This will enable you to get tickets on
your return for one-third of the regu-
lar fare, plus 25 cents. Those who
use permit books need not procure
certificates, for they count just the
same. Let all who attend Conference
observe this rule (men and women),
and I will sign their certificates for
them.
W. M. SULLIVAN,
R. R. Secretary.

Admission on Trial.

The class for Admission on Trial
into the Mississippi Conference will
meet the Committee at the Method-
ist Church in Hazlehurst on Tuesday,
Dec. 10th, at 9 o'clock a. m., prepared
for a written examination. It is very im-
portant that those wishing to take the
examination be present at the begin-
ning, as the Committee does not wish
to do double work.

W. H. SAUNDERS,
Chairman of Committee.

Class of the First Year.

The class of the First Year will
meet the Committee in the Methodist
Church at Hazlehurst, Miss., on Tues-
day, Dec. 10, at 9 o'clock.

L. L. ROBERTS,
For the Committee.

Class of the Second Year.

The class of the Second Year will
please meet the Committee in the
Methodist Church at Hazlehurst at 9
o'clock a. m., Tuesday, Dec. 10.

M. M. BLACK,
J. Y. BOWMAN,
Committee.

Class of the Third Year.

The class of the Third Year in the
Mississippi Conference will meet in
the Methodist Church in Hazlehurst
on Tuesday afternoon, Dec. 10, at 3
o'clock. Those members who have
taken their work with the Correspond-
ence School or elsewhere should have
their papers there by that time. Those
who for any cause will not appear,
should notify the Chairman.

H. B. WATKINS,
Chairman.

Notice to Pastors.

Blanks will be mailed to each pas-
tor on which to make his report to
the Annual Conference. By comply-
ing with the suggestions enclosed with
each blank, you will greatly facilitate
the work of securing accurate statisti-
cal reports, which is an important
matter to our Church.

W. T. GRIFFIN,
For the Auditing Committee.

LOUISIANA CONFERENCE.

Where Committees Will Meet.

Dear Doctor Meek:

Please allow me to say to the
Examining Committees and various
boards that, through the courtesy of
our Mayor, their meeting places will
be our splendid new one hundred
thousand dollar City Hall, which is
situated less than two blocks from our
church. There they will find splendid
facilities for their work. Of course,
their respective rooms will be desig-
nated. We are very busy and happy
in our work of preparation for the
coming of the brethren, and are pray-
ing that they may prove a benediction.
THOS. J. NORSWORTHY.

Committee on Admissions.

The Committee on Admissions will
please meet in the First Methodist
Church at Monroe, La., on Wednes-
day, Dec. 11, at 2:30 p. m. Any in-
formation concerning applicants for
admission into the Annual Conference
that any person can give, will not
only be considered, but appreciated.

A. S. J. NEILL, Chairman.
Lake Arthur, La.

Class of the Third Year.

Members of the Third Year Class,
Louisiana Conference, who have not
completed their examinations, are re-
quested to meet the Committee in
Monroe on Tuesday morning, Dec. 10,
at the earliest convenient hour. Other
members of the class will please con-
fer personally with the Committee
some time during the same day.

R. H. WYNN, Chairman.

The Conference Minutes.

Please do not overlook the small
item of the assessment for the Min-
utes. It amounts to but little for
each charge, but it should be paid in
full. The price of material and the
cost of labor make the small assess-
ment scarcely adequate for the ex-
pense of printing and sending out the
Minutes. It takes about three weeks
of hard labor to prepare the copy,
read the proofs, and send out the Min-
utes after they are printed. I do not
mind the labor, but I do protest
against paying out of my own empty
pocket some \$20 to \$25 for the privi-
lege of doing the work. Please look
after this small item. Faithfully,
ROBT W. VAUGHAN,
Editor Minutes, Louisiana Conf.



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buncles, cuts, poison oak, old sores, ul-
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and most efficient in preventing blood
poison. Dr. Jas. R. Phelps, Dorchester,
Mass., says: "Gray's Ointment is my
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Gray & Co., 806 Gray Bldg., Nashville,
Tenn. 25c a box at druggists or direct
by mail from the manufacturer.

JOIN THE ADVOCATE PIANO CLUB

See Announcement on
Page 16

The Sunday School.

LOUISIANA NOTES.

Rev. P. O. Lowrey.

On October the 20th the Second Church, New Orleans, observed Rally Day with a splendid program, Rev. J. M. Henry, the presiding elder, and Mr. J. G. Cronbach, the superintendent, being the principal speakers. A splendid program of vocal and instrumental music was also rendered, and certificates of promotion and reward were given. Under the leadership of the pastor, Rev. W. E. Thomas, the debt of \$1200 on this church has been paid, off this year, Mr. Chas. Adams, one of the old and most liberal members, giving \$1000 of the amount. In addition to this, \$200 has been raised to do some needed repairing.

At the noon hour of each working day the official force of the International Sunday School Association gather in the Secretary's office in Chicago for a brief season of prayer, at which time the different State Secretaries and the field force at large are remembered. No less an authority than the great Apostle to the Gentiles said, "brethren pray for us," and nothing could be more brotherly than these leaders praying for the men on the firing line. At least one of our presiding elders thus daily remembers the pastors of his district. If "more things are wrought by prayer than the world dreams of," then our Sunday school workers, from General Secretary down to the humblest teacher, should be remembered at a throne of grace. Let us pray more and criticize the shortcomings of our co-workers less.

The best record of Home Department work that we have found comes from the Felicity Street Church, New Orleans, over fifty members having been enrolled since the department's organization last year under the pastorate of Rev. W. W. Holmes. In addition to the splendid workers' weekly council of the united school, the superintendent and visitors of this Home Department, composed of Mesdames Carrie Porter, Virginia Wakefield, F. B. Sandige, R. F. Harrell, George Pagot, S. J. Faris, and James Bell, and Miss Alice Morse, meet every quarter and give in their reports and talk over their work in detail together. The members are regularly visited and supplied with literature, and their reports gathered. It affords the members great joy to get their new Quarterlies, and their offerings are double the cost of their literature. They have a vital interest in the work of the Sunday school, and study their lessons regularly. The Home Department is considered a great asset to the church, and the pastor, Rev. C. A. Battle, who is a member of our Conference Sunday School Board, thinks a church not near so efficient without one. What would it mean to have all the people in our country, who believe in the Bible, studying its divine truths just thirty minutes a week? And this is all that it takes to be a member of the Home Department.

MISSISSIPPI CONFERENCE NOTES

By Rev. B. F. Lewis.

The State Sunday School Association has announced a series of institutes at Meridian, Hattiesburg, Brookhaven, and Jackson. Some of the finest Sunday school workers of the United States will be in attendance. It is to be hoped all Sunday school workers in reach of these points will attend. Reduced railroad rates and entertainment have been provided.

At our last Conference at Meridian, there was reported a decrease in our Sunday school enrollment of 1064. Every one knew this was an error. Even the Bishop commented on the decrease in the various departments of church work. During that year sev-

eral new schools had been reported to the Board, and a large increase in attendance by several others. The statistics were a painful surprise. Sunday school statistics have been a problem for many years. The General Sunday School Board has issued a ruling on Sunday school statistics. Coming from headquarters, it is authoritative. In a few days a resume of this ruling will be mailed to every pastor in the Conference. May we ask your earnest attention to it and your compliance with its suggestions? It will save much confusion in our own Conference and in the office of the General Sunday School Board.

We have just received the record of two of our Sunday schools for the year now closing. Both of these schools are organized and graded after the standard adopted by our Church. They will bear studying. One of them is on a mission and at a small church. Eighteen months ago systematic work was begun. They have had to increase the size of the Sunday school room, and report an attendance equal to that of one of the largest churches in the city where it is situated. The other school began its grading three years ago. It then reported an average attendance of only about 125 students on Sunday, and an enrollment of about 300 in all departments, with only fifteen officers and teachers. A few weeks ago this same school reported an enrollment in all departments of over 525, with forty officers and teachers. During this time the population of the town had decreased rather than increased.

NEWS AND NOTES.

By Miss Elizabeth Kilpatrick.

"If you have faith, preach it; if you have doubts, bury them; if you have joy, share it; if you have sorrow, bear it."

"Try the New Graded Lessons. They will give to the individual pupil the true perspective of the needs of the world, physical, mental, and spiritual."

Brother Lagrone writes of his Wesley Adult Bible Class banquet on Nov. 15th, the first of the kind ever held in Greenville, that city of many banquets of many kinds, and of its impress on the general public. His Sunday school is at present the largest in the history of our church in that city.

At a recent Elementary luncheon the topic for the hour was, "The Elementary Garden." The toasts were a "Snow-drop — The Beginners;" "A Daisy — the Primaries;" "Johnny Jump-up — the Juniors;" and "The Gardeners — the Teachers." A delightfully helpful, as well as beautiful, Sunday school hour resulted.

Several adult classes are getting out typewritten or mimeograph bulletins to be distributed during the class session. They do not feel able to have these printed, and take this means of placing in the hands of each pupil a clever little bulletin of class activities and personals, with good quotations and extracts from Bible study authorities.

Rev. S. L. Pope's Business Men's Bible Study Class at Itta Bena is doing a splendid work. Their stationery is attractive, and they are making their influence felt not only in the church, but throughout the whole community. Mrs. Pope is doing equally well with her class of ladies, and these two classes rank high in our Conference adult class list.

TO DRIVE OUT MALARIA AND BUILD UP THE SYSTEM.
Take the Old Standard GROVE'S TASTELESS CHILL TONIC. You know what you are taking. The formula is plainly printed on every bottle, showing it is simply Quinine and Iron in a tasteless form, and the most effectual form. For grown people and children, 50c.

Your Hair? Go To Your Doctor

Ayer's Hair Vigor is composed of Sulphur, Glycerin, Quinin, Sodium Chloride, Capsicum, Sage, Alcohol, Water, Perfume.

Show this to your doctor. Ask him if there is a single injurious ingredient. Ask him if he thinks Ayer's Hair Vigor, as made from these ingredients, is the best preparation you could use for falling hair, or for dandruff. Does not color the hair.

J. C. Ayer Company, Lowell, Mass.

WHITWORTH COLLEGE

The College will dismiss for Christmas Holidays Friday, Dec. 20. Students will return Monday, Dec. 30. Regular class work will begin Tuesday Morning, Dec. 31. More than two hundred students have registered First Term. Special rates given to students who may enter Dec. 30, 1912. It is important that those interested write at once for catalogue. Address

WHITWORTH COLLEGE, Brookhaven, Miss.

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THE QUALITY OF TRACTOR FARM WORK.

A good oil tractor will do the farm work better than it can be done with horses or mules. It will get a larger crop and of a better quality than if the work had been done with mules.

There are good reasons for this. The plowing can be done deep, and in that short time which is best for doing it. The ground may be plowed and pulverized at the same time if one wishes it. Or it may be plowed, pulverized and planted at one time.

One may rush that important task of seeding to a speedy close. The tractor may be hitched to a combination of stalk crusher, a double disc harrow, a drill and a smoothing harrow. This outfit may be rushed over the land continuously day and night until the seeding is all done; one trip over a field with it finishing the entire process.

The two great factors which make tractor power better than animal power are this adaptability and its untiring endurance. It is not affected or hindered by the heat. All day long it toils in the hottest weather that blows; uninjured and unfaltering, pulling its full load as usual. And this in a day that would kill the hardest mule. And at the end of the day it is ready to go on in the same way throughout the night.

The Hart-Parr Company, 330R Lawler Street, Charles City, Iowa, have some very interesting literature regarding the advantage of using their Oil Tractors. They will be glad to send this on receipt of a request from you.

A Rousing Appetite Is a King's Delight

And What is of Greater Interest, Stuart's Dyspepsia Tablets Enable the Stomach to Digest Whatever is Eaten.

We all like to see the way healthy children devour their meals. Would we could all do the same! Eating ought to be a delight. It is one of life's chief enjoyments. People who cannot relish a good meal are apt to fall into those ill-tempered moods from which they view the world as a sorry place to live in. So let us learn to em-

ploy the best means of harmonizing our existence and thus extract from our daily grind all the pleasure there is to be had. This we can do by keeping our stomachs in prime, active working order.

A majority of people have come to know the blessings which an occasional use of Stuart's Dyspepsia Tablets confer upon the stomach. They are unquestionably the most popular remedy known for the reason that dyspepsia is the national disease, and these wonderful little tablets have long since acquired a national reputation as a thoroughly reliable and efficient cure for all form of dyspepsia and indigestion.

No matter how great the excess of food taken into the stomach, one or two of these tablets will digest every particle of it. A package of Stuart's Dyspepsia Tablets should always be in the house. Many a person has saved himself from a serious attack of acute indigestion by using them after heavy meals, such as are eaten Christmas, New Year's, Thanksgiving and other holidays and festive seasons.

After attending banquets, late suppers, heavy fancy dinners, after-theatre parties, etc., where one has dined sumptuously and luxuriantly, Stuart's Dyspepsia Tablets should invariably be used, as they digest the food perfectly and completely, and prevent all possibility of dyspepsia, which, without their use, is more than likely to ensue.

Americans are exceedingly fond of the good things of life, and there is apt to be great excess of eating, and the only way to overcome its bad effects on the stomach is to employ a powerful and efficient digestive such as Stuart's Dyspepsia Tablets, which always insure a good digestion.

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Woman's Missionary Work

Edited by Mrs. R. F. Harrell, 1329 Josephine St., New Orleans
Conference Press Superintendents:

Louisiana Mrs. A. C. McKinney, Ruston, La.
Mississippi Mrs. H. L. McCleskey, Hazlehurst, Miss.
North Mississippi Mrs. A. C. Yeager, Water Valley, Miss.

All communications for this department should be sent to the Editor at the address given above.

Echoes from Missionary Institute at Holly Springs, Miss.

The Institute and District Meeting of the Holly Springs District was held on the 12th and 13th of November, in Holly Springs, that being the most central, easily accessible, and of the greatest altitude of any point on the railroad. As all needed clear heads as well as warm hearts for the successful conduct of the work, the latter item was a necessary condition.

The District Secretary, Mrs. T. J. Binford, presided throughout, guiding the thought and action to a successful culmination. The morning devotional was marked by a service of consecration, so sweetly spiritual that it gave the key-note to the entire meeting. Miss Knapp, our charming young deaconess, whose winning personality was felt by all, said that it had been her pleasure to attend four of these Institutes, and this was the first one preceded by a consecration service, and it gained her commendation.

A talk by Miss Knapp, reports, and papers, were features of the first day's session, as Miss Davies did not arrive until the late afternoon. Her address at night was to a small and, presumably, select audience; that is, if a few in numbers denotes exclusiveness.

At the recent convention of the Christian Church in Louisville, there were 22,000 delegates present; eight from the Hawaiian Islands, two from Russia, marking the zeal for the cause; while in a Christian community in Mississippi there were twelve delegates, and the rest of the congregation conspicuous by their absence or scarcity. It may be said that a cause, like a prophet, is not without honor save in its own vicinity.

The delegates were delightfully entertained in a few of the charming homes of this historic old city, still full of the landmarks of the olden days as well as its scars of the ravages of the War.

The District Secretary and the only Conference officer present were lovingly and charmingly entertained in one of the ante-bellum mansions, so full of the spirit of the "ancient regime." Now it is the home; a home in the truest sense, of former State Senator W. A. Belk and his hospitable family, gracefully presided over by the charming wife and the talented daughters.

It would be advisable always to have a shorthand reporter present whenever Miss Davies makes her characteristic, sparkling addresses, replete with wit, wisdom, and spiritual power. Prof. Consley of the High School granted her the privilege of speaking to the student body. The bright eyes and interested manner of the intelligent auditors showed that the seed were sown in good ground, and in years to come missionary ranks may be recruited from these attentive hearers.

Miss Binford's report of the District was good. Financially it led the districts composing the Conference. The delegates were all enthused by the power and pathos of Miss Davies' talks, as well as by her spiritual appeals, and all promised better work in the future under the influence of these spiritual utterances. A. C. Y.

Plea for a More Careful Use of the Bulletins.

The Council has wisely arranged that Conference press superintendents and the same officer in the auxiliaries shall handle the bulletin exclusively; thus disseminating the fresh

sparkling news it contains directly among the societies. Where an auxiliary has not elected a press superintendent, (we hope this condition will not obtain in a single instance this year), a copy is sent every month to the president of that auxiliary, and she is expected to take the place temporarily of the superintendent. But is this the end of it, and is the circulation to stop here? No, indeed! The idea is that each superintendent shall carefully read every item in the Bulletin and be allowed a short time at the meetings to present those items to her society. With just a little tact, some preparation, and much prayer, how effective she can make these few moments allotted to her! But you may say, "Even then she reaches only a few." True enough. Then comes her duty to carry the information further through that one avenue which reaches nearly everybody—the secular press.

Why should it be so hard to get our women to take up this press work, when the way is so plain and simple? She need not ask for a column—a few paragraphs wisely chosen would be much better. A diploma from a school of journalism is not at all necessary to fill the position. Take one or two interesting, helpful paragraphs from the Bulletin, and it is always full, add to that a few words about the work of your local auxiliary, or the work of some officer, and there is the complete matter for one week's secular press work. Isn't it simple?

May God be with us when the time for the election of officers comes, and impress each auxiliary with the importance of having a press superintendent of its very own.

MRS. H. L. McCLESKEY.

ON THE CARE OF OUR GIRLS.

By Mrs. W. H. Vaughan.

The girl problem is a great problem, and to care for them is a problem among problems, and one hard to solve. The very word care in connection with it should not mean merely oversight, but carry with it the deeper, tenderer meaning of the word solicitude. In one sense it also means cure, protection. We all have heard the old adage: "An ounce of prevention is better than a pound of cure." Cures are not always effected. Protection, therefore, is better. Every home now being erected for the benefit of the working girl contains more than an ounce of prevention. When the ounce of prevention fails, which it sometimes does, then the pound of cure gets in its work, and our mission homes and rescue homes come in, and become more than a necessity. It is a great work. The greatest factor in the care of our girls is the individual woman in her attitude towards her neighbor. If, in all ages, women had been half as solicitous to care for the erring girl, as she was to apologize for and cover up the faults of the man, would there have been a white slave traffic?

THIS WILL INTEREST MANY.

F. W. Parkhurst, the Boston publisher, says that if anyone afflicted with rheumatism in any form, neuralgia or kidney trouble, will send their address to him at 701 Carney Building, Boston, Mass., he will direct them to a perfect cure. He has nothing to sell or give; only tells you how he was cured after years of search for relief. Hundreds have tested it with success.

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Copy of an order received:—"Baroness Melting requests Messrs. Edwards to dispatch six bottles of Roche's Herbal Embrocation, used for children having whooping-cough, to Her Royal Highness, the Duchess of Cumberland, Penzance, Vienna, 24th March, 1899." This order was repeated in 1894, 1899, 1903 and 1905. W. Edwards & Son, 157 Queen Victoria St., London, Eng. All Druggists, or E. ROGERS & CO., Ltd., 30 Beakman St., N. Y.

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This recipe makes a pint of cough syrup, and saves you about \$2.00 as compared with ordinary cough remedies. It stops obstinate coughs—even whooping cough—in a hurry, and is splendid for sore lungs, asthma, croup, hoarseness and other throat troubles.

Mix one pint of granulated sugar with ½ pint of warm water, and stir for 2 minutes. Put 2½ ounces of Pinex (fifty cents' worth) in a pint bottle, and add the Sugar Syrup. Take a teaspoonful every one, two or three hours. Tastes good.

This takes right hold of a cough and gives almost instant relief. It stimulates the appetite, and is slightly laxative—both excellent features.

Pinex, as perhaps you know, is the most valuable concentrated compound of Norway white pine extract, rich in guaiacol and the other natural healing pine elements.

No other preparation will do the work of Pinex in this recipe, although strained honey can be used instead of the sugar syrup, if desired.

Thousands of housewives in the United States and Canada now use this Pinex and Sugar Syrup recipe. This plan has often been imitated, but the old successful formula has never been equalled. Its low cost and quick results have made it immensely popular.

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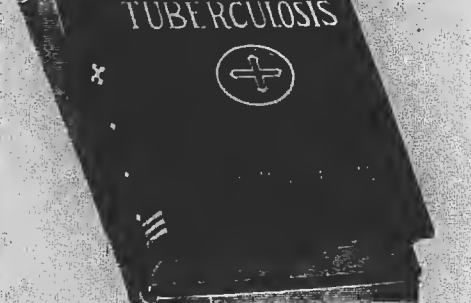
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FROM THE FAR WEST.

Dear Dr. Meek: The readers of the New Orleans Christian Advocate have already learned that I have been transferred to the Los Angeles Conference and stationed at Santa Ana, California. We left McComb City early in the morning of Oct. 26th, and arrived in Santa Ana about noon on the 30th, having traveled continuously for four days and nights. The distance from here to McComb City is 2500 miles, and we made the trip without the slightest mishap or inconvenience.

Our train stopped two hours at San Antonio, which gave us an opportunity to see a little of the Metropolis of West Texas. Twenty-four hours later we reached El Paso, where our train made a stop of three hours. In company with several passengers, we took in the main part of the city on the street cars and went over the Rio Grande into Mexico to the city of Juarez, where we purchased some little souvenirs of our trip to Mexico. While in Juarez we were stopped by some Mexican soldiers who questioned us closely. I suppose that they suspected our party of being spies. On the return trip the car stopped on the boundary line between the United States and Mexico, and one of Uncle Sam's soldiers entered the car and slowly walked through, closely scrutinizing every passenger. Following him, a United States inspector came through and asked everybody this question, "Have you anything from Mexico?" It looked for a while like we were going to get into trouble, but we came through all right. When we got back into United States territory, we felt that we were perfectly willing to stay out of Mexico till after the war is over.

From El Paso, on through New Mexico and Arizona, there is little to be seen but vast stretches of barren plains and ranges of rugged hills and mountains. The things on the trip which impressed me most were the vastness of this Western country, the uniform courtesy and kindness of the railroad men, and the push and hustle of these Western people. Everybody out here is in a hurry.

Santa Ana is a beautiful place. The streets are all paved, and the town has a splendid car system. There are twenty-three churches, six public schools, a commercial college, and a conservatory of music. Two large sugar-beet factories, several canning establishments, and other similar enterprises are also located here.

There are no saloons, and I have heard no talk about blind tigers and gambling dens. I am told that the population is about 12,000. Southern Methodism is well entrenched here, though the M. E. Church is stronger than ours. We have a beautiful church building erected five years ago at a cost of \$25,000, and a splendid two-story parsonage, which is nicely furnished, and which is valued at \$4500.00. There is no indebtedness on either structure. We have 390 members and the pastor's salary is \$1500. The next session of the Los Angeles Conference will be held here.

I am delighted with California, so far. Conditions out here are different from what they are back East, but I believe that, by the help of the Lord, I will be able to adjust myself to the situation as I find it. I hated to leave my friends in Mississippi, and did not know how dear to me my native State was, till I came away. There will always be a warm place in my heart for the preachers in the Mississippi Conference; I love them all. Nineteen of the best years of my life were spent with them in the service of the Master. I was never a deadbeat in the Conference—I always did the best I could in every charge that I served. It will, perhaps, not be out of place to give just here a brief review of my work in the Mississippi Conference: I was admitted on trial in December,

1893, and finished my work there at McComb City, on Wednesday night, Oct. 23, 1912. During the intervening years, I served eight pastoral charges, built six churches, and either completed, repaired, or paid debts on seven others. I built two parsonages, and improved or paid debts on four others. I always left every parsonage in a better condition than I found it. I raised for all purposes \$43,804.55, and received 1238 persons into the Church. For my services in the Mississippi Conference, I received \$12,484.20—an average salary of \$693.56 per year, or a monthly salary of \$57.80. I shall never forget the faithful men

and women in the various charges that I served, who stood by me and held up my hands while I tried to do the Lord's work. May God bless them all!

Now, Mr. Editor, I will write you a short article occasionally, that my friends back in Mississippi may hear from me through the Advocate.

D. SCARBOROUGH.

Santa Ana, Cal., Nov. 6, 1912.

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See Announcement on Page 16.

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That it cost you only about two-thirds as much as others pay.

THANKFUL That its quality and durability are guaranteed for a lifetime.
That your entire family can now enjoy the sweetest music.

THANKFUL That you have faithfully discharged your duty to your wife and children.
That the payments are arranged so conveniently.

THANKFUL That your family is protected in the event you are taken away.
That the Advocate Piano Club makes you and your family so thankful.

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We have a copy of the beautifully illustrated Club Catalogue for YOU. Many Club members have described this Catalogue as being "Worth a hundred dollars" to them. Others have written that they have lost a hundred dollars by purchasing their pianos before they knew of the Club's offers. One lady writes showing how she lost over \$150.00 because the Club Catalogue reached her one day too late.

The Catalogue will explain to your thorough satisfaction how by uniting our interests in a Club of one hundred buyers—instead of each one purchasing from a different factory—we are able to save approximately one-third the cost on high grade instruments.

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NEW ORLEANS CHRISTIAN ADVOCATE

VOL. 59—No. 49.

"Prove All Things: Hold Fast That Which is Good."

WHOLE No. 2963.

ROBERT A. MEEK, Editor.

NEW ORLEANS, LA., THURSDAY, DEC. 5, 1912.

CHAS. O. CHALMERS, Publisher.

LOUISIANA METHODISM.

By Rev. R. W. Vaughan.

No page in the history of religious movements is more inspiring or divulges a greater degree of genuine heroism than the account of the planting of Methodism in Louisiana. Bowman, Winans, Hobbs, Moore, Menefee, Drake, Lasley, Axley, Hininger, Ford, Nolley, Shrock, Hewitt, Nixon, and a score of others, must ever stand among the names of the most self-sacrificing, heroic band of workers who have wrought for the establishment of God's Kingdom on the earth. Suffering untold privations, plunging through dismal swamps, swimming swollen streams, beating their way through trackless forests and over measureless prairies, traveling afoot, by horseback, and in canoes, these dauntless heroes carried the banner of the Cross and planted deep the seed of Methodism throughout the State of Louisiana. The debt of gratitude that we of this generation owe to the heroic struggles of these Apostles of Methodism can never be overestimated. We are fortunate in having in our midst to-day a man who unites the names and bears in his veins the mingled blood of two of these greatest heroes—William Winans Drake, our popular and successful pastor at Baton Rouge.

After the sending of Elisha Bowman to New Orleans in 1805, the earliest attempt made to plant Methodism in Louisiana, and after several intermittent attempts to gain a foothold in that godless city, Benjamin M. Drake reported "23 white, and 60 colored members" in 1826. In 1813 there were but 89 white members and 10 colored members in the entire State. The territory occupied in Louisiana was included in the organization of the Mississippi Conference at the residence of Newitt Vick, the founder of the city of Vicksburg, on November 1, 1813. In 1816 the membership in Louisiana was "130 whites and 32 colored." So discouraging was the prospect that "at one time it was suggested in the Bishop's cabinet that it might be best to withdraw the preachers and appropriate their labors to a more promising field; and the subject was gravely discussed." But Ashley Hewett, who with "one more," had bravely held the ground in Louisiana for many years, interceded. "Was it sound policy," he pleaded, "to lose what little ground had been gained by so much privation and toil? What would become of those few sheep in the wilderness?"

The Louisiana Annual Conference was organized in Opelousas in 1846. The membership for the State at the time of organization was 4715 white and 3378 colored members. The first session of the Conference was held January 6, 1847, and was presided over by Bishop Joshua Soule. This Conference was held at Opelousas, and 51 preachers were appointed to the various circuits within the State. There has been a steady,

though not rapid, growth since the organization. The gain in membership the first decade was 2891. From 1856 to 1866 there was a loss of 1653. This was during the war period and is accounted for by the loss of 2883 colored members—there was an actual gain of 1230 white members. From 1866 to 1876 the records show a gain of 4159, after having cut off the entire colored membership by giving them a separate organization in 1872. This was a most remarkable gain, considering the fact that this was the Reconstruction period and that the entire country was in a state of demoralization and excitement. From 1876 to 1886 the gain was only 1795. From 1886 to 1896 we record our largest gain of 13,419. This large gain is partly accounted for by the addition of the Baton Rouge District, with a membership of 5769. There was a gain, aside from this added district, of 7650, which is the largest increase for any one decade in the history of Methodism in Louisiana. From 1896 to 1906 there was a gain of 3275. We have gained since 1906 1324 members, thus bringing our present membership to 33,803.

From the beginning Louisiana has been considered a difficult field for Methodism. "Hard, unyielding Louisiana" was the characterization our early forefathers gave it. The occupation of our territory by Spain and France, the early settlement of the rich alluvial section constituting the southern portion of the State by people from these countries, and the subsequent grant by which large areas of the finest lands in our State were given to these overlords, created a state of landlordism as obnoxious as the baronetcy of England. These people were Roman Catholics. They spoke the French language with a mixture of the Spanish, and this condition of things presented a barrier almost insurmountable. The obstacles were so difficult that for years the Methodists were the only Protestant people who attempted to occupy the field. While there are yet some Parishes where we have no churches and where the evangelical faith is not preached, for the most part, the Methodist Church is fairly well entrenched, and some of our most devoted and loyal people live in South Louisiana. The hills and piney woods of North Louisiana presented early a fertile field for Methodist propaganda, and we soon had a strong, vigorous church in that section.

Louisiana can justly be proud of the preachers she has produced, and the eminent men she has given to the Church. Three of Methodism's strongest Bishops came from Louisiana—McTyeire, Keener, and Parker. A number of Southern Methodism's most eloquent and effective preachers are Louisiana products. We proudly boast that to-day our venerable Dr. C. W. Carter stands unexcelled as a pulpit orator by any man in the connection. We point with pride to Fitz Parker, Henry Carre, Thomas Carter and Dr. Frank Parker, who have been called out of our ranks to occupy some of the most prominent and responsible positions in our great Church.

For many years our Conference has maintained two denominational schools—Centenary, for boys, and Mansfield, for girls. These schools have done a great work. Some of the leading citizens and noblest products of Louisiana manhood proudly claim Centenary as their Alma Mater. From this historic old school we have secured some of our most effective and useful preachers. After several years' debate Centenary College was changed from Jackson to Shreveport, where it is now growing into a flourishing college under the efficient presidency of Dr. F. R. Hill. Mansfield College has recently been greatly strengthened by adjusting the indebtedness on an easy payment plan, and under the capable presidency of Prof. R. E. Bobbitt, is attaining a measure of success not known for years. To these two historic and deserving institutions our people should give their strongest and heartiest support.

After four years of hard struggle the Louisiana Methodist Orphanage was established under the management of Rev. C. C. Weir, its founder. The building was completed and occupied in 1909, and has rapidly grown to be one of the most prosperous and deserving institutions of its kind in the country. There are now 77 children sheltered and cared for by this Home, and it has become an institution of great popularity in the Conference and State.

The prospect for the growth and advancement of the Methodist Church in Louisiana was never brighter, though the problems that we confront were never greater. In an era of great prosperity, with the development of the unequalled resources of our great State assuming unparalleled proportions, with the great Panama Canal soon to be opened, and with the great advantage which that water-way must bring to Louisiana, our opportunities have rarely been equalled. The call was never louder for strong, capable men to engage in this great work. Our people should be alert and aggressive. Our preachers should be watchful and vigilant. The great, peculiar note of Methodism should be sounded forth in no uncertain tones. We need not only to hold our own, but occupy newer and larger fields, for even yet a large portion of our legitimate territory is unpossessed. We have 240,000 French people, 60,000 Italians, and large numbers of other aliens and foreigners are spreading all over our territory. It is authoritatively said that there are 120,000 people in New Orleans alone that claim allegiance to no Church.

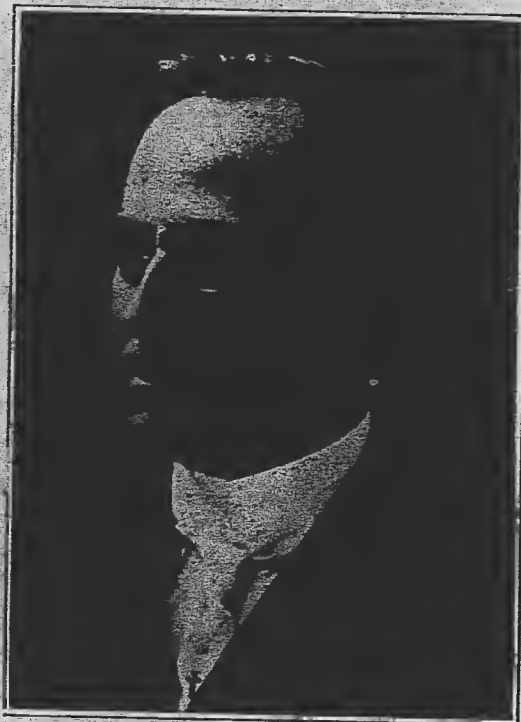
In view of our past and the inspiring heritage that is ours; conscious of our present advantageous position and aware of the vast work needed to be done; with renewed consecration, we should redouble our energies and press our cause in every direction, until we can say that the Methodist banner floats in triumph in every city, town and village throughout the length and breadth of our great State.

Ruston, La.

THEN AND NOW, 1860—1912.

By Rev. C. W. Carter, D. D.

When I joined the Louisiana Conference in 1861, there were 84 preachers' names on the roll. Only two of those names are on the roll now. To-day there are 175 names on the roll. Then there were 115 local preachers; to-day there are only 53. Then the membership of the Methodist Church was 7761; now that membership is reported to be



BISHOP E. D. MOUZON,
Who Will Preside Over the Louisiana
Conference.

33,564. Then the number of Sunday schools was 109, Sunday school scholars 4189, teachers 747; now there are 309 schools, 23,461 scholars, and 2279 teachers. Then the number of circuits and stations was 72; now there are 141. Then the number of parsonages was 18; now there are 119. Then the amount paid to preachers was \$44,338, an average of \$528; the amount paid last year was \$112,748, an average of \$644. Then, widows, orphans and Bishops received \$2030; last year they received \$8089. Then the Mission Board received \$9,500, an average of \$1.22 per member; last year the two Boards received \$11,778, an average of 35 cents per member. The Sunday schools received then \$2604; last year \$12,101. Then church buildings and repairs cost \$48,104; last year they cost \$41,281.

In the old days there were fewer objects for which money was collected, and comparing those with the same objects to-day, we do not seem to have advanced very much. In 1860 the members paid an average of \$5.70 per member for the support of the ministry; last year they paid \$3.36 per member. If we take into consideration the fact that there are quite a number of causes for which we take collections—causes that had no existence fifty years ago—the comparison is not so depressing. There are many hopeful signs that give us encouragement when we look toward the future. To my mind the most hopeful sign is the large number of earnest, energetic, enthusiastic, consecrated young preachers in our Conference. If these continue faithful to their vows and loyal to Jesus Christ, the future progress of the Church is assured.

Natchitoches, La.

It is well-nigh impossible for any event of importance to take place in the United States without Methodism having some connection with it. President-elect Woodrow Wilson is a Presbyterian, but he once taught in the Wesleyan University at Middletown, Conn., a Methodist school, and his three daughters are said to be Goucher girls (another Methodist institution).

THE CORRELATION OF CENTENARY AND MANSFIELD COLLEGES.

By Rev. M. Carter Holt, Secretary of the Louisiana Conference Board of Education.

The auspicious openings of Centenary and Mansfield colleges cause great rejoicing to those who love the educational institutions of our Conference. Prospects are bright for splendid achievements during this scholastic year. This is especially gratifying, as the Louisiana Conference is planning a forward movement, having adopted at its last session a plan for the correlation of Centenary and Mansfield Colleges, as the following extract from the Minutes will show:

"The time has come for an educational advance. Our institutions should be unified and strengthened. Therefore the Board recommends the correlation of Centenary and Mansfield Colleges and presents the following plan as possible and practicable:

"Let the Annual Conference of 1911 appoint a committee of five Methodists, two of whom shall be lawyers, to draw up a charter, which shall include both Mansfield and Centenary Colleges; said charter to be secured under the general laws of the State, or by special act of the Legislature of 1912, or by amendments to charter or charters. Plan to be determined by the committee. The draft of the charter to be reported to the Annual Conference of 1912 for action.

"The committee of five shall be composed of P. M. Brown, R. E. Bobbitt, H. T. Liverman, P. M. Welsh and M. C. Holt. This committee of five shall be restricted and instructed as follows:

"1. The name shall be the Centenary-Mansfield College of the Louisiana Conference of the Methodist Episcopal Church, South.

"2. The system shall include Centenary College, for men, which shall remain at Shreveport; Mansfield College for women, which shall remain at Mansfield, and such other schools as the Conference shall deem necessary to establish in the future.

"3. The Board of Trustees shall consist of not less than 24, and not more than 40 members, four-fifths of whom shall be members of the Methodist Episcopal Church, South; one-half shall be laymen and one-half ministers.

"4. One-half of the first board shall be elected by the present board of Centenary and one-half by the present board of Mansfield, from their own membership. The boards shall elect their trustees in groups of four, so that the term of one-fourth of their body shall expire in one year, one-fourth in two years, one-fourth in three years and one-fourth in four years. Thereafter the trustees shall be elected for terms of four years. The board shall nominate new members annually to fill vacancies and the Annual Conference shall elect.

"5. The Board of Trustees shall elect the president of the system, vice-presidents for Centenary and Mansfield, other officers and teachers. The teachers are to be nominated by the president. They shall have power to remove officers and teachers for cause.

"6. The Board of Trustees shall elect two Executive Committees of five each, one for Centenary and one for Mansfield, to attend to the local or special interests of each.

"7. The Board of Trustees shall make an annual financial report for each institution to the Annual Conference.

"8. The Board of Trustees of Centenary College and the Legal Conference of the Louisiana Annual Conference are instructed to convey to the Board of Trustees of Centenary-Mansfield Col-



REV. T. J. NORSWORTHY,
Host of the Louisiana Conference.

lege all property, money, notes, etc., which they now hold belonging to Centenary and Mansfield Colleges.

"9. The 'Trust Clause' shall be inserted in the charter."

This committee will submit a charter, in accord-



First Methodist Church, Monroe, La.

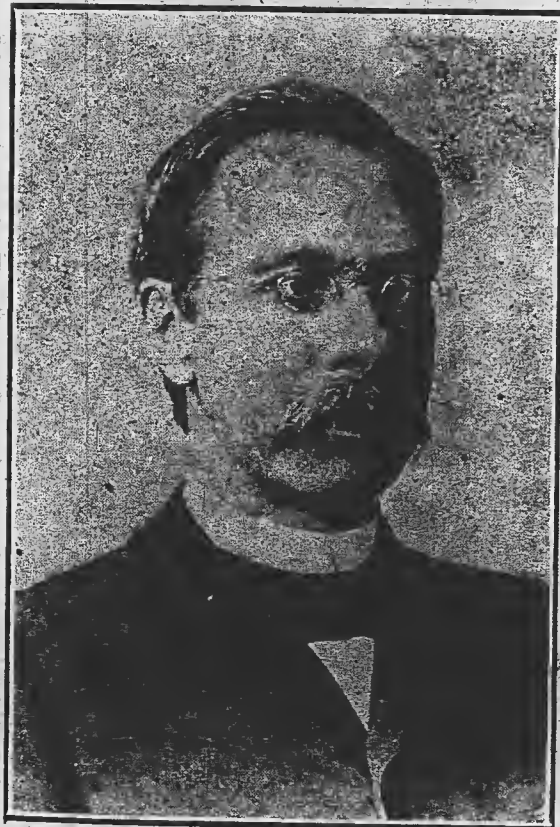
ance with above instructions, to the Conference at its approaching session in December, and expects hearty support and co-operation from its members.

This plan is in line with the spirit of the age, as this is a period of consolidation. Especially is this true in the commercial world, where large corporations are formed for greater efficiency, to successfully meet competition and to carry out large enterprises.

This policy agrees with the plan of the General Board of Education, which is urging closer relations between all our educational institutions. Their plan is to have a complete system from Academies, through Colleges, to Universities. To this end they are grading all institutions and requiring them to maintain certain standards. They have graded our "Colleges." Do you know where they place them?

This plan will unify our educational enterprises. It is a well known fact that friction has existed in the past between adherents of the two colleges and that there has been a conflict of interests which has been detrimental to both institutions. By this correlation, friction would be eliminated, as their interests would be identical; for one Board of Trustees and one President would direct the affairs of both institutions, and they would be directly responsible for the success of both colleges.

Correlation will make for economy of administration. One President would be employed for both Colleges. The Vice Presidents, in addition to the duties of their office, would do the work of full professors. Professors, in certain departments, would probably be employed to teach in both colleges. This, too, would enable the Board to employ specialists to a greater extent than under the present arrangement. When a man went out to canvass for students, he would represent both colleges and thus save the traveling expenses and salary of one man. One catalogue would be



REV. FELIX R. HILL, D.D.,
President of Centenary College.

gotten out, thus effecting a considerable saving. Money would also be saved in the purchase of supplies, as they would be purchased in larger quantities.

This plan will inspire confidence in the future of our Colleges, and it will make for stability and permanency. It will put them on a firmer financial basis, as it will show property worth at least \$150,000, with liabilities of about \$30,000, most of which is guaranteed by the Louisiana Annual Conference, and the balance will be paid out of the Shreveport tax. This would relieve the Colleges of the burden of financing their debts.



The Main Building of Centenary College,
Shreveport, La.

Several things are imperatively needed:

1. The rallying of the Methodists—ministers and laymen—to our Colleges, arousing an educational spirit, and aiding in the securing of students.
2. The securing of the assessments in full. The Board of Education will need every dollar to meet its financial obligations and plans for the future.
3. Would that all Methodists were impressed with the importance of Christian education, and would awake to their responsibilities to the coming generation!

THE CENTENARY COLLEGE OF LOUISIANA.

By President Felix R. Hill.

On Sept. 18, 1912, the Centenary College of Louisiana entered upon its fifth scholastic year at Shreveport, which promises in many respects to be the best and most satisfactory since the establishment of the school here. These years just passed were marked by trial and difficulty; and yet we feel that God is with us, and that our labor has not been altogether in vain.

Centenary opened for its first term in September, 1908. Previous to that time the now sainted Wm. Lander Weber was engaged busily in making ready for that opening. With a number of the trustees and friends of the school, I was present on that memorable day. I can never forget the hopeful and enthusiastic look upon the face of my friend, as he entered formally upon the work of his presidency. He was in the early prime of manhood, about forty years of age, and apparently in good health. Little did we know, or did he suspect, that the seeds of consuming disease were within, and that his life-term, alas! would be so soon shortened. Centenary was dear to his heart, and he did noble and enduring work, in getting the school well organized and started, and in adjusting it to surroundings and conditions in its new home. He was unable to continue actively in the work but little more than a year after the first opening. In the autumn of 1909 his health failed. He could not keep at his post but three or four weeks of the entire fall term. Of course the school suffered. It felt the absence of a clear head and guiding hand in its affairs. Many of the students failed to return after the Christmas holidays, and the consequent financial loss was a cause of serious embarrassment.

In January, 1910, I was called suddenly to Shreveport, and urged to take temporary charge of the institution. Feeble in health myself, and with no previous experience whatever in conducting a school, I consented, most reluctantly, to serve as president only for a few months. The thought was not in my mind that I would be kept in the place for a succession of years. My work

has not satisfied me, and my service has been imperfect, but most earnestly have I endeavored to serve the Church and my Master in this very responsible charge. Some encouragement has come to me. At the beginning of the spring term of 1910 there were less than sixty members of the student body. Since then, the enrollment has gone as high as more than twice that number.

We need more room for Centenary. Our one building is a stately and commanding structure; but we have no adequate accommodations for our laboratories; and with rooms needed for recitations, for teachers and their families, in addition to culinary and dining departments, our quarters are indeed limited. As matters now are, an enrollment of one hundred almost fills the school; we confidently expect much more than that number before the beginning of the spring term. I believe that with another building and larger equipment, it will be easy to secure two hundred students at Centenary, before the opening in September, 1913. Can we have these? Let the Methodists of Louisiana answer. Much, very much, depends on the preachers. The work at Shreveport has been difficult ever since the school was planted here. The change from Jackson, La., to Shreveport gave grief to many good people. There are still those who, perhaps, will be slow to lend a hand, to give a dollar, or to speak a good word for Centenary at Shreveport. They were loyal friends to the old Centenary; and they cherish, tenderly, the traditions and achievements of its past history. Really, I do not know how I would have felt, or thought, had I been in the Louisiana Conference when the change was made. It is possible that I might have voted against it.

But why debate that question now? The school is at Shreveport, and it is the property of the Church and the Conference. It is a very valuable property—with the building and grounds worth not less than \$135,000. The property is practically without debt. Assets are about sufficient to cover indebtedness. We are well located in a beautiful, growing city, accessible by railroads from all parts of the State. We try earnestly to take the best care of the boys and young men who come here. We aim to train them in good scholarship and sound Christianity. We have always from twelve to fifteen promising young preachers preparing for the itinerant ministry. Without Centenary, from where could we expect a regular ministerial supply for the Louisiana Conference? Oh, my brethren, rally to Centenary! My time here is winding to a close; I cannot carry on this work much longer. I pray God that some man, younger, stronger, wiser and more resourceful than myself, may be found who will be able to make Centenary more than ever before, a blessing to the commonwealth and to the Church.

Shreveport, La.

THE MISSISSIPPI CONFERENCE.

By Rev. A. F. Watkins, D. D.

On December 11th, 1911, there will convene at Hattiesburg, Miss., the thirty-third session of the Mississippi Annual Conference, the first session having been held at Spring Hill in Jefferson County, November 1st, 1812. The years that lie between these dates more than measure the history of the State of Mississippi, which did not take its place in the sisterhood of States until 1817, but they do not compass the history of Methodism in the Natchez country. For as early as January 1, 1794, Bishop Asbury had selected Tobias Gibson as a missionary to the settlements of the southwest, and instructed him to proceed to his new field of labor as soon as the rigor of winter would permit.

The historic trip of this heroic missionary by horseback for six hundred miles, then by skiff and friendly flat-boat down the Cumberland, the Ohio and the Mississippi Rivers, began in the early spring of that year and ended with his arrival at Natchez about the end of March.

During the thirteen years intervening between the coming of Tobias Gibson and the formal organization of the Conference, the Mississippi Territory may be said to have formed a part of the "Western Conference," which was the official designation of that body embracing the States of Ohio, Kentucky, Tennessee, Indiana and Illinois. For strict accuracy this statement must be qualified. It was not from the borders of the Western Conference that the missionary came, but from the South Carolina, and for the first few years Mr. Gibson continued his membership in that Conference. In the quadrennium between 1809 and 1814 the territory seems to have been informally transferred to the Western Conference, and by the General Conference of the latter year it was formally included within the territory of that Conference.

The First Methodist Society was organized in Washington, the Territorial Capital, and consisted of eight persons—four men and four women; two of this little company, a man and his wife, were negro slaves. During the year Societies were organized at other points adjacent to the river, and to the South Carolina Conference of January, 1809, there were reported sixty members.

During the years that marked the connection with the South Carolina Conference Natchez was in the Georgia District. Such a fact strikes us with amazement when we think of the populous and prosperous States that now stand between the Atlantic Ocean and the Mississippi River, and of the thousands of missions, circuits, and stations that show the century's growth of Methodism. Nor is the marvel lessened when we find the territory the next year forming a part of the Kentucky District of the Western Conference, and notice that the States of Ohio, Kentucky, Tennessee, and Mississippi are represented in the District, over which William McKendree presided. The lines were shortened (!) the following year; for Natchez appears with Nashville and Red River in the Cumberland District. It is well that there were no District Conferences in those days.

As noted above, Mr. Gibson reported sixty members as the fruitage of his first year of labor. The lone missionary reported a net gain of twenty at the end of the second year, and a like gain for the third year. The report for 1803 showed a membership of 102, of whom two were negroes—probably our faithful slaves of the Washington Church.

In the decade between 1803 and 1813 the work grew steadily; new members were added, new churches were built, and deeply within the virgin soil were striking the roots of the mighty tree, "planted by the rivers of water," bearing a perennial fruitage, and whose "leaves were for the healing of the nations." New shepherds were sent to gather in and tend the growing flock; first Moses Floyd, then Hezekiah Harriman, and

Abraham Amos. Good scriptural names, these three!

April 1, 1814, died Tobias Gibson, the first missionary to the Southwest, and the apostle to the Natchez country. He was buried in Warren County, a few miles south of Vicksburg, where a marble column marks his last resting place. In 1816 came Learner Blackman and Nathan Barnes, and with them in their long journey through the almost trackless wilderness rode Lorenzo Dow, that eccentric but devoted man whose wandering footsteps were marked by traditions illustrating at once his oddities and his zeal.

During this year, under the leadership of Blackman, Barnes and Dow, was held the first camp-meeting ever held south of the Tennessee line. It was held on Clark's Creek, six or eight miles from Port Gibson.

The next year witnessed the organization of the Mississippi District (with Learner Blackman as Presiding Elder), which consisted of four pastoral charges, named as follows:

Natchez Circuit, Nathan Barnes and Thomas Lasley; Claiborne Circuit, William Patterson; Wilkinson Circuit, Caleb Cloud and Luther Taylor; Opelousas Circuit, Elisha W. Bowman. This constituted the effective force, though Harriman, whose health was broken, and Floyd, who had



BISHOP H. G. MORRISON.
Who will Preside over the Mississippi Conference this Year.

located, and James Griffing and Randall Gibson, the first man licensed to preach within the limits of the territory, were earnest assistants.

We cannot follow the record as it unfolds year by year. Mississippi and Louisiana now constitute the field of labor, to which is soon added Alabama, as the settlements on the Alabama and Tombigbee rivers grew in number, and importance. In 1810 we find the name of Samuel Sellers, the presiding officer of the first Annual Conference session, and in 1811 that of its secretary, William Winans, destined to become the mightiest man in all the Southwest. In 1812 the historic Western Conference ceased to be, and its place was taken by the Ohio and the Tennessee Conferences; of the latter the Mississippi Territory formed a part. The membership had grown to 1067 whites and 240 negroes.

In view of the growing importance of the work on the lower Mississippi the General Conference of 1812 authorized the establishment of an Annual Conference within this territory, and at the meeting of the Tennessee Annual Conference that year the time and place were appointed for the organization and holding of an Annual Conference in Mississippi. Although the unsettled conditions of the country did not warrant the coming of one of the Bishops into the territory, until

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1814 the sessions were regularly held from 1814, and all of the business of an Annual Conference was transacted, except that of ordination. Of these earlier sessions Samuel Sellers was President and William Winans, Secretary.

The session of the Conference in 1814 was held at the home of Rev. John Ford in Marion County. It was a short and unimportant session, and but for two facts connected with it might pass without mention. First, its location shows how the early settlers chose the rich valleys along the rivers—the Mississippi, the Pearl and the Tombigbee—leaving for future settlement the trackless pine forests, the source of future wealth. Secondly, the decision to hold the next Annual session at Foster's, in Adams County, and the fact that it was not so held, gave rise to what was called the question of the "lost Conference." For many years it was thought that the Conference of 1815 was not held. It is certain that it was not held at Foster's and no journal of the session remains; but that a session was held is evident from the fact that the appointments appear in the General minutes for that year, and several changes were made in the membership of the Conference. Rev. John G. Jones, the gifted and painstaking Historian of Methodism in Mississippi, has discovered the fact that it was held at Adams Camp Ground, in Amite County, the place for the meeting having been changed for reasons that do not now appear. Whatever the hindrances, they do not seem to have been permanent; for the brethren, before final adjournment, voted to hold the next session at Foster's and the record shows that it was so held.

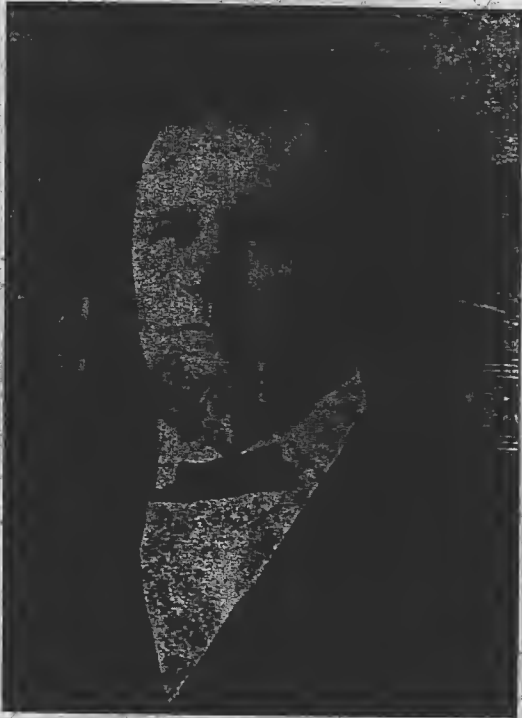
The Conference of 1816 was in session at Foster's, Samuel Sellers presiding, and the work of the second day was in progress when some one noticed the approach of a solitary horseman, and to their delight Bishop Roberts, wearied with his long journey, rode into their midst. What would twentieth century Bishops, whirled across the country in Pullman Sleepers, think of that horseback ride from Western Pennsylvania to Southern Mississippi, and what wonder that he was a day and a half late? The records of the session show that eleven preachers received their appointments, and that the membership of the Church was less than two thousand, of which about twenty per cent were negro slaves.

The geographical boundaries of the New Conference are somewhat uncertain, but may be said to have embraced the States of Louisiana and Mississippi, and an indefinite part of Alabama in the east, and of Texas in the west. Not all of this vast territory was occupied, of course, but later Conference records show Annual sessions held in Tuscaloosa, Alabama, and from Mississippi went Robert Alexander, the first Methodist Missionary to Texas.

From this period the history shows the continuous progress of two influences: the narrowing of geographical lines, and the more thorough cultivation of the field. The organization of the Alabama Conference was attended by the loss, not only of all the appointments in that State, but also some within the Northeastern limits of our own State. The Memphis Conference appropriated a strip from our Northern border. The Louisiana Conference left us only the Florida Parishes in that State. The organization of the North Mississippi Conference in 1870 caused the further drawing in of the lines toward the South. The General Conference, of 1894 gave to the Louisiana Conference the Florida Parishes, but

for every loss in area a more than compensating gain was found in the ever-growing membership in the territory that remained. Circuits and stations multiplied on every side; schools and colleges were established and equipped; the support of a rapidly increasing ministerial force was more adequately provided for; gifts to the benevolent work of the Church were increased; an orphanage has been built and a hospital projected. The little one has become a thousand, and the small one a strong nation; for the Lord has hastened it in his time.

Many were the hindrances that opposed the work of our fathers; the trackless wilderness, the hostile Indians, the more unrelenting opposition of the Roman Catholic Church, and the lawless character of many of the early settlers. The abolition agitation of the second quarter of the century and the rupture of the Church in 1844 weakened our forces. The Civil War overwhelmed them in desolation and sorrow. The horrors of war were lost in the greater horrors of "reconstruction," and the fair land was plundered even while the people were weeping at the graves of their dead. But no desolation could appall them;



REV. H. T. JOHNSON, D. D.,

A Brilliant Preacher, a Great Educator, and for Twenty Years President of Whitworth College.

no sorrow weaken their faith in God; no "policy of disintegration and absorption" could seduce them from the sense of their high mission. Their only permanent loss was that of the thousands of negro members, and this loss they tried to repair by means of the organization of the Colored Methodist Episcopal Church.

The growth of Southern Methodism since the war has been phenomenal, and in this growth Methodism in Mississippi has had its share. The last session of the Mississippi Conference reported as follows: Preachers 188; local Preachers 135; Societies 560; Sunday Schools 448; Sunday School Scholars 29,602; total membership 54,419; pastoral charges 164; parsonages 152; value of parsonages \$301,845; number of Churches 519; value of Churches \$784,721; paid for Foreign Missions \$11,320.72; paid for Home Missions \$8,695.68; paid for Church Extension \$4,318.31; paid for Education \$3,979.83; paid American Bible Society \$1166.12; paid preachers in charge \$118,113.76; paid Presiding Elders \$13,750.70. The total amount raised from all sources for all purposes amounted to \$374,352.98.

WHITWORTH COLLEGE.

By Mrs. Bessie W. Lipscomb.

This historic institution has had an honorable life of more than fifty years, and during that



MRS. BESSIE W. LIPSCOMB,
The Accomplished Dean of the Faculty of
Whitworth College.

period has made a worthy contribution to Methodism in the Mississippi Conference by giving Christian training to its women. Her graduates are in every community of the Conference presenting a high standard of womanhood. The daughters and granddaughters of these constitute a large part of the present student body. Much of sentiment and hallowed memory cluster about the College, and there is that in her noble past which strongly commends her to the love and loyalty of the Methodists of Mississippi.

But however much the institution's past appeals to us, it is the efficient present and bright future which constitute its chief claims upon us at this time. At present the College is striving in every particular not only to sustain the reputation it has gained in the past, but to enhance this by fully measuring up to all the present-day demands of our advancing educational system, and to hold its own among church schools as worthy of the respect and patronage of Methodists who desire that their daughters shall have the best. Our course of study is being steadily advanced to meet the requirements of the Commission of Education, and while on account of our need of money, it may be some time before recognition can be given Whitworth as measuring fully up to these demands, we propose in every possible way to prepare for that classification. What a boon to Christian education it would be if some layman of our Conference would make a liberal gift toward a permanent endowment for this old school which has struggled so bravely to sustain itself and fulfill its mission! This would make possible the realization of its highest hopes and ambitions. It may be that some one reading this may feel an inclination to use the means which, under God's blessing, he has amassed for this purpose. God grant it!

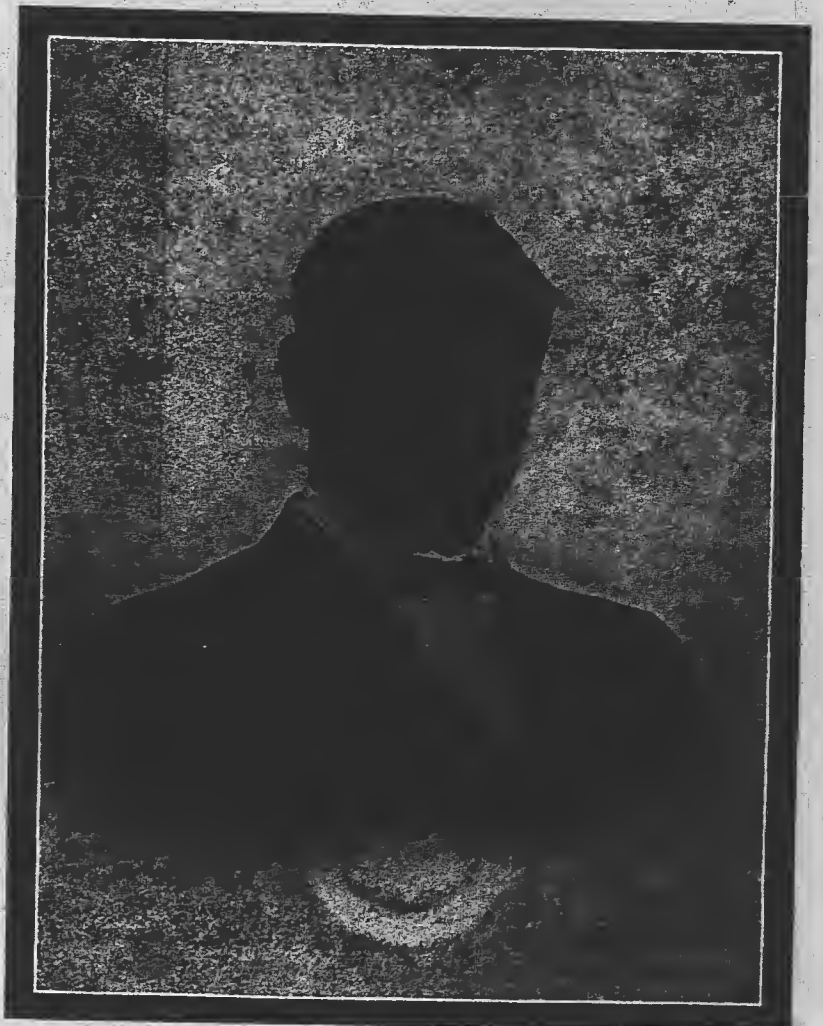
The maintenance of a good curriculum requires a strong, well-equipped and earnest-spirited faculty, and Dr. Cooper has spared neither pains nor expense in securing this. Each department is presided over by a lady whose training and spirit are such as will inspire her pupils and

assist them in reaching a high degree of culture. As a whole, I am safe in saying that the present faculty has not been excelled in the history of the College.

Not only in the literary department is this high standard maintained by instructors, but also in the special Departments of Music, Art, Expression and Commerce. Students seeking courses in these branches can find no better advantages outside of conservatories than here at Whitworth, and here they can have that thorough foundation laid for further work in Conservatories and special schools. In our piano department the graduate students have been able for some years past to finish the course with high rank at the Cincinnati Conservatory of Music in two years. The following is a list of the faculty for 1912-13:

President and Professor of Ethics and Economics, Rev. I. W. Cooper, A. M., D. D.; Dean of the Faculty and Professor of Higher Mathematics, Mrs. B. W. Lipscomb; English Language and Literature, Miss Marjorie Chappell Davis, A. M. (Univ. of Tennessee); Science and History, Miss Bessie C. Cooper, A. B. (Whitworth, Wesleyan and Randolph-Macon); Latin and Greek, Miss Elizabeth Lusby; History, Miss Sarah Rector Smith, A. B. (Randolph Macon); French, Mrs. Maxie Sisk McCullough (Pupil of C. E. Purdy, B. L., University of Paris); Spanish, Miss Virginia Revere (Wisner School); Presiding Teacher, Miss Sophie Cameron; Expression and Physical Culture, Miss Lulah Ragsdale (New York School of Expression); Drawing, Painting and Arts-Crafts, Mrs. Maxie Sisk McCullough; Stenography, Typewriting and Bookkeeping, Miss Virginia Revere; Voice, Miss Lucy Irwin Shannon; Music Teachers—Miss Elizabeth McVoy (New England Conservatory; also pupil of Theodore Bohlman, Cincinnati); Miss Lois W. Cooper (Whitworth Conservatory and Graduate pupil of Theodore Bohlman); Miss Courtney McLaurin Rauch, M. B. (Whitworth); Miss Sara Stout (Buford College, Nashville, and Cincinnati Conservatory); Miss Grace Lane, Superintendent Piano Practice.

The chief cause of concern for some years has been the need for new buildings and general improvements in the equipments. The present



REV. I. W. COOPER, D.D.,
Of Whitworth College, and a Member of the General Board
of Education.

buildings were sufficient for the past generation, but they have grown old with that generation, and the new one demands better things. God has blessed us in the past year by putting it into the hearts of the Lampton Brothers to honor their sainted mother, and at the same time serve the Church by giving an auditorium in her name. Work is just beginning on this building and we are happy in the prospect of the beauty and comfort which it will add to Whitworth. This gift was an earnest of others. Dr. Cooper has built at his own expense and given the College an attractive cottage for a President's home. The town of Brookhaven has subscribed \$10,000 toward a central building, and our field agents, Rev. P. D. Hardin and Rev. H. A. Batin, have been most active in raising the remaining funds necessary for this building among the Methodists of the Mississippi Conference. Substantial progress has been made and we face the future with high anticipations. We are confident that when the old-time Whitworth is attractively and comfortably domiciled in suitable new quarters, there can be no limit set to the efficiency of her work.

The home life at Whitworth is happy and wholesome. The students are encouraged to engage in out-door sports. Care is exercised to provide entertainment and social functions at frequent intervals so that there is an abundance of innocent pleasure and fun. The health of the students is carefully watched by a motherly matron and a good college physician. The table is supplied with an abundance of nourishing and well cooked food. In every way the physical and mental life is developed.

But Whitworth recognizes Christian character as the only permanent and most desirable possession. A decidedly religious atmosphere is created by the influence of the Faculty and the activities of the students in the Y. W. C. A. A daily vesper service is conducted by the girls in the college parlor, and the student body almost as a whole voluntarily attend these services. On Sunday nights the students conduct a service in the College Chapel. These services, conducted by the girls, appeal to the girls and are helpful in strengthening their Christian lives.

A regular contribution, liberally supplemented by Dr. Cooper, is made to the Mission cause each year. We want above all things to fulfill the mission of the Church School and send out women in whose hearts is a firm faith in Christ and a desire to serve humanity. A meeting is conducted each session and an effort made to get each student to make a surrender of her life to Christ and become a Christian.

The present session is one of the most successful in the history of the College. Under Dr. Cooper's able management, its affairs are wisely administered and there is prosperity everywhere. The future is as bright as the prospect of Methodism, whose banner Whitworth carries. She asks with confidence for the continued patronage of the Conference and for the sympathy and co-operation of all the friends of Christian education. Her past has been honorable; her present is prosperous; but her future is to be, under the blessing of God and the loyalty of her friends, better than either.

A SKETCH OF HAZLEHURST METHODISM.

The New Orleans, Jackson and Great Northern railroad, now called the Illinois Central, ran its first train through from New Orleans to Jackson in April, 1858. Trains had been running from the Crescent City to Hazlehurst for some time, probably for considerably more than a year. Before the railroad was built the spot where Hazlehurst now stands was an unbroken pine forest. Soon after the town came into existence, the little handful of Methodists who had settled here, by heroic effort, built and paid for a good-sized church. The dedicatory sermon was delivered by that princely preacher, Dr. Charles K. Marshall, then in his prime, who rose to unusual

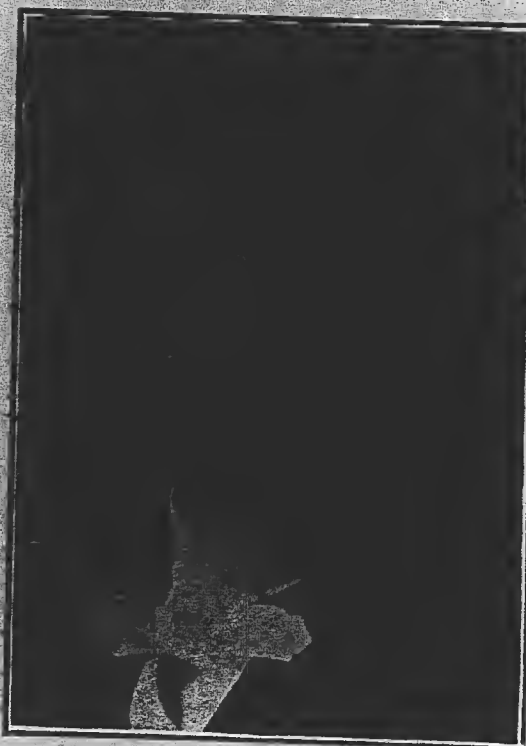
sublimity on that momentous occasion. Foremost among the leaders of Methodism at that time was William Graves, a thoroughly consecrated man, who, with his noble wife, was always ready to help in any good cause. Their son, A. T. Graves, is now a member of the Hazlehurst Board of Stewards, and will be one of the hosts at the approaching session of the Mississippi Conference. Another leader in those olden days was Dr. Funchess, who was able in prayer, and a mighty influence for the cause of righteousness. The name



The Methodist Church at Hazlehurst, Miss., in which the Mississippi Conference will be held.

of John Oliver should also be mentioned, a very quiet, modest man, of most excellent spirit and irreproachable life. Still another meriting honorable mention was Col. Edwin G. Cook, formerly of Vicksburg, who located in Hazlehurst soon after the close of the Civil War, and remained here to the end of his life. He was a Southern gentleman of the ante-bellum type, refined, high-toned and honorable. His son, E. M. Cook, is now and has been for several terms the Mayor of Hazlehurst.

The Methodist Church was first erected on the east side of the railroad, on the present site of



REV. N. B. HARMON,
Host of the Mississippi Conference.

the stately Granberry home, and was used jointly by the Methodists and Presbyterians. It is interesting to relate that the pastor of the Presbyterians at that time was Rev. M. W. Trawick, father of Mrs. E. W. Taylor, wife of the present editor of the Hazlehurst Courier. Col. Cook and others, seeing the rapid growth of the town on the west side of the railroad, deemed it expedient to move the church to its present site, the lot

being bought from Judge Stone, the father of the late Mrs. Burditt. During the pastorate of Dr. I. W. Cooper, the present edifice, in which the coming session of the Mississippi Conference will meet, was erected.

From around Hazlehurst have sprung several prominent laymen in Methodist circles, whose memorials will be lasting in Mississippi, among them being Maj. R. W. Millsaps, whose early home was near the historic Pleasant Valley church, now on the Bayou Pierre Circuit, and about whose boyhood days many traditions are extant in the county and are rehearsed by the older citizens. That stalwart layman, Mr. I. C. Enoch, and his noble band of brothers, were of the old Bethesda neighborhood, and their uncle, Mr. Jim Enoch, though enfeebled by age, is still a leader of Methodism in this county. Dr. Luther Sexton, a philanthropist and prominent physician of New Orleans, is another layman who went out in the world from this section of Mississippi; while Dr. W. C. Black, who is now an honored member of the Mississippi Conference, used to belong to the old Bethesda church.

Some of the best equipped men in the Mississippi Conference have filled the Hazlehurst pulpit, among them Revs. W. G. Millsaps, Leith, McNeil, Pierson, H. J. Howell, Joe T. Nicholson, B. F. Jones, I. W. Cooper, J. M. Weems, T. W. Adams, Robert Selby, R. W. Bailey, J. T. Leggett, John A. B. Jones, C. F. Emery, V. D. Skipper, Herbert Watkins and William L. Linfield.

This will be the fourth time that hospitable Hazlehurst has entertained the Annual Conference, having received the prophets in 1874, in 1878, and again in 1893. To-day the present pastor and the good people of Hazlehurst, irrespective of denomination, are preparing to give the brethren the warmest of welcomes and the best possible entertainment. The Hazlehurst Board of Stewards is composed of the following named gentlemen:

Hon. H. J. Wilson, president, a well known and popular lawyer; W. R. Cooke, secretary and treasurer, assistant cashier of the Bank of Hazlehurst; Hon. J. S. Sexton, prominent throughout the State in legal and educational matters; and those sterling business men, Messrs. E. C. Garland, C. C. Herlong, A. T. Graves, P. B. Nesmith, John McKewen, W. E. Hester, W. A. Schueler, J. H. Rogers, Joe S. Wise, Dr. Luther Knight, and John Lowe.

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WANTED.

Wanted! men of faith and fire!
Men whose zeal will never tire!
Men whose hearts are all aglow;
To the world the Christ to show;
Christ uplifted, souls to save
From the gloom of death's dark wave.
Men who dare leave father, mother,
Business, pleasure, sister, brother.
Loudly let the summons ring—
"Wanted, wanted for the King."

Wanted! women, tender, true!
Women's work none else can do.
Women sit in darkness yonder
While we hesitate and wonder;
Women cursed with bands that tighten,
Bands of caste which none can lighten.
Sisters! give a helping hand!
Take God's peace to sin-cursed lands.
Hear ye not the echo ring,
"Women wanted for the King?"

—Christian Index.

THE SUNDAY NEWSPAPER.

"Where do you go to Sunday school, little girl?"
"Nowhere. I have only gone once in my life. I want to go." "Why don't you go, dear?" "Father won't let me." "Where does your father go to church?" "He doesn't go anywhere. He just reads the newspapers all the morning." That father was a church member.—Christian Index.

THE SECRET OF IT.

A young Southern girl said to a woman of eighty, who still attracted all in spite of her snowy hair, "Tell me the secret of your power, and teach me to fascinate people as you do." "My child," was the gentle response, "remember just this,—in the alphabet of charm there is no such word as 'I,' it is all 'you.' Here is a hint that every girl can take to heart.—Wesleyan Christian Advocate.

THE BOY AFTER SCHOOL.

It is a fine thing for a boy to have some regular work after school, though it ought not to take up all his time by any means.

This work is generally in the line of regular "chores," and is looked upon with ill-favor by even an ambitious boy. Vary it, if you wish that boy to get the idea that he likes farm work. Give him a written formula for preparing white-wash, and let him whitewash the chicken-house, the cellar, the stables or such parts of them as he can reach. He will do it as well as any one, and will grow an inch or two from sheer importance and delight.

Let him spray the hen-houses with a kerosene solution occasionally. He will generally consider spraying the cows in fly-time much more fun than milking. If he does it satisfactorily, why not let him do it?

He will occasionally enjoy oiling the harness instead of brushing the horses. Change off with him once in a while.

It is an excellent plan to send him to transact business sometimes. He may make mistakes, but he will be learning each time. And each time he learns he will get ambitious to do greater work; so he will come to be useful.

Let him experiment in setting out vines and trees about the place. It is a valuable experience which may result after a while in improving your place with fruit and fine shade.

Give him a corner of good ground for experimenting, if he enjoys that sort of thing, and help him a little when needed.

See that the boy has sufficient honest work after school, but vary it enough to make it interesting, and there will be fewer boys "dismissing" the home farm work and leaving it for something else.—Alice M. Ashton, in Farm and Fireside.

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WHY CLASSES SHOULD ENROLL.

By Charles D. Bulla.

Enrollment in the Wesley Bible Class Department is of positive advantage to both the individual class and the organized Bible class movement.

Loyalty to our Church should impel every Southern Methodist class to enroll in the Wesley Bible Class Department. Our Church is connective throughout. The members of these classes are very largely from Southern Methodist homes, and our Church has a right to their allegiance and support. As classes increase in membership and influence, the tendency to become independent of the Sunday school will be counteracted by denominational loyalty.

Enrollment creates a Church-wide fellowship among the classes. The aim of the organized Bible class movement is to bring people together for the study of the Bible, and, when they are qualified, to send them forth in service to mankind. The fact that we have tens of thousands in the membership of our Wesley Classes encourages and stimulates the zeal of those who are engaged in this important work.

Classes should enroll in the Wesley Bible Class Department because this is the only practical way in which they can co-operate with other Southern Methodist classes. By enrolling the individual class makes a contribution of its life to the movement. It leads the way by its example. Its experience becomes an asset of all classes. Plans that have been successfully used in one place may be adopted elsewhere. By becoming a part of the larger movement a Bible class projects itself beyond its own locality.

It is possible for the Central Office to assist all classes registered in the Wesley Bible Class Department. Through the medium of the Sunday school periodical literature and Bible class leaflets, information is imparted, new lines of activity are suggested and conferences and institutes are announced from time to time. An enrolled class receives the Joint Certificate of Registration and is recognized at headquarters as a part of the organized Bible class movement.

All Southern Methodist classes are urgently requested to enroll in the Wesley Bible Class Department. For information concerning the Department and the work of organized classes, address Rev. Charles D. Bulla, Superintendent of the Wesley Bible Class Department, 810 Broadway, Nashville, Tenn.

It is the results which we have garnered that are of consequence to us, not the steps by which we attained them. It is what we are, not what we have done, or what any one else has done, that concerns us.—Anna C. Brackett.

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Christian Advocate.

ROBERT A. NEEK, Editor.

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North Mississippi Conference—Rev. J. T. Murrah, Rev. W. W. Woollard, Rev. H. S. Spraggins.

Editorial.

IN ACCORD WITH MR. WESLEY.

The Methodists have sometimes been criticized for their doctrine of assurance, being accused of being more confident of their salvation than the facts in the case warrant. But the views which they hold concerning the witness of the Spirit to adoption and sonship are not theirs alone, though they have placed more emphasis upon this great truth than any other modern religious sect. Recently in reading the "Theology of Prayer" by Dr. B. M. Palmer, the great Presbyterian clergyman, whose fame was national and whose ministry so impressed itself upon the city of New Orleans, we were interested to find that his teaching upon this important subject was in the most perfect accord with that of Mr. Wesley. Like the great Founder of Methodism, he clearly distinguished between the witness of our own spirit and the witness of the Holy Spirit, as the following quotation will show:

"The question then arises, If this witness of the Spirit is found to consist in what we inwardly experience, how are we to distinguish this testimony from the witness which our own spirit bears to the same fact? Possibly this might be suggested as the solution. The fruits of the Spirit are certified to us by the testimony of consciousness as our experiences. The peace is our peace, the joy is our joy, the long-suffering is our long-suffering. We have the testimony of our own spirit, which is nothing else than the deliverance which consciousness makes that these are acts which proceed from us, under the operation of those laws which govern and control them. We know them to be ours, and hence they constitute, under the testimony of consciousness, the witness of our spirit. * * * According to the exposition just given, the conclusion is reached only through a syllogism. The believer says to himself—the Scriptures set forth certain graces of the Spirit as evidences of sonship in Christ; I know that these graces are features of my own experience; I am certified therefore of my 'acceptance in the beloved.' The argument may be perfectly sound; but it is a conclusion of the logical understanding alone—a demonstration to the intellect and not to the heart. * * * The witness of the Holy Spirit goes beyond this in a present assurance of our adoption into the family of God, through a secret influence which he brings to bear directly upon the believer's heart."

But Dr. Palmer not only taught that the Christian may have an occasional clear assurance from the Holy Spirit of his salvation, but that it is a privilege to have his continuous testimony to that effect. We quote him again: "Nothing is more common than to hear the wail breaking from a troubled heart: 'Oh, that I could be assured beyond a doubt that I am a child of God.' And yet this assurance has been enjoyed a thousand times by the soul that utters this cry. There is not a moment of spiritual communion

with God when this assurance is not ours. In those moments when we weep over our sins, and under a sense of pardon hold fellowship with our Father and his son Jesus Christ, we can no more doubt our acceptance with God than we can doubt our natural existence. The misconception is here: What these mourning disciples mean is an assurance that shall be the permanent and fixed habit of the soul. The witness of the Spirit, on the contrary, is often intermittent, though progressive. In the precious moments above referred to this, witness brings to us the desired assurance. But our misfortune and guilt is, that we have not always the exercise of faith; and these experiences, so full of comfort and joy, become occasional and not constant. It indicates a large advance in the divine life when faith becomes a steady principle, always pointing to God and the Redeemer, and love goes forth in constant exercise. Only then does this assurance, which was occasional before, become the permanent condition of the soul. It is not wise, however, for the lack of this high attainment, to disparage those joys, which though inconstant, are still secured to us through the witness of the Spirit bearing witness with our spirit to the reality of our Christian hope."

These utterances of this great preacher conclusively prove that he believed in a personal religion which could be felt, enjoyed, and which had upon it the stamp of certitude. The cold and intricate theology of Calvinism did not keep his clear intellect and pure heart from discerning and cherishing these precious truths, which are as old as Christianity. Indeed, they are positively necessary to the highest happiness and largest usefulness in the religious life. A full measure of joy cannot come to the soul harassed by doubts; and if a person has vague notions of his own salvation, how can he talk confidently and convincingly to others of what Christ would do for them? Nor should any one, with this privilege of knowing our sins forgiven within reach, dare to stop short of it. Anything less than frequent assurances of our salvation should alarm us and send us to our closets in heart-searching penitence and prayer. And with the knowledge that we may also have a full and abiding assurance, we should earnestly and unceasingly seek it, until the voice Divine ever speaks within, making "clear our title to a mansion in the skies."

STILL TRUE AND FAITHFUL.

It is quite the fashion now a-days to criticize the Church and her ministry. This herating comes from both the outside and inside, from both open enemies and professed friends. That some of this criticism is deserved, is no doubt true. The Church lacks much of being what she ought to be; the spirit of worldliness and self-indulgence is far too widely prevalent among her members. And it must be confessed that some of her ministers do not possess the spirituality, consecration, and zeal that they ought to have.

But, notwithstanding all this, the Church is today the world's mightiest uplifting force. The best people to be found on earth are numbered among her votaries. The sentiment that starts and sustains the moral movements that tend to make society better is born of her teaching and efforts. The widespread philanthropy of our time, even that flowing through outside channels, owes its existence to her influence. And though occasionally a man who is unworthy finds his way into the pulpit or becomes so after his entrance into it, the rank and file of our ministry are men of sound religious experience and clean and upright lives.

Frightful and humiliating as are the things which sometimes occur, there is no cause for pessimism and despair. Satan has been having his triumphs since the beginning. It is nothing new for him to succeed in striking down now and then a man of promise. His aggressiveness knows no limit—he even sought to ensnare the Son of God. Of the twelve chosen by the Master to constitute

his inner circle, one became his unfortunate victim. But because a few make shipwreck of character, let us not forget the many who are faithful and true. Because Judas fell shall we forget the eleven who stood firm and laid deep and strong, the foundations of Christianity? Some of the brightest chapters in the history of Christendom have been written by Methodist itinerants. But for their self-denying labors, neither the American nation nor modern civilization would be what they are to-day. And in most cases the spirit that animated the fathers yet abides in their sons, and, like their predecessors, they are ready to dare and to do and, if necessary, to suffer for their Lord.

BISHOP KILGO'S WORK.

From the accounts that reach us through the press and privately, it appears that Bishop Kilgo has struck a popular chord in his vigorous crusade against modern movements and his appeal for a return to the old paths. It is to be hoped that our leaders generally will join him in beating back the rising tide of disintegrating influences with which our Church in the Southland is menaced.

Bishop Kilgo seems not less happy in his administrative work, if we may judge of it by his appointment of Dr. H. B. Johnston to the presiding eldership of the Memphis district. Dr. Johnston enjoys the reputation of being one of the most capable administrators in Southern Methodism, and it is not doubted that under his leadership Memphis Methodism will make a distinct advance along all lines of progress.

ANNUAL MEETINGS ARRANGED

A committee on arrangements composed of representatives of the College of Bishops, of the Board of Missions, and of the Board of Church Extension, has agreed upon the following dates for the annual meetings for 1913; namely: Board of Church Extension, May 1-4; College of Bishops, May 5-6; Board of Missions, May 7-11. An invitation to these boards from the churches in Dallas, Tex., to hold their respective annual meetings in that city has been accepted, and arrangements are being made to make the occasion one of more than ordinary interest to the Church in general and to Texas Methodism in particular.

A WRONG CONCLUSION.

At the late session of the Memphis Conference a resolution to dispense with the verbal reports of the pastors was voted down, as it ought to have been. A brother who was in attendance to represent a connectional interest, in writing of this incident, takes the position that the Conference made a mistake. He says that the uninteresting statements of the pastors drive the people away, so that a connectional man who comes to speak for a cause of great importance cannot secure a hearing. This is somewhat amusing. Most of the brethren that we have seen reaching for their hats and overcoats and hunting the door during a Conference session, were fleeing from some long-winded connectional brother. The habit of fastening the blame for things we do not like upon others is as old as the human race. It began with Father Adam in the Garden of Eden.

A NEW MANAGER FOR THE LOUISIANA ORPHANAGE.

After an incumbency of four years, Rev. R. W. Vaughan has resigned the position of Manager of the Louisiana Methodist Orphanage at Ruston. His work as the official head of that institution has been conspicuously successful, and it has steadily grown in strength and resources under his wise and energetic superintendence. He leaves it on a far better footing than it has ever before had, viewed from any standpoint, and he deserves the commendation of all for the noble and self-sacrificing service which he has rendered.

The new Manager of the Orphanage is Rev. P. H. Fontaine, who is just finishing a successful quadrennium in the pastorate at Waterproof, La. He was born in Hinds County, Miss., Dec. 15, 1869.

being a son of the Rev. Edward Fontaine, LL.D., of the Protestant Episcopal Church. He received his collegiate training at the Mississippi A. & M. College, the University of Mississippi, and Millsaps College. He was licensed to preach by a quarterly conference in Jackson, Miss., Sept. 12, 1893, and was received on trial into the Louisiana Conference at Ruston, in December, 1896. Since then he has filled a number of important charges in the Conference, and has shown himself to be a well poised, industrious, and effective worker. He is considered by those who know him admirably equipped for the position of large responsibility to which he has been chosen, and his friends confidently predict that the Louisiana Methodist Orphanage, under his direction, will go continuously forward to larger things.

PERSONAL AND OTHER NOTES.

A representative of the Advocate will be on hand at each of the Conferences, with our account books. Make it a point to hunt him up and settle with him on the first day of the session.

Brother J. S. Hudson, of Oxford, Miss., was an appreciated caller at the Advocate office last week. He spoke in terms of high appreciation of our pastor in his home town, the Rev. W. W. Mitchell.

Rev. Robert H. Wynn has won golden opinions for himself as presiding elder of the Lafayette (La.) District. He is a leader who does not spare himself and who sets the pace for his associates in the work.

Rev. C. H. Ellis, of Terry, Miss., reports a good year in his charge, though he finds the task of raising the collections quite difficult. He will tell us of the progress of the work under his supervision in our next issue.

Rev. W. B. Aisworth, the pastor, who has recently completed a new church in the Clark settlement near Leaksville, Miss., will formally open it this week by holding in it a three days revival meeting, beginning Friday evening, Dec. 6, and closing next Sunday.

Dr. W. W. Smith, President of the Randolph-Macon system of colleges, died on November 29. He had been in failing health for several months. Dr. Smith was born in Warrenton, Va., March 12, 1845. He served four years in the Confederate Army, and was twice wounded.

At the recent Session of the North Alabama Conference, Rev. J. A. Bowen was reappointed one of the Conference evangelists, a position for which he is splendidly qualified. Rev. C. A. Bowen, his gifted young son, was returned to Trinity Church, Birmingham, for another year.

The brethren along the Gulf Coast recently had the pleasure of dining at Gulfport with Rev. M. L. Burton and Rev. W. B. Jones, presiding elder of the Seashore District. Good fellowship abounded, as it has always done at these annual reunions which have been kept up for several years.

The Epworth League Union of New Orleans is making a special effort to increase the League membership and to organize new chapters. The New Orleans District is possibly the leading League district of the Louisiana Conference, there being but three charges without a League organization.

The new brick church at Gulfport, Miss., which will be known as the First M. E. Church, South, is going up rapidly and will soon show up to advantage in the heart of the city. The entire congregation seems enthused over the prospect of having such a handsome house of worship.

Rev. W. T. Griffin, the efficient superintendent of the Sailors' Rest at Gulfport, writes: "The heavy shipping at Gulfport is bringing many sailors to our city, and the Sailors' Rest is having a very large attendance at this time. The Norwegian Mission has in no way hindered our work here, but, on the contrary, has helped it."

Mrs. Geo. D. Green, of Bunkie, the widow of the late Rev. Geo. D. Green, of the Louisiana Conference, underwent an operation at the Touro Infirmary in New Orleans last Friday. She stood the operation nicely and is reported to be doing well. That the Great Healer may restore her to her loved ones in perfect health, is the prayer of her many friends.

The Wesley House at Biloxi, Miss., is enjoying unprecedented prosperity, having over 200 pupils enrolled in the Sunday school and over 70 in the night school. The Kindergarten and other departments are doing proportionately well. Misses Long and Stubbs are wise and enthusiastic workers, and souls are being saved and many instructed in the way of the Lord and made better.

Rev. W. B. Hogg, of Madison, Miss., who several weeks ago was stricken down with typhoid

fever, has had a severe battle for life, but has now been pronounced out of danger. His people, who left nothing undone to promote his recovery, are happy over the outcome of the fierce and protracted struggle. Brother Hogg is one of the most promising young ministers in the Mississippi Conference.

Rev. T. M. Bradley will report for the Advocate the proceedings of the North Mississippi Conference; Rev. H. B. Watkins will report those of the Mississippi Conference, and Rev. A. J. Gearheard those of the Louisiana Conference.

Dr. S. A. Steel is conducting a meeting for Rev. W. L. Linfield at Biloxi, Miss., where he is delivering a series of remarkably strong and searching sermons. The services are reported to be deepening in interest, and the prospect for a revival is encouraging.

Rev. Wm. Schuhle, who was appointed to succeed the lamented Dr. S. S. Keener, on the Monroe District, after a considerable part of the year had passed, has magnified the office of presiding elder. He is an energetic worker, and one of the best informed men in his Conference.

After two conspicuously successful years at St. John's Church of Augusta, Ga., Dr. H. M. DuBose has been stationed at First Church, Atlanta. The Methodists of the Georgia metropolis are to be congratulated upon having secured for their city the services of this brilliant and useful minister.

As both the Editor and Publisher had to leave Tuesday for Greenwood, the seat of the North Mississippi Conference, this issue of the Advocate went to press on Monday, a day earlier than usual. If matter for this edition was sent in late and has failed to appear, this statement will explain the reason why.

Rev. W. H. Saunders is closing a most successful year at the Washington Street Church of Vicksburg, and will make an excellent report to the Annual Conference at Hazlehurst. Brother Saunders possesses unusual efficiency both in the pulpit and the work of the pastorate. He has never failed to give a good account of himself in any field to which he has been assigned.

DON'T FORGET THEM!

We mean those renewals and new subscriptions that you ought to bring with you. The Conference Organ has tried to be faithful: do not neglect it NOW. No pastor has any more important interest to look after than the claims of his church paper. For the Advocate, which will you be at the Conference—A FRUITFUL OR A BARREN FIG TREE?

Rev. C. C. Miller, who has served the Baton Rouge District for the past four years, has shown himself a "workman that needeth not to be ashamed." He will leave behind an enviable record and a host of friends, who will ever hold him in loving remembrance. Brother Miller is a man of culture, poise, and solid character and worth. The charge that secures his services may count itself fortunate.

In a competitive examination at Oxford, Miss., Mr. John Kyle, of Sardis, was selected as Mississippi's representative for appointment to a Cecil Rhodes scholarship. Mr. Kyle is a nephew of ex-Congressman J. C. Kyle. He was graduated from the University of Mississippi last June, winning the first honor. The scholarship for which he has been chosen will last for three years and will commence next October.

Rev. C. A. Northington gives the following brief summary of his work on the Corinth Circuit, North Mississippi Conference: "I have received 52 new members during the year; have built one new church and am raising money to repair another; have liquidated a debt on the parsonage, and have purchased one new organ. Twenty-two infants have been baptized." Evidently this young itinerant has not been spending the days in idleness.

Elsewhere in this issue we publish a communication from Rev. J. B. Randolph, of Como, Miss., who is recovering from an attack of typhoid fever which held its grip upon him for several months. His many friends will be delighted to know that he will be able to take an appointment at Greenwood, though they will be disappointed not to see him at the Conference. His physicians have advised him that it is not yet safe for him to travel and expose himself to changes of temperature and weather.

The Jackson Daily News of Nov. 29 contained the following reference to the celebration of Thanksgiving Day at our Orphanage in Jackson, Miss.: "At the Methodist Orphanage 225 children consumed 20 turkeys. The feast there was elab-

orate, the donations having been made by the ladies of the First Methodist Church. Of pies, cakes and candies there were goodly supplies. It was a happy day out there where there are gathered so many little children who have no homes of their own."

Rev. A. Inman Townsley informs us of the death of the infant child of the Rev. and Mrs. Hoyt M. Dobbs, which occurred in Kansas City, Mo., on November 20. After obsequies in that city, conducted by Dr. McClure and Rev. C. M. Simpson, the remains were brought to Arcadia, La., for interment, where the service at the grave was under the direction of Brother Townsley. Brother Dobbs is the pastor of the Central Methodist Church of Kansas City. We extend sympathy to the bereaved.

The officials of the Auburn Circuit, Mississippi Conference, representing the four churches of the charge, in their last quarterly conference, adopted resolutions highly commending Rev. J. T. Leggett, the presiding elder, for "his strong, orthodox, and edifying sermons, and his gracious and kindly bearing." They attribute the spiritual and financial prosperity of their own charge and the notable advancement made throughout the Brookhaven District during the past quadrennium very largely to Brother Leggett's tireless industry and efficient leadership.

From Nashville, Tenn., under date of November 29, Dr. John W. Boswell writes as follows: "Owing to the serious illness of my daughter, I shall not have the pleasure of meeting the brethren at Greenwood on December 4. This I deeply regret. Only once before in fifty-three years have I missed a Conference. I hope and pray that the session may be a pleasant and profitable one." It will be a distinct disappointment to the North Mississippians not to have Dr. Boswell with them. No member of their body is held in higher esteem than he. We trust that the stricken one in his household will soon recover.

On Friday evening, Dec. 6, the new parsonage at McDonoghville will be formally opened. Dr. J. W. Moore, of the First Methodist Church of this city, will conduct a religious service, and Rev. and Mrs. Gearheard will receive their many friends and the members of the McDonoghville church and extend them a welcome to the house. McDonoghville, which was formerly attached to the Mary Werlein Mission, has grown during the past year until it is now a station appointment, able to pay its pastor a living salary and house him in one of the best parsonages in the New Orleans District.

The fourth quarterly Conference of the Pickens charge, in the Durant District, North Mississippi Conference, appreciating the services of the presiding elder, Rev. N. G. Augustus, during his quadrennium, now closing, adopted the following resolution: "Resolved, That we do hereby express publicly our hearty commendation of the able and faithful administration of the Rev. N. G. Augustus during the past four years, and that we pray that God's blessings may attend him wherever he may be called to labor." We are indebted to Brother J. F. Wilburn, the Secretary of the quarterly conference, for this item.

The Centenary Methodist Church, of McComb City, Miss., was dedicated last Sunday. Dr. A. F. Watkins, President of Millsaps College, preached the dedicatory sermon. Mr. W. T. Deuman, president of the Building Committee, formally presented the building for dedication. The building has a seating capacity of 500 in the main auditorium and of 200 in the gallery. The basement is floored with cement and divided into Sunday school rooms. The completion of this structure is largely due to the untiring efforts of the pastor, Rev. Paul D. Hardin, and the consecrated ladies of the church. It was built at a cost of about \$20,000.

The Daily Leader of Ruston, La., in announcing the prospective retirement of Rev. R. W. Vaughan from the position of Manager of the Methodist Orphanage located in that city, says: "Mr. Vaughan has made a splendid record as the manager of the affairs of this institution, greatly improving the appearance of the place and systematizing the work of caring for the little 'tots' placed under his protection. He and his estimable wife have been sympathetic, tender and kind to the children in their charge. The Board of Trustees was loath to accept Mr. Vaughan's resignation and sought to have him withdraw it, but he felt it to be his duty to re-enter the pastorate and declined to do so."

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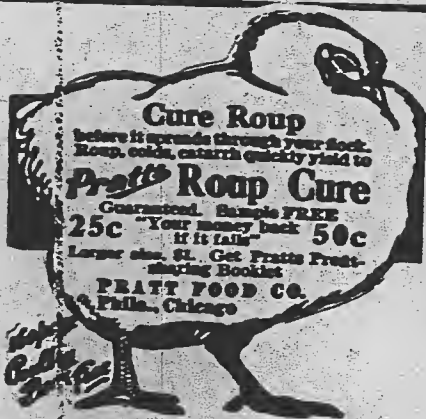
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Obituaries.

Obituaries not over 200 words in length will be published free of charge. All over 200 words will be charged at the rate of 1 cent a word. Count the words and send the amount necessary with the obituary. That will save trouble all around. Otherwise the obituaries will be edited down to 200 words.

The subject of this sketch, **JAMES LUNDY MOSS**, was born March 12, 1866. He was married to Miss Overton Jennings on December 27, 1905. To them was born one child, a boy who is now three years of age. Brother Moss died August 21, 1912. He was reared under religious influences, and as he grew to manhood developed into a fine, Christian character. As a member of the Church he was always loyal; as a steward he was faithful, and as a friend he was true. He was a kind and affectionate husband and father. Thus, in brief, is told the history of his life, but to all that knew him, there is so much of good about him that can not be expressed in words. Many were the pleasant hours this writer spent with him. He loved his church and pastor as he loved his own family, and no cause of the church suffered because of his neglect. And now that he is gone, he will be greatly missed, but we expect to see him again. We commend the sorrowing loved ones to the God of all grace, who looks with pity upon all troubled and sorrowing ones everywhere.

B. H. SHEPPARD.

MRS. MATTIE McDADE was born the 4th of July; was married to Mr. N. F. McDade, December 22, 1870, and died in Haughton, La., March 18, 1912. Seven children blessed this marriage, four of whom survive: Loye, Joe, Wilkins and Mrs. Eva Robertson. She also raised six step-children. When young she professed faith in Christ, united with the M. E. Church, South, and, during her long and eventful life, lived as a consistent Christian. "Like as a shock of corn cometh in his season," so she came to her grave in full age and entered into that "rest that remaineth to the people of God." The last years of her life were full of affliction and bodily weariness which only served to sanctify her spirit and render her more submissive to God. She was calmly waiting, listening and hoping that on the other shore of time she would hear the music and see the glory of Heaven. All doubts and fears were dispelled by the hand of faith which pointed her above the mists, beyond the sun, moon and stars to that "house not made with hands." Her death was quick and peaceful. Being summoned to supper, she attempted to respond and fell—simply fell "asleep in the arms of Jesus." Her remains were laid to rest by the side of her husband in the presence of many sorrowful relatives and friends whose love-tributes were a profusion of exquisite flowers. The funeral service was conducted at the grave by her pastor, Rev. J. G. Sloane.

MARY LAWRENCE.

MRS. A. N. COLEMAN was born near Knoxville, Tenn., in 1825, and died in Como, Miss., August 12, 1912. She was converted at the age of 15 years. In 1840 her parents moved to Desoto County, Miss. Here she met and married Edwin Coleman of the same county. One year later they came to Panola County, Miss., where she spent the remainder of her long, useful life. After the death of her husband in 1880, she lived with her daughter, Mrs. R. M. Short, in whose home she passed peacefully away at the ripe old age of eighty-eight years. Though always frail in body she was strong in heart and mind. She was deeply pious, lived her religion, was loyal to God and her church, and was willing to make any sacrifice for the cause of Christ. Her heart was

sensitive to the needs of others, and responded gladly to any call to help the poor and needy. Her prayers and alms laid up before God for her children will be her richest legacy to them. While suffering no great pain she steadily grew weaker for five weeks, and gently, almost imperceptibly, the end came. Like a tired child, she fell asleep to awake no more in this world of sickness and sorrow. Her sweet face wore the same smiling expression in death, which patience, resignation and beautiful thoughts had given it in life. The devotion of her children and grandchildren was beautiful indeed. God grant that they may emulate her noble example of Christian living and be as ready to meet our Lord as she was.

L. C. S.

Truly, we live in a world where dark shadows are continually falling across our pathway, reminding us that here "there is no abiding stay." How forcibly was it realized that in the midst of life we are in death, when the sad news came that **ERASTUS WILLIAM LUM**, the eldest son of W. J. and Lucretia Lum, had passed quietly from this to the spirit land, on October 11, 1912, at his home near Rocky Springs, Miss. Though the deceased had been a sufferer for many months, the angel of death came suddenly, awakening him from peaceful slumber and leaving an aching void in the hearts of loved ones. Having been reared in a Christian home, he, early in life, joined the Methodist Church and was always a faithful member. From young manhood he was public-spirited, joining the Confederate Army when only seventeen years of age, and served as a gallant soldier until the close of the war. For a number of years he served as secretary of the Masonic lodge at Rocky Springs, having joined that brotherhood in early life. For the past twenty years he served his county as magistrate, always seeking to administer justice, and working for the advancement of his community. His home life was beautiful. He was devoted to his wife and children. A loving wife, three daughters, two sons and a number of relatives mourn his death. While the entire community will feel the loss of a useful citizen, in the home by those who loved him best, will his death be felt most keenly. Sorrowing ones, think not of him as dead, but as a purified and redeemed spirit, awaiting you in "the Sweet By and By," where the faithful meet to part no more.

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Tidings From the Field

Buena Vista, Miss.

Dear Brother Meek: We will thank you for a small place in your paper that we may give vent to the fullness of our hearts. We want to write a word of appreciation of our much loved pastor, Rev. T. J. Durrett. Brother Durrett is nearing the close of two years' work with us, during which time he has, by his exemplary life, become very dear to us. Despite the very heavy work which has fallen upon him these two years, he has quite uncomplainingly carried it as becometh the true soldier of the Lord. Truly, we are wont to say that with Brother Durrett, "To live is Christ." To serve is, indeed, the one purpose of both him and his noble companion; they seem happy only when toiling for the Master. They make all their friends and are friends to all. To know them is to love them, and their lives are an inspiration to all who seek a higher life. We trust the Conference may see fit to make us happy by their return; if not, may it be theirs to be cast to a better place.—The Methodist Ladies of Buena Vista.

Woodville, Miss.

Dear Brother Meek: As the days draw near to the close of the Conference year I beg to pen a note concerning our church and people. Brother Huntley, our presiding elder, changed the writer to this place to fill the vacancy made by the removal of the Rev. Mr. Barrington. The year has been most delightful among these kind and cultured people. The Lord has blessed our labors and given us a gracious revival, both in the church and among the unsaved. Thirty-three have been added to the church during the year. We were assisted in our meeting in October by Rev. C. W. Crisler, of Vicksburg, Miss. Our brother is not only a preacher of marked ability, but a true servant of God, and the seal of the Holy Spirit rested upon his ministry of the Word. All our collections will be reported at Conference "paid in full," which is a fine report, considering the present financial stringency. But our people are loyal to the demands made upon them, and are liberal to the cause of Christ. They are now contemplating the building of a new church.—W. W. Hopper.

Church Point (La.) Circuit.

Dear Doctor Meek: In summing up my year's work I feel like I would not be satisfied unless I should mention the many tokens of kindness extended to myself and family by the members of Branch and Long Point churches. Liberality and kindness have abounded in both churches the three years that I have been their pastor. But quite recently the ladies of Branch presented me with a purse of \$25 in cash, and Mr. Chas. Bruner made me a present of a real nice Conference suit of clothes. Mrs. John Bruner and Mrs. Chas. Bruner, and Mrs. Eunice Clark deserve special mention for their leadership in every good work undertaken by their church. Then, too, Long Point has been very generous. The people of this church and community made up a purse of \$30.90 and presented it to me to pay the expense of taking care of my daughter when she was in the sanitarium at Alexandria for treatment. I certainly am grateful to one and all for their kindness. We hope to be able to make a good report at Annual Conference.—H. B. Vandenburg, P. C.

Como, Miss.

Dear Brother Meek: I have been

shut in for quite a while, but I am glad to say that I am improving rapidly now and am able to be out some. I have been clear of fever for 44 days. The doctors are afraid for me to go to Conference on account of the uncertainty of the weather and the danger of taking cold. My physicians say that I will be as strong as ever in a short time and that I will be able to carry on my work all right. The brethren of the District have been kind enough to fill my pulpit during my illness. Our faithful and efficient presiding elder, Brother J. W. Dorman, and that prince of preachers, Rev. T. W. Dye, preached a number of times each. Besides Brothers Dorman and Dye, the following pastors preached one or more times for us: Revs. W. H. Mounger, D. W. Babb, W. N. Duncan, I. T. Lockhart, and H. G. Roberts. I also appreciated most heartily the many expressions of interest and sympathy which came from the brethren of the Conference. They cheered my heart and made my burdens lighter. Above all, I thank our Heavenly Father that I have been restored to health again. I wish to testify in the words of the great Apostle, that "His grace is sufficient." The people here have been good to us all the time, but especially so during my illness. I shall never forget them. The work on our new church is progressing rapidly. I think it will be completed and ready for service in a few weeks. Give my love to all the brethren of the North Mississippi Conference. I wish I could be with them at Greenwood. We expect to be able to report everything in full by December 4.—Joseph B. Randolph.

Greenwood Springs, Miss.

Dear Dr. Meek: The Conference year is fast coming to a close, and we are far from ready with a good report. I have never been more busily engaged than this year—and with so little to show for it. Our finances are not at all satisfactory, but when it is remembered that we are in the midst of the "down-and-out" section, resulting from such excessive downpours of rain in the early part of the year, thereby reducing our crop production from one-half to one-third of what we ordinarily produce, it can better be understood. We have had a good year on this charge, notwithstanding these conditions. We have had fine meetings at most of the churches, having been assisted by Brothers Durrett, Young and Hawkins, all of whom did us fine work. Brother L. B. Hawkins, who, as will be remembered, broke down physically last year and had to give up his work, is strong and active again, and expects to ask for work next year. He was with us three weeks this summer and did his part well. We have some excellent Sunday schools and prayer meetings on the charge, which speak well for the spiritual condition of our people. We have never known more sickness and deaths than we have had this year in the bounds of this work. However, we have lost but few of our members. Success to you and the Advocate force. I hope to see you at Greenwood.—M. A. Burns, P. C.

MARRIAGES.

At the home of Mr. and Mrs. Horace Andrews, of Holly Grove, La., on November 20, 1912, by Rev. P. A. Swan, MR. JAMES EDGAR and MISS VIVIAN BLOCK, both of Palmetto, La.

At Grand Bayou Church, on November 24, 1912, by Rev. L. E. Crooks, MR. M. H. SEFFIELD and MISS ZOLO TULLIS.

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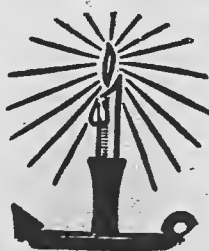
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MISSISSIPPI CONFERENCE.

Committee on Admissions.

The Committee on Admissions will meet in the Methodist Church at Hazlehurst, Miss., Tuesday, Dec. 10, at 7:30 p.m. According to the Discipline, all applicants for admission on trial, admission into full connection, readmission, and admission from other Churches must appear before this Committee.

P. D. HARDIN, Chairman.
McComb City, Miss.

Admission on Trial.

The class for Admission on Trial into the Mississippi Conference will meet the Committee at the Methodist Church in Hazlehurst on Tuesday, Dec. 10th, at 9 o'clock a.m., prepared for a written examination. It is very important that those wishing to take the examination be present at the beginning, as the Committee does not wish to do double work.

W. H. SAUNDERS,
Chairman of Committee.

Class of the First Year.

The class of the First Year will meet the Committee in the Methodist Church at Hazlehurst, Miss., on Tuesday, Dec. 10, at 9 o'clock.

L. L. ROBERTS,
For the Committee.

Class of the Second Year.

The class of the Second Year will please meet the Committee in the Methodist Church at Hazlehurst at 9 o'clock a.m., Tuesday, Dec. 10.

M. M. BLACK,
J. Y. BOWMAN,
Committee.

Class of the Third Year.

The class of the Third Year in the Mississippi Conference will meet in the Methodist Church in Hazlehurst on Tuesday afternoon, Dec. 10, at 3 o'clock. Those members who have taken their work with the Correspondence School or elsewhere should have their papers there by that time. Those who for any cause will not appear, should notify the Chairman.

H. B. WATKINS,
Chairman.

Class of the Fourth Year.

The class of the Fourth Year in the Mississippi Conference will meet in the Methodist Church in Hazlehurst on Tuesday, Dec. 10, at 3 p.m.

T. W. ADAMS, Chairman.

Notice to Pastors.

Blanks will be mailed to each pastor on which to make his report to the Annual Conference. By complying with the suggestions enclosed with each blank, you will greatly facilitate the work of securing accurate statistical reports, which is an important matter to our Church.

W. T. GRIFFIN,
For the Auditing Committee.

Historical Society.

The Historical Society of the Mississippi Conference will meet in the Methodist Church in Hazlehurst, Tuesday evening, Dec. 10, 1912. Rev. B. F. Jones, D.D., will be the speaker of the occasion. If any brethren have collections for the Archives of the Society, they will please have them present at this meeting.

T. B. HOLLOMAN, Pres.

LOUISIANA CONFERENCE.

Where Committees Will Meet.

Dear Doctor Meek:

Please allow me to say to the Examining Committees and various boards that, through the courtesy of

our Mayor, their meeting places will be our splendid new one hundred thousand dollar City Hall, which is situated less than two blocks from our church. There they will find splendid facilities for their work. Of course, their respective rooms will be designated. We are very busy and happy in our work of preparation for the coming of the brethren, and are praying that they may prove a benediction.

THOS. J. NORSWORTHY.

Committee on Admissions.

The Committee on Admissions will please meet in the First Methodist Church at Monroe, La., on Wednesday, Dec. 11, at 2:30 p.m. Any information concerning applicants for admission into the Annual Conference that any person can give, will not only be considered, but appreciated.

A. S. J. NEILL, Chairman.
Lake Arthur, La.

Class of the Third Year.

Members of the Third Year Class, Louisiana Conference, who have not completed their examinations, are requested to meet the Committee in Monroe on Tuesday morning, Dec. 10, at the earliest convenient hour. Other members of the class will please confer personally with the Committee some time during the same day.

R. H. WYNN, Chairman.

Class of the Fourth Year.

The Committee and class of the Fourth Year will please meet in the Methodist Church of Monroe, La., on Tuesday, Dec. 10th, at 2 p.m.

M. C. HOLT, Chairman.

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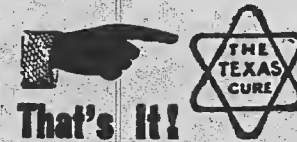
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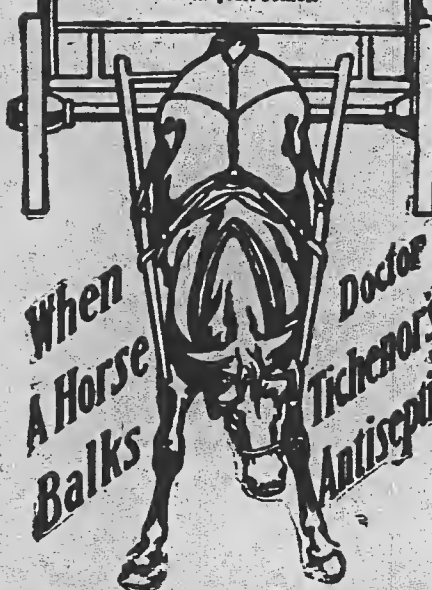
CLASS OF THE SECOND YEAR.

Please meet the Committee, Tuesday, 10:30 a.m., Dec. 10, at the Methodist Church, Monroe.—C. C. Miller, Chm'n.

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Now I want you to write for a free treatment to let you prove for yourself what a grand remedy I have. The regular treatment costs only \$1.00, postpaid. Just say in a letter or on a postal to me "Please send me Dr. Blosser's Catarrh Remedy Free." When I get your request I will send the treatment by mail free and also facts about catarrh you will be glad to know. Address Dr. J. W. Blosser, 204 Walton St., Atlanta, Ga.

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and all inflammations of the organs of breathing, Vick's Croup and Pneumonia Salve is found to have a most happy effect, relieving the difficult breathing, encouraging expulsion of phlegm, reducing fever and assisting to rapid restoration of the patient. Free sample on request. Sold in 25c, 50c or \$1.00 sizes at all druggists, or by mail. The Vick Chemical Company, 28 Milton Avenue, Greensboro, N. C.

METHODISM IN THE SHREVEPORT DISTRICT.

Dear Doctor: I would like to give a few brief facts regarding Methodism and its work in the Shreveport District. This has been a great year for all the district—great in every way, and we expect to make the greatest report in many respects that we've made from this great district.

Much has been done and is being done in the way of Church improvement and building. Brothers Davis at Coushatta, Walman at Pleasant Hill, and Sheppard at Many have made substantial improvements on churches. Brother Sheppard is completing his fourth year at Many and this is reported to be the greatest year in the history of the charge. Noel Memorial Church, of Shreveport, under the very able pastorate of Brother Felix R. Hill, Jr., is nearing completion. This is a splendid structure and is modern in every particular. Provision is being made for what we hope to be one of the largest Sunday schools in Southern Methodism. The building will cost about \$70,000 when completed.

Brother J. S. Noel has in this building a fitting and lasting monument to the memory of the late J. S. Noel, Jr., his son, and the tireless efforts of this loyal little band of Methodists have borne such fruits that ages yet to come will be reminded of them.

The First Church of Shreveport is well under way of construction. One has but to look at the great derricks, piles of brick and stone, and the crowd of workmen to see the unmistakable evidences of real progress. This building will cost about \$100,000, and will be one of the most splendid in the South. The plan is after that of our new Washington City church. It will have thirty-five Sunday school rooms, and will be three stories high. Occupying the site of the old church at the head of Texas Street, and having on the front six great marble columns, the cost of which alone will be \$1800 dollars each, this church will have the most desirable and commanding position of any church in the city.

Dr. Cameron has done and is doing a great work here. On Rally Day, a few weeks ago, the Sunday school, of which Brother McKennon is superintendent, had an attendance of more than sixteen hundred. Too much can not be said in praise of the fruitful efforts of the consecrated workers of this great church. It is, perhaps, generally known that they are supporting several missionaries and that they are engaged in various other works for our Lord.

Brother Hugh W. Jamieson is finishing up his fourth year at Queensboro. He has done some very substantial work at this place, where four years ago, we had no organization. Brother Jamieson informs us that we have such a congregation now as will pay quite a nice salary to the preacher for the coming year. He also has quite a neat sum of money in hand for the building of the proposed \$10,000 brick church. These Queensboro people are great workers and a great opportunity awaits some preacher at this place next year.

The Cedar Grove work, which is now in charge of Brother A. D. George, a student of Centenary College, is moving along nicely. There is said to be quite a goodly number of people in this soon-to-be-great manufacturing suburb of Shreveport, and we are to be felicitated in that we are on the ground at the start. We are also informed that we are to have a nice new church at Vivian soon, and we are hoping to have a new church building at Cedar Grove early in the coming Conference year. With these churches planned and with the ones now under construction, we think we have evidences of almost unheard of progress for a district as old as ours.

We have witnessed a well planned and well carried out revival campaign throughout the district this year.

Some of our revivals began immediately after last Conference and the work still continues. Our Conference Evangelist, Brother Turner, is now conducting a series of revival services at Noel Memorial Church, Shreveport. The results of this continuous campaign have been great, and so far as we know, we have never had a more spiritual year or a year of larger spiritual fruits in the history of the District.

We might note some of the missionary features of the district: The finding of gas and oil in what seems to be limitless quantities in and around the city of Shreveport is fast making this a great city. Few cities in our great nation have shown such an increase in population during the last ten years. This great increase of people naturally makes a great demand on the Church. We should have at least two more earnest workers in the city and one or two more for work in the oil fields. There are also several large mills within the bounds of the district, as well as much undeveloped territory, that are strictly mission localities. These should be looked after immediately by the Church.

Brother Paul M. Brown, our presiding elder, has been abreast with this march of progress, and has shown conclusively that the presiding elder's office is yet one of great usefulness and importance in the work of our Church. His labors of love, wisdom and constancy have endeared him beyond measure to those of us who labor under him, as well as to the people and the laity of the district generally.

With praises to Him who has given us all these blessings and victories, and hoping to meet the brethren at Monroe in a few days, we bring these hastily gotten together notes to a close.

YOUNG TIMOTHY.

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And what the sunshine of the South has accomplished in softening and sweetening the tones of the mocking bird has its parallel in the field of instrumental music, for it was a Southern piano house that is responsible for perfecting the superb Ludden & Bates Piano, claimed by critics to possess the sweetest tone of any piano that has yet been built. Professional musicians pronounce its notes absolutely free from the "metallic" quality which piano builders have found so much difficulty in avoiding.

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WHITWORTH COLLEGE

The College will dismiss for Christmas Holidays Friday, Dec. 20. Students will return Monday, Dec. 30. Regular class work will begin Tuesday Morning, Dec. 31. More than two hundred students have registered First Term. Special rates given to students who may enter Dec. 30, 1912. It is important that those interested write at once for catalogue. Address

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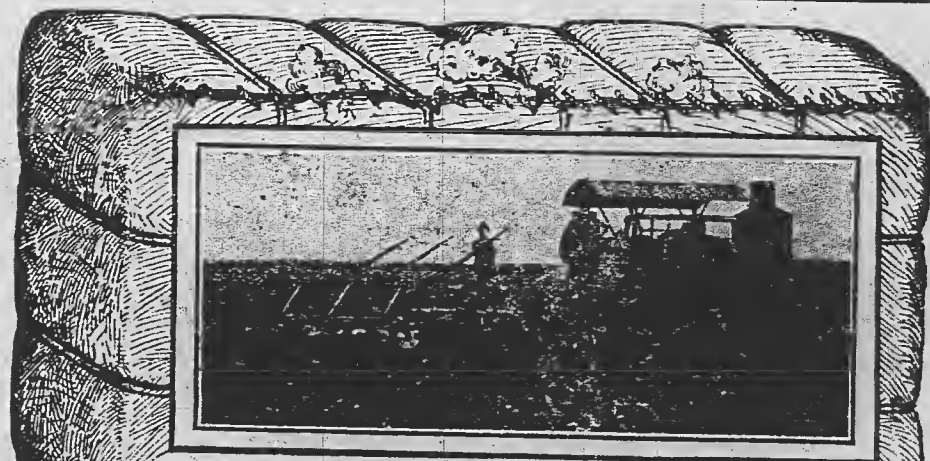
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MILLSAPS COLLEGE NOTES.

Dear Doctor Meek: The present session of Millsaps College is well under way and the reports for the first quarter, which will be sent out in a few days, will reveal the fact that the present student body is here for work and is determined not to be outstripped by any former body of students at the College. To be brief, the present is one of the best sessions that the College has had. The enrollment is somewhat in advance of that of the same time last year. The faculty returned to their posts with renewed energy after the rest of the vacation period.

It may not be uninteresting to your readers to know where the members of the faculty spent their vacations.

President Watkins divided the time between his office and visits to various points in the State in the interest of the College. Dr. Sullivan was engaged for the greater part of the summer in canvassing for students in North Mississippi. Dr. Swartz spent the entire vacation period in Milwaukee. Dr. Kern divided his time between a visit to his brother in Murfreesboro, Tenn., and a visit to his father in their summer home in Winchester, Va. Professor E. Y. Burton spent the summer in Arkansas and Oklahoma. Professor J. M. Burton went to his home in Virginia. Professor Lin, who came to us at the beginning of the session as the new head of the Department of History and Economics, enjoyed with his sister in Chattanooga, Tenn., a season of much needed rest after two years of study in Cornell University. Professors Noble and Huddleston of the Preparatory School were engaged most of the summer in canvassing for students. For a short while, however, Professor Noble was in Florida, having been called there by the illness of his fa-

ther. Professor Ricketts, of the Preparatory School, and the writer, remained in Jackson all the summer.

The South Atlantic Quarterly for July contains an article on "The Unpublished Verse of Irwin Russell," by Dr. Kern. Dr. Sullivan has just finished an analysis of Pearl River water for the engineers who are to submit plans for a filtration plant for the city of Jackson. Prof. Lin has recently attended the meeting of the Association of Colleges and Preparatory Schools, which convened in Spartanburg, S.C., the seat of Wofford College. Bishop Thirkield, of the Methodist Episcopal Church, delivered a most interesting and inspiring address to the students and faculty in the chapel a few weeks ago.

The most important announcement of the year was made in chapel a few mornings ago, when Dr. Watkins announced that a teaching fellowship had been established. The faculty devoted considerable time to the discussion of the conditions upon which the fellowship is to be awarded. It is to be given to that member of the Sophomore, Junior, or Senior class who makes the highest average in scholarship, who is an active member of the Y. M. C. A., a member of one of the literary societies, and who takes an active part in at least one form of college athletics. The successful candidate must be willing to teach nine hours per week, though he may not be required to teach so many hours. The first award will be made at the end of this session, though the service and remuneration will not begin until September, 1913.

Under the new administration the old committee system has been replaced by a new method of assigning to the individual members of the faculty, certain matters, for which they will be individually responsible. To the writer has been assigned, The Press, The Alumni, and Annual Conferences, and some matters of only local interest.

It is needless for me to ask that the Advocate give all the assistance possible in placing the affairs of the College before the public.

The new President has taken hold of the situation in a masterful manner, and his administration promises to be an eminently successful one.

George L. Harrell.

Jackson, Miss.

THE HOLY BIBLE AS A CHRISTMAS PRESENT.

What could be more appropriate? To celebrate the birth of our Savior through the giving of His own Word, strikes the writer as a very timely present, and one sure to be appreciated by every God-fearing man, woman or child. Read the remarkable offer of an old, reliable Bible House on page 15.

CUTTING DOWN THE COST OF PIANOS.

Have you ever stopped to ask yourself the question why oranges which sell for five cents apiece cost only forty cents a dozen? Or why apples sell so much cheaper by the bushel than by the nickel's worth?

It is the same way with pianos and everything else you buy. If you were to purchase one hundred pianos (eight car loads) you would expect to get a much lower price than if you purchased only one. That is why the Advocate Piano Club, composed of one hundred piano buyers, who club their orders into one big order, is able to save its members at least one dollar out of three and still provide pianos of much better quality.

You are cordially invited to write for your copy of the Club's beautifully illustrated catalogue, which fully explains every feature of this unusual piano opportunity and pictures and describes each of the five different styles of pianos offered. Address Ludden & Bates, Advocate Piano Club Dept., Atlanta, Ga.

THE ANNUAL CONFERENCE AND THE TOBACCO QUESTION.

Since in the reception of members into its traveling connection the Annual Conference is entirely democratic and no one is admitted without a majority vote, it is practicable to go by a definite rule, either written or unwritten as to a standard by which the candidate's fitness or unfitness shall be judged, and by which he could know beforehand how the Conference would act on that certain thing. The tobacco question could thus be settled. The General Conference has recorded its sentiments in the matter by requiring the Committee on Admissions to exhort the candidates to abstain from its use, and then leaves it with the Annual Conference as to whether the exhortation shall be heeded or taken as a joke. Suppose those members of the Annual Conference who sympathize with this law of the General Conference, enroll their rule in a resolution such as the following, so that there could be uniformity of action, and that all candidates could know how its supporters would act on their cases without any reference to the individual (the majority thus agreeing would make it a law for the Conference):

"Since by law the General Conference requires our Committee on Admissions to exhort all applicants to abstain from the use of tobacco, for at least reasons of ministerial prudence, and we concur in the spirit of this exhortation, it shall be the rule of this Conference to receive no one either on trial or by readmission who does not agree to abide by this exhortation in abstaining from the use of tobacco."

I move the resolution. Who will second it? P. O. LOWREY.

CHURCH EXTENSION.

J. T. McCafferty, Leland \$47.00
H. S. Spragins, Greenwood 145.00
H. G. Henderson, Columbus 138.00
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A. S. Brisco, Strong 15.00
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THIS WILL INTEREST MANY.

F. W. Parkhurst, the Boston publisher, says that if anyone afflicted with rheumatism in any form, neuralgia or kidney trouble, will send their address to him at 701 Carney Building, Boston, Mass., he will direct them to a perfect cure. He has nothing to sell or give; only tells you how he was cured after years of search for relief. Hundreds have tested it with success.

RESOLUTIONS.

(Adopted by the Noxapater Missionary Society.)

Whereas, our Heavenly Father has seen fit to remove from our midst MRS. H. B. DUCK, who was born December 24, 1843, and died August 11, 1912; and whereas, her life was so full of loving words and kindly greetings that to know her was to love her; and whereas, though she regretted to leave her husband and family whom she loved devotedly, she was resignedly submissive to the Divine Will, therefore, be it resolved:

1. That in her death our Missionary Society has lost one of its most ardent and devoted members, one who was always at her post of duty when her health permitted.

2. That we are deeply grieved at her death and shall miss her willing service in all our plans, but that we are glad to have known one who possessed such a consistent Christian character.

3. That we tender to her husband and relatives our sincere sympathy in this dark hour of their grief, and ask for them the benediction of Him who can heal all our griefs. Mrs. C. Gunn, Mrs. Geo. B. Taylor, Committee.

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Send To-day for the Free Treatment. C. E. Gauss says you cannot cure Catarrh with the old time methods, because they do not reach the real source of the disease. Catarrh is not simply an affection of the nose and head, but involves the Throat, Bronchial Tubes, Lungs, Stomach and various other organs of the body, and the only way you can effect a cure is to cleanse the system of every trace of the disease—THAT'S THE GAUSS WAY.

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RESOLUTIONS OF RESPECT.

The Woman's Missionary Society of the Broad Street Methodist Church, Lake Charles, Louisiana, at its regular November meeting passed the following resolutions upon the death of Mrs. Maud Foster Carter:

Death having invaded our ranks and removed from our midst one of our most faithful and devoted workers in the person of Mrs. Maud Foster Carter; therefore, be it

Resolved by the Woman's Missionary Society of the First Methodist Episcopal Church, South, Lake Charles, Louisiana, That it is with a feeling of profound and inexpressible sorrow that we chronicle the death of this devoted Christian worker; that in her death the Methodist Church to which she belonged from infancy has been bereft of a member who, by her graces and devotion to the cause of righteousness, was a bright and shining example of the Christian life; that her presence at our meetings was always an inspiration to holier living, and that this society has sustained an irreparable loss.

Resolved, further, That we extend our condolence to the bereaved husband and family; that a page of our minutes be set aside for the purpose and that these resolutions be inscribed thereon, and that copies be furnished the local press and the New Orleans Christian Advocate for publication.

Mrs. W. B. Williamson, Mrs. L. C. Rushworth, Mrs. Jno. B. Kent, Committee.

COLDWATER, MISS.

Dear Brother Meek: We are closing out a very pleasant year with this royal people. Our work here is as near ideal, I suppose, as any in our Conference (the North Mississippi). Our stewards assume all responsibility for the money collections, which lifts a great burden off of the pastor's shoulders. Our charge is in good shape, and peace and harmony abounds. We had with us in our meeting at this place my predecessor, Brother Curtis, whose presence and preaching brought gladness to all hearts. He has a hold on this people that doubtless no other man will ever have. We have received 16 into the Church this year, and all of our finances are in full. The charge will pay to all the interests of the Church nearly \$3000, and only about \$100 of this has been for church repairs. Our church buildings are in good condition. "The water agrees with us." We go to Conference hoping and praying for a spiritual time. May all of our preachers be in place during the sitting of the Conference. Sight-seeing and smoking may be attended to later.—D. W. Babb.

HAYNESVILLE, LA.

My third protracted meeting was held at Colquit Church. The preaching was done by Rev. W. H. Harvell, of Grand Cane, and I do not believe a more successful meeting was ever held anywhere. God's saving power was present in every service. Brother Harvell proved himself to be a soul saver. The Lord gave him many precious souls in this meeting. We had old time shouting from the beginning to the close. As an appreciation of his work the people gave him \$90. Brother Jeffries conducted the singing and to say that it was well done does not express it. It pays to have Jeffries to do the singing. His Amens have a clear ring and help no little. My fourth and last revival was at the New Salem Church and the preaching was done by Rev. B. L. Sutherland of the Mississippi Conference. The meeting was a great success, and resulted in a number of accessions and bright conversions. We had old time shouting in the camp. Brother Sutherland won the hearts of the old and young alike. As an ap-

preciation of his work the congregation gave him \$45. It is delightful to preach to the people of the Haynesville charge.—G. D. Anders.

Rid Your Face
Of All Pimples

Skin Cleared in a Few Days by Stuart's Calcium Wafers, the Famous Blood Purifier.

Pimples, blotches, skin eruptions of all kinds, are simply the impurities in the blood coming to the surface. All the external treatment in the world won't do a particle of good unless you purify the blood. And there's nothing so humiliating as a face that's all "broken out" and spotted.



It's a Glorious Change to Be Rid of Pimples. You Just Feel Fine.

Stuart's Calcium Wafers will clear the most obstinate complexion, because they go right into the blood and remove the cause of the trouble. The blood is cleansed of all impurities and foreign substances and these are quickly eliminated from the system. You'll notice a wonderful change in a few days—you will hardly know yourself in a week.

And Stuart's Calcium Wafers are absolutely harmless to any one. Their ingredients are just what a physician prescribes in most cases of skin eruptions and poor blood. These wafers are put up in a concentrated form, which makes them act quickly and thoroughly.

You can get Stuart's Calcium Wafers at any drug store at 50 cents a box. Begin taking them to-day and then look at yourself in the mirror in a few days, and find all those awful pimples, blackheads, acne, boils, liver spots, rash, eczema and that muddy complexion rapidly disappearing and your face cleared like the petal of a flower.

THE SOUTH LEADS THE NATION.

Has it ever occurred to you in how many different fields of human activity the South has led the nation and the world? A Southern physician discovered Anaesthesia and gave the world painless surgery. A Southern surgeon revolutionized surgical procedure and won for himself the name of "The Father of Gynecology." A Southern man invented the harvesting machine. A Southern General and Statesman was the "Father of his Country" and still another the "Father of Democracy." Southern theologians, orators, jurists, statesmen, generals, scientists, authors, artists and inventors have time and again led the world to greater achievements in their respective fields.

And in the field of instrumental music it is a Southern Piano House that is responsible for the perfecting of the peerless Ludden & Bates Piano, said to possess the sweetest and purest musical tone of any instrument ever built. It is this superb piano, that we have secured for members of the Advocate Piano Club. Five beautiful styles including the Baby Grand, three Cabinet Grand Uprights and a Self-Player Piano are offered in the Club's catalogue, a copy of which will be sent free upon request to any reader. Address Ludden & Bates Advocate Piano Club Dept., Atlanta, Ga.

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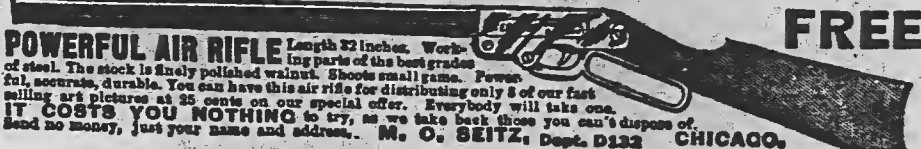


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If you are not pleased in every way you can return Bible and money will be refunded.

This cut shows the difference in the size of the regular paper and this marvelous thin, strong, India paper.

PENTECOSTAL PUBLISHING COMPANY, Louisville, Ky.

NEWS FROM MISS CORA GODAT.

Miss Cora Godat, our New Orleans girl who is now at the Scarritt Training School preparing for service as a foreign missionary, writes that the class of 1913 has selected the Marooned Nettle as its class flower; its color, yellow and white; its motto, Exodus 15:2; and its class hymn, No. 419 of the hymnal, beginning: "Lord speak to me, that I may speak in living echoes of thy tone." She says the girls are all splendid types of Christian womanhood, and the teachers most lovely, cultured and consecrated women, and that it is a great privilege to be there. Miss Godat is to be one of the representatives of Scarritt at the Missouri Sunday School Convention this month.

CHINA'S NEW FLAG.

China's new flag is composed of alternate stripes of black and yellow, red, white, and blue. The black refers to the Mohammedan population, the yellow to the Manchurian, the red to China proper, the white to the Tibetan, and the blue to the Mongolian. The flag symbolizes the union of the five great populations into one great republic.

At the Northern Methodist General Conference, held in Minneapolis, this flag shared equal honors with our own "Stars and Stripes." Dr. Bi Cu Li, a noted Chinese woman, addressed the Conference. She told how the future government of China was formed, how they decided that a Republic was the best form in use among the nations of the earth, and how they sought to find the nation with the best form of government. Their investigation resulted in choosing the United States as their pattern. Shall not our religion become their guide and inspiration, too? Are we really ready for them to pattern after us?

MAKING PROGRESS.

Since my last report I have received the following subscriptions to the fund for buying the old Methodist Church property in Mansfield for Mansfield College:

H. L. Baker, Plattenville	\$10.00
Mrs. M. S. Scales	2.50
Mrs. H. McClanahan	2.50
Rev. P. O. Lowrey	10.00
J. T. Watkins, Minden	10.00
Jas. N. Miller, Minden	10.00
Mrs. Julia Truitt Bishop, New Orleans	10.00
S. H. Porter, Zwolle	10.00
J. M. Robinson, Bayou La Chute	5.00
Matt Cox, Meeker, La.	10.00
James H. Rives, Mer Rouge	10.00
L. C. Johnston, Alexandria	10.00
Dr. G. W. Robinson, Shreveport	10.00
Mrs. F. M. Williams, Mer Rouge	10.00

Total \$120.00
Previously reported 212.00

Grand total \$332.00
Balance needed, \$668.

The fund grows surely, even if somewhat slowly. I hope the loyal Methodists and friends of the College will not forget to send in their subscriptions and urge others to do so. Something like 350 personal appeals have already been sent out. If they all understand how important this property is to the College, and how much the local church is losing by the plan, the money needed would be promptly forthcoming.

THOMAS H. MORRIS, Pastor,
Mansfield, La.

MARRIAGES.

At the residence of the bride's mother at Lufkin, La., on Nov. 24, 1912, by Rev. H. Armstrong, Mr. ALVAH J. LUSK and Miss LIZZIE PEN-DARVIS.

At the home of the bride's parents near Lafayette, La., on Nov. 20, 1912, by Rev. C. C. Weir, of Franklin, La., Mr. A. L. BUTT, of Gueydan, and Miss LEONA BEADLE, of Lake Arthur.

A COURSE OF TEMPERANCE INSTRUCTION.

Dear Editor: An offer has been made to the W. C. T. U., as follows, and as it concerns church work especially, I will be glad if you will give it a wide circulation in your valuable paper:

Dr. Lucy Rider Meyer of the Chicago Training School for City, Home and Foreign Missions, offers to give a special Temperance course, scientific and practical, to a class of eight or more students, for a seven-weeks term, from March 11 to May 1, at No. 4949 Indiana Avenue, Chicago. The expenses will be a matriculation fee of \$2, and the sum of \$25 for the seven-weeks course, covering board at Harris Hall in a single room with heat and light; and possibly a slight charge for experiment material in the scientific studies.

The main advantages of this admirable institution will be open and

free to W. C. T. U. students.—four special lines in W. C. T. U. training each week, and the classes in Social Service, Bible Study, Music, etc. open to all, but not compulsory. Please send names and addresses of students who desire to avail themselves of this opportunity, to Mrs. Francis P. Parks, Corresponding Secretary of the National W. C. T. U., Evanston, Ill.

HARRIET B. KELLS,

President Miss. W. C. T. U.
Starkville, Miss.

Old Folks

Young or Old

No matter whether you are a man or a woman, twenty years old or seventy, all you need do is send the coupon with your full name and address and it will be sent to you, without a penny from you. *Age is no barrier to health and this offer is open to all Old Folks, as well as middle-aged and young men and women.* We want to send every elderly person a full-sized one dollar box of Bodi-Tone on twenty-five days' trial, the same as we send it to the young and middle-aged, all at our own risk and expense, to prove how Bodi-Tone acts in ailments of the old as well as the young, to prove what it does for persons suffering from bodily weaknesses and ailments, from age or otherwise. Thousands of persons, old and young, have sent for Bodi-Tone on trial without paying a penny, and found it put new flesh on their bones, new vigor in their minds, new vim in their muscles, and new vitality into every vital function, and we want you to try it, to see if it will not do as much for you.

All you need do is tell us you will try it and a dollar box will be handed to you.

It makes no difference who, where or what you are. Bodi-Tone takes all the risks, and asks no pay if it does not benefit. You don't need to write a long letter, don't need to send money or stamps. All you need do is clip the coupon, which tells us you want to try Bodi-Tone, fill in your name and address, and we will send Bodi-Tone to you. This is how Bodi-Tone wants to be tried by old and young, this is how it wants to prove its curative powers. We are glad to send it to you without a penny, glad to give you a chance to try it, to learn about this medicine which has brought new health and vigor to so many sick, suffering and feeble persons, old and young, glad to show you how health can be created, and all agree with the right medicine, made from the right ingredients. If Bodi-Tone benefits you as it has thousands, pay us a dollar for it. If not, don't pay a penny.

Bodi-Tone

Does just what its name means—cures disease by *toning up the body*, and we want you to try a box at our risk and see what it will do for your body. Bodi-Tone is a small, round tablet, that is taken three times every day. Each box contains seventy-five of these tablets, enough for twenty-five days' use, and we send you the full box without a penny in advance, so that you can try it and learn what it is, so you can learn how it works in the body, how it cures stubborn diseases by helping nature to tone every organ of the body. Tone is a little word, but it means a great deal, everything in health. When all the organs are doing their part, when each is acting in a perfectly natural way, when all the functions are healthy and performed with natural vigor, when the energy, strength and power of resistance to disease are all at a natural point, then the body is in proper tone. When disease has attacked any part, the tone of the entire physical body should be raised to the highest point, to make all the body help to cure. This is the power which Bodi-Tone offers you to help you get new health.

Not a Patent Medicine

Bodi-Tone is not a patent medicine, for its ingredients are not a secret. It contains Iron Phosphate, Gentian, Lithia, Chinese Khabarb, Peruvian Bark, Nux Vomica, Oregon Grape Root, Cascara, Capsicum, Sarsaparilla and Golden Seal. Such valuable ingredients guarantee its merit and power.

When you use Bodi-Tone you know just what you are using, know it is good and safe and know you are taking the kind of medicine to provide real health for the body. It contains no narcotics or habit-forming drugs, nothing that your own family doctor will not endorse and say is a good thing. It does not depend on killing pain with cocaine, opium, morphine, or other dangerous drugs. It does not excite the body with alcohol, but it tones the body and cures its disorders with remedies Nature intended to tone and cure the body when that power was given them. Thus, Iron gives life and energy to the Blood, Sarsaparilla drives out its impurities, Phosphate and Nux Vomica create new nerve

energy and force. Lithia aids in the Kidneys, Gentian does invaluable work for the Stomach and Digestive forces, Chinese Khabarb and Oregon Grape Root promote vigorous Liver activity, Peruvian Bark raises the tone of the entire system, Golden Seal soothes the inflamed membrane and checks Catarrhal discharges, Cascara gives the Bowels new life in a natural way, and Capsicum makes all more valuable by bettering their quick absorption into the blood. A remarkable combination that does wonderful work for the body's health. Each of these ingredients adds a needed element from nature to the body. We claim no credit for discovering the ingredients in Bodi-Tone, each of which has its own well-deserved place in the medical books of most of the civilized world. We simply claim the credit for the successful formula which we invented, for the way in which these valuable ingredients are combined, for the proportions used, for the curative force which thousands of sick have found in Bodi-Tone. Many of its ingredients are regularly prescribed by doctors, either separately or in combinations with such drugs as each doctor may favor, for there are wide differences of opinion among the doctors of various schools. The exact combination used in Bodi-Tone is what makes Bodi-Tone cure where doctors have failed and gives Bodi-Tone the curative and restorative power that makes possible the remarkable cures experienced by Bodi-Tone users.

You Need It

If you are tired of ceaseless doctor bills and wearied of continual dosing without results, you need Bodi-Tone right now. If your local doctor is doing you no real good, if you have given him a chance to do what he can and the ordinary medicinal combinations he used have failed, give this modern, scientific combination of special remedies a chance to show and prove what it can do for you. Its greatest triumphs have been among men and women with chronic ailments who had good physicians without lasting benefit, and for this reason all chronic sufferers are invited to try a box at our risk.

Bodi-Tone offers its valuable services to you right now, if you are sick, if you need medicinal help, if your bodily organs are not acting as they should, if your body is not in right, natural and normal tone. This is what Bodi-Tone is for, to help Nature restore tone to the body, to restore health, vigor, vitality and strength.

If there is anything wrong with your Kidneys, Bodi-Tone helps to restore tone to the Kidneys, helps to set them right. If there is anything wrong with your Stomach, Bodi-Tone helps to tone the Stomach, helps to set the wrong right. If there is anything wrong with your Nerves, your Blood, your Liver, your Bowels or your General System, the health-making ingredients in Bodi-Tone go right to work and keep on working day after day, producing results of the kind sufferers appreciate. If you have Rheumatism, Bodi-Tone helps to eliminate the Uric Acid from the system while it restores tone to the Kidneys, Stomach and Blood, thereby preventing a continuance of Rheumatic poison and putting new activity into muscles, nerves and joints. Bodi-Tone should be used by all women suffering from any Female Ailment, for its splendid toning properties have been found of special value in such ailments.

We Risk All

Why delay another day, when a trial of this proven medicine is yours for the asking? Why keep on suffering, when by clipping the coupon, filling in your name and address and mailing it to us, you can get a twenty-five days' treatment of this great remedy which has already restored thousands to health, which thousands everywhere are talking about? It just costs a stamp and you don't pay a penny unless it benefits. The powers of Bodi-Tone have been amply proven by three years of glorious cures. It has been tested by thousands, in a great variety of ailments in both sexes at all ages. Persons suffering from Rheumatism, Stomach Trouble, Kidney, Liver and Bladder Ailments, Uric Acid Diseases, Female Troubles, Bowel, Blood and Skin Affections, Dropsy, Piles, Catarrh, Anaemia, Sleeplessness, LaGrippe, Pains, General Weakness and Nervous Breakdown, have tested Bodi-Tone and fully proven its remedial value in such disorders. Read the reports, send for a box and try it.

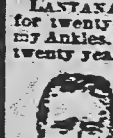
Your Own Opinion Decides! When you use Bodi-Tone on this trial offer you take absolutely no obligations to pay one penny unless it does you good. You will know if you feel better, if you are stronger, more vigorous and active, if your limbs and back do not pain you, if your stomach or kidneys do not trouble you, if your heart or liver does not bother you. You will surely know if your organs are acting better than they did before using Bodi-Tone, and if health is returning. If you are not sure, don't pay.

Read These Reports

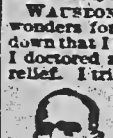
CARTERSVILLE, GA.—I had been diseased for fifteen years with what the doctors called Systemic Catarrh. I had pains all through my body, in my Bowels, Stomach and Back, and my Heart would flutter and smother so it appeared that I could not live. I had Indigestion and Constipation, with Blind spells. Everything I ate soured on my Stomach. It seemed I could not stand it much longer. I tried all the doctors in my settlement and three specialists of Atlanta, Ga., and most of the patent medicines I heard of, without any relief, until I got Bodi-Tone. By the time I had taken a treatment of Bodi-Tone I could eat anything I wanted, and there was not a pain in my body. Bodi-Tone did more for me than all the doctors. I am seventy-five years old. J. E. PERRY.



LANTANA, TENN.—I had Rheumatism for twenty-five years from my Neck to my Ankles, Catarrh of the Head for about twenty years and a bad Stomach. I had a terrible swimming in my head, and last Winter I took a terrible cough and spit up quantities of mucus, which the doctors said, was Bronchial Asthma. They doctored me all winter with but little benefit. I saw Bodi-Tone advertised, sent for a trial box and I got my cure from this medicine. I am stupider this Winter than I have been in thirty years and seem to be entirely cured of all my troubles. I have gained thirty-two pounds since taking Bodi-Tone, and can walk ten miles in a day. I am sixty years old. I owe all my good health to Bodi-Tone and believe it saved my life. MRS. EMILY DRIVER.



WATSON, OHIO.—Bodi-Tone has done wonders for me. Last Fall I was so run down that I could hardly get up and down. I doctored and received only temporary relief. I tried everything and had about made up my mind that there was no help. I could not eat and didn't seem to crave anything. Everyone thought I would not live through the winter, and I really thought so myself. My Kidneys and Bladder were so bad, and my Stomach aiso. I had such weak spells with my Heart that it was not safe for me to start out to walk, as I could only stand on my feet a little while. My head was dizzy. I saw the Bodi-Tone offer and decided to try once more. I have not felt so well for years as I do since I used Bodi-Tone. I am in my seventy-second year and can do a day's work. Everyone is surprised to see me as well as I am now. A. SAMS.



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Trial Coupon

Clipped from New Orleans Christian Advocate

Bodi-Tone Company,
Hoyne and North Aves, Chicago

I have read your trial offer and want a dollar box of Bodi-Tone on trial. I promise to give it a fair trial and to pay \$1.00 for this box if I am benefited at the end of 25 days. If it does not help me I will not pay one penny and will owe you nothing.

Name _____

Town _____

State _____

Str. or R.F.D. _____

Send me a box and pay me \$1.00 cash if benefited.

In each case Coupon should be signed with the husband's name, followed by the words "and wife."

NEW ORLEANS CHRISTIAN ADVOCATE

VOL. 59—No. 50.

"Prove All Things: Hold Fast That Which is Good."

WHOLE No. 2964.

ROBERT A. MEEK, Editor.

NEW ORLEANS, LA., THURSDAY, DEC. 12, 1912

CHAS. O. CHALMERS, Publisher.

Editorial

GOD'S MAN.

He comes! God's man, across the hills!
With high resolve he fronts the dawns;
He swiftly trails the upland lawns,
And, eager, hears the song that thrills.

His heart is warm, and clear his brain;
He scorns to wrong a brother man;
In honor's march he leads the van;
His dreams are sweet as April rain.

When error's hordes the right invade
And justice strive to overthrow,
Then God's man dares to face the foe,
And, lightning-quick, descends his blade.

The heartless jibe and ridicule,
The swish of envy's stinging whip,
The firmer make him set his lip,
And stricter draw the Golden Rule.

He brooks no compromise with sin;
His steps are ever Godward bent;
He lives for that divine event
When God shall say: "Well done!
Come in!"

—Frank P. Reno, in Adult Bible Class Monthly.

THE MINISTER'S ONE WORK.

"Oh, the books which have been written on Christology! If half the energy displayed mentally in analyzing Christ were devoted to the work of inducing dying men and women to accept him as their Savior, what a wave of evangelical power would sweep over the land!"

Well worth meditating upon are these earnest words, written by Dr. T. N. Ivey, the Editor of the Nashville Christian Advocate. The Christian religion unfetters the human mind and sets men to thinking. The nations that have come under its influence lead in the grand march of intellectual, as well as of material and moral, progress. The world's best literature is Christian, and the influence of the Bible upon the distinguished authors who produced it is clearly manifest in their writings. But this mental activity, which is one of the glories of Christianity, if properly directed, may become a source of peril. Speculation may be overdone. We fear it is to some extent in this day. For instance, some men will persist in endeavoring to trace the line of demarcation between the human and divine in Christ; others even dare to try to solve the mysteries of the Holy Spirit's work and waste their time writing upon what they are pleased to term the 'psychology of conversion' and kindred subjects, forgetful of the truth that "all the Spirit's operations are covered with a cloud that will not lift before the gaze of human research."

It cannot be too strongly emphasized that the supreme mission of the disciples of Jesus, and especially of ministers of the Gospel, is to bring the unsaved to the Master and imbue them with his spirit. The value of a book, so far as they are

concerned, must be chiefly determined by the extent to which it contributes to this end. The shepherd who buries himself in his library, delighting in intellectual pursuits, while members of his flock are wandering off to destruction, makes a tremendous mistake. Human souls are the only things of enduring value upon our planet, and in rescuing one of them we perform an immortal achievement. For a preacher to forsake this task for any other is to trifle away his energies, to the neglect of opportunities that an angel would covet. Making ponderous volumes to repose in bookcases may be a good thing, but to make saints that will shine forever around the Father's throne is a far better work.

Paul taught in his time that there was no saving power in the enticing words of men's wisdom; nor is there any in them now, much ado as we make over the intellectual displays often heard from our pulpits. Too much philosophizing is the explanation of many a barren ministry. To be sure, we want educated preachers, but not because they have the capacity to talk more learnedly and eloquently than others, but because, if fully consecrated, they can present more simply and appealingly the great truths of the Gospel. Efficiency in reaching the lost and bringing them to our Lord and building them up in him, is what we want in our ministry. The education that helps in this we should highly prize; and that which hinders it, no matter how men may admire it and be dazzled by it, is a dangerous snare of which we should beware. Oh, let us see what our high calling is, and keep humbly and faithfully at the work which the Master has commissioned us to do. Earth can summon us to no activities which are anything like so grand and noble, or which will at last bring so rich and unfading a reward. Every herald of the Cross should be able, with Charles Wesley, truthfully to exclaim:

"His only righteousness I show,
His saving truth proclaim;
'Tis all my business here below
To cry, 'Behold the Lamb!'"

"Happy, if with my latest breath
I may but gasp his name;
Preach him to all, and cry in death,
'Behold, behold the Lamb!'"

A FORMER SENTENCE EXPLAINED.

The Southwestern Christian Advocate says: "The New Orleans Christian Advocate quotes the Central Methodist Advocate as saying, 'There is not in South Carolina a white congregation of the Methodist Episcopal Church. What congregations of that Church there are in the State are composed of Negroes, and with the colored M. E. Church already existing in that State, there is very little reason why the white M. E. Church should go on organizing the Negroes of that State into M. E. Churches, thereby dividing them into two rival organizations.' The New Orleans Christian Advocate says that the question raised is 'well worth careful consideration.'" Having made this statement, the Southwestern desires to know if we think the Methodist Episcopal Church should

withdraw from South Carolina, and since the same argument would apply to their work among the colored people in the other commonwealths of the South, if we would have them cease it altogether.

The statement quoted above is not ours; nor did we give it full endorsement. We quoted it simply as the view of a brother editor and made the single comment that the question raised by Dr. Mann was deserving of careful consideration. It was the suggestion that there ought to be a union of the Negro Methodists in South Carolina that caught our attention, and that was what we had in mind when we remarked that the issue raised by the Doctor was worth considering. We have never seen any more reason why there should be competing colored Methodist bodies in the same territory, building altar against altar, than that there should be different white Methodist Churches doing this. We were not thinking at the time of the steps by which such a union may be best consummated, but of the possible benefits that might result from a united colored Methodism.

We assure our contemporary that we do not desire to see the white Methodists of either the North or South do less for the negroes of South Carolina or any other Southern State. On the contrary, we would have them to increase their gifts and efforts to assist them. But as to how this can best be done, there is considerable diversity of opinion. It must be admitted that, both in numbers and the amount of property owned, the independent Negro Methodist bodies are far in the lead of those operating under the direction of white denominations. And we are by no means certain that the Northern Methodist Church would not act wisely to assist in merging into one great organization all the Negro Methodists of the United States. Such a course would not necessarily mean the shutting up of a single church or college, or the lessening by a single dollar of the contributions made to carry on the work among our colored population. On the other hand, by doing away with all unnecessary competition and waste, this plan of operation might possibly strengthen and facilitate the work in all its various departments. Nor are these reflections merely the vain imaginings of a Southern Methodist. There are not a few in the Northern Church who are thinking seriously along this line.

SUGGESTIVE.

Here is a point for ministers to remember: Representative William B. McKinley of Illinois is in such close touch with the children of his district, that upon each Thanksgiving, Easter and Christmas every child in attendance upon public school receives a remembrance from him in the way of a post-card. Recently each child received a little bundle of campaign matter. We are informed that these little fellows are all for McKinley. We do not blame them. Any child can be won who receives such attention. What would Methodism be in the coming generation if all its children were given such attention as this?—Northwestern Christian Advocate.

A BACKWARD GLANCE

At Some Who Attained Upright Positions "Among
The Thirty and Who Were Numbered With
The Honorable Ones."

In pursuance of your request, Mr. Editor, I undertake to set forth some impressions of our leaders of the past. However, in the outset, circumstances confront me: lack of space in your columns, the great number to choose from and my poverty in selection of adjectives for such a contribution; and furthermore, the consciousness that after my selection shall have been made, some may say that there were others more worthy. With these reflections I throw myself upon the mercy of your readers.

Still above the horizon of forty years ago, when this writer was but a youth, there appeared with names as Marshall, Abbey, Jones and Watkins. Having known the first two in my boyhood, they seemed to me not only as venerable men, but eminently worthy to occupy places among those who had attained unto the first three. Though unlike at almost every point, there was a congeniality of spirit which drew them together like that between Jonathan and David. In personal appearance Dr. Marshall was striking and imposing—an attraction in any company. His eloquence was applauded throughout the nation; great crowds gathered at the announcement of his coming. One in writing of him says that "Dr. Marshall was a genius, an able theologian, and of peerless eloquence." Dr. Abbey was short of stature and rather inclined to hide himself from the observation of others. To eloquence he made no claim, but was rather thoughtful and didactic. Well informed upon whatever cause he espoused, we unto the champion who met him in debate. He will live longest in our history because of his numerous publications in books and his contributions to the press of the Church.

At the session of our Conference in Canton, in 1859, it was my good fortune to have these two honored patriarchs in our home and to listen to their discussions of living questions, and their rehearsals of other days shall last as a precious memory. Each recognized the greatness of the other, as was frequently brought out in such expressions as the following: "Abbey, write it, write, yours is such a ready pen;" "No, Marshall, you must preach it, others will hear you who will never read my scribbles." Thus they spent the week in freedom and friendship sweet, which was to be their last this side the Father's house; for ere there was another gathering of our militant hosts they had joined the ranks triumphant.

Of the other two, Jones and Watkins, better known to our rank and file, what shall I say that is not already stamped upon the memory of your readers? My first acquaintance with these leaders was at the last session of the Mississippi Conference held in the town of Brandon—my first visit to the annual gathering of that body. As an on-looker I was impressed that Brother Jones, as he was familiarly called, was the recognized historian of the body—many appeals being made to him for the verifying of our records. He had already published two or three volumes of greater or less note, and he had been requested by the Conference to write its history from the beginning. Of Dr. Watkins there was that pleasing first impression which never leaves one. He was neatly frocked in his long Prince Albert, graceful as a lady, and the personification of neatness. His well rounded periods, his correctness of diction, which impelled men to hear him, and his logical speech were evident while he discussed the questions before the body. Born and reared in the same neighborhood, entering the ministry nearly at the same time, and firm friends throughout their long and eventful lives, these also were not long separated in their going hence.

But time flies as on rapid wing, and the actors change upon the stage. We are looking upon new faces and hearing other voices. No longer

does the versatile Harris sit at the secretary's desk, but one who is destined with his faithful assistant to occupy the position for thirty-five consecutive years. It would not have seemed a proper organization in all these years had others than C. G. Andrews and John A. B. Jones occupied these places. These two have joined the holy ranks and others have taken up their long-wearied pens. But upon the floor and in the pulpit others have come into view, and we see towering in his greatness "head and shoulders above all the mighty ones" the sturdy Linfield, matchless in his eloquence and powerful in his appeal—few, indeed, there are within a generation who might be likened unto him. Then there stands the scholarly, polished Johnson—our famed educator and much trusted lawyer. He lives yet in the hearts of many mothers within our commonwealth and will live long in the homes of our Methodism through memories perpetuated from parents to daughters. Of Ransom J. Jones, our interpreter of laws; W. L. C. Hunt, our correct scholar and graceful writer; the sweet-spirited Forsythe, the greatly beloved Ellis, the trusted Lewis and many others whose faces pass before me and whose voices still are heard, I would write, but your space and your readers, alike, proclaim a halt. Looking over the minutes of four decades my eye rests here and there upon those too numerous to mention, and of whom it may be truly written, the "world was not worthy." Coming in the wake of the greatest war of modern times, operating in a country that had been swept like a besom of destruction by a cruel revengeful conqueror, they wrought as heroes and left to us a goodly heritage.

But this chapter would be incomplete should I fail to speak of one who early took rank among the thirty and was numbered among the "three." Of his marvelous career others have written so fully and so truthfully that I will not attempt more. Within the patronizing territory of the Advocate he was too widely known and too well beloved as preacher, editor and Bishop, to need aught from my poor pen. The name of Charles B. Galloway is one which every Mississippian delights to honor, and his memory one which every Methodist loves to cherish. However, it was not in these more conspicuous places that he ranked the highest, but in the home and the inner circle of his friends. Those who knew him best trusted most implicitly his counsel. Of his sincerity and greatness of heart there was no doubt, and of this there was no greater evidence than the cordial welcome given him in his presidency over his home Conference. All trusted him as incapable of willful wrong or injustice. In those virtues, concerning a Bishop, suggested by the Great Apostle, he stood supreme. To the needy his purse was ever open, and to his friends and the transient itinerant his was an open house. Amid all the honors received from the great of earth, he seemed never to get out of sympathy with the young; to them his home and heart were always open. To the less fortunate and the aged, he gave special thought, willingly sacrificing himself for their pleasure and comfort. To know him amid his honors was to admire him, but to know him in the social circle and in his home was to love him.

T. B. HOLLOMAN.

PORT GIBSON FEMALE COLLEGE: BRIEF HISTORY.

By President C. M. Chapman.

In the early development of Methodism in Mississippi, the Port Gibson Female College played an important part. Its founders were in advance of the time of any general interest in educational work, except in a limited way. It is the oldest college in the State for the education of women, and possibly the second one founded in the State for that purpose (Eliza-

beth Academy at Washington was the first. It has never had a checkered history, but an abnormal growth, but for seventy-four years has grown in the public confidence and esteem and has added in giving to the South an educated womanhood that has cleared the home, Church and State. Its relation and loyalty to the Church have never been questioned. The position and location of the institution are ideally reached from the west, north, south or east. There has never been a death in the College within the memory of those in position to know.

The first President, a Mr. Harvey, who was the founder of the college, lived so long ago that little about him is known save the fact that in 1837, at the solicitation of the town of Port Gibson, he "started a college for girls." Port Gibson was at that time competing with Grand Gulf for preeminence in commercial affairs.

After Mr. Harvey's administration came the Rev. Mr. Capers, M. D., whose term was brief. He was followed by the Rev. Ben Jones (now related to the present members of the Mississippi Conference who bear that name). Mr. Jones ran the institution successfully for four years, and was followed by a Dr. Stark (Ph. D.). What this capable man did is not now well known. Rev. Ben Jones again became president of the



REV. C. M. CHAPMAN.

President of Port Gibson Female College.

college and made a permanent record for himself by adding to the college buildings the Auditorium building and the "Old Dormitory" which is so well known to the students and friends of the College. Prof. Wright became the president after Rev. Mr. Jones' second administration, and was succeeded by Prof. R. S. Ricketts, now of Millsaps College. Prof. Ricketts, whose labors for the institution were during the Reconstruction period, was handicapped by the difficulties of the "seventies," and by the loss of his dear wife; yet he made an enviable record—one that the college will ever cherish.

Now we come to history that is so bright that not even time will dim it. Mrs. T. B. Holloman says that her father, Rev. J. A. B. Jones, often said that he had given five of the best years of his life to the Port Gibson Female College. He reigned—for a reign it was, and a triumphant one, for the college—from 1872 to 1881. He found twenty-seven, day and five boarding pupils in the college. Would it be saying too much to say that Rev. J. A. B. Jones saved the college to the Church? We think not. There was no fault in the deed to give trouble, but there was a worse condition than that. The school had no successful past history upon which it could lean; there was no pressing demand from the Church

or community to spur it to activity, and there were few, if any, who even dreamed of the possibility of a great college or who tried to arouse enthusiasm among the people in favor of carrying the institution forward to larger things. Brother Jones went to his task as one with a vision. He impressed the Church with its need of the college. It was soon so crowded with pupils that its parlor was curtained and used as bedrooms. Long live the sainted memory of him whose life meant so much to this institution!

All stars are not of the same magnitude. We do not know all that was done by Rev. T. C. Bradford, who succeeded Rev. J. A. B. Jones as president, but we know that he maintained a good, high-grade school for the Church. He was succeeded by Dr. E. H. Moulger, who rendered to the Church and college an excellent service, and was followed by Miss Mary Compton, who also did a good work. Dr. B. F. Jones was the

next head of the school and was faithful in the discharge of the duties that devolved upon him.

Dr. W. H. Huntley was president during a most distressing time—a time when colleges and schools were almost bankrupt on account of the financial condition of the country, in 1893-4. If faithful work may be counted for success, then Dr. Huntley's administration was attended with marvelous success. The school then passed into the hands of Mrs. Meek, of Port Gibson, who successfully conducted it for three and a half sessions.

As the tide of prosperity came in, it brought a vision of a greater college to both the Church and Port Gibson. Under the leadership of Rev. L. S. Jones, of the Mississippi Conference, the present dining room and the new dormitory were constructed, the course of study was raised, and a lasting work for the college accomplished. In 1905 Rev. H. G. Hawkins became president, and accomplished the purchase of the "Annex" building and made a number of necessary improvements. No preceding president left the school in such good condition as did Rev. H. G. Hawkins.

Port Gibson Female College has always maintained as high a grade as any school for girls in the State; but this fact has never been so widely recognized as during the last ten years. During the last decade each session has witnessed the graduation of a fine class of young women well equipped for the work of life.

With its commodious and well-kept brick buildings suitably adapted for class rooms and dormitories, with its library, music halls, dining-room and well equipped kitchen; with its site and campus in the very heart of the residential section of Port Gibson; with such benefits as municipally furnished water and light, and a fine laundry near at hand; with nothing in the past to regret nor the present to embarrass; with as proud an Alumnae as any college ever had, and a great Church behind it; with an able Faculty and its buildings filled with the choicest girls from the best homes of our State, why should not the Port Gibson Female College "go on to perfection?"

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MANSFIELD FEMALE COLLEGE,
The only Methodist Institution for the Education of Young Women in Louisiana.

MANSFIELD FEMALE COLLEGE.

A Brief Historical Sketch.

By President R. E. Bobbitt.

The foundation of the main building of Mansfield Female College was laid in 1854; the work of the College began in a frame building, now used as a dining hall, in 1855. The main building was completed in 1856, the year in which the first class graduated. There were three in this class, two of whom have died within the last year.

Dr. Thweatt, together with Rev. Wm. E. Doty, selected Mansfield as the seat of the College and received from the town and vicinity about \$30,000 in contributions. Dr. Thweatt was made the first President. His grave is on the campus.

About ten acres of ground and the college building were presented by the citizens of Mansfield to the Louisiana Conference at its session in January, 1855. The State General Assembly of 1855 incorporated the Institution and the Act, No. 88, was signed by Gov. Hebert on March 9th.

When the war came the College was in debt and it was sold to Mr. Phillips of Mansfield, who held it until it was repurchased by Dr. Jno. C. Keener. Dr. Keener freed the College of debt and again placed it in the possession of the Church. The second president, and the first after the war, was Dr. Chas. B. Stuart.

Since Dr. Stuart the following have been presidents of the College: Rev. Thos. Armstrong to 1880; J. Lane Boyden to 1883; Rev. F. M. Grace to 1889; Dr. A. D. McVoy to 1896; Prof. T. S. Sligh to 1907; Prof. O. S. Dean to 1909; Prof. Geo. L. Harrell to 1910; Dr. W. L. Weber, who lived but a few weeks after his election, dying on September 30th, 1910; Prof. A. B. Peters to 1912.

About ten years ago there was added to the main building a large three-story annex at a cost of about \$15,000. To finish the architect's plan it will be necessary to put another annex on the south side of the main structure.

Last year \$25,000 in bonds were sold and every dollar of indebtedness was paid, the Annual Conference obligating itself to pay a \$1000 bond each year and the accrued interest. This relief came none too soon, for foreclosure of the mortgage was threatened. The debt is now in such shape that it may be easily met and the College has received a new lease of life. In accomplishing this result, much is due Rev. N. E. Joyner for his untiring efforts and sound business judgment. Many and true have been the friends of old

Mansfield Female College. For years the burden fell on Rev. J. L. P. Sheppard; Mr. A. F. Jackson, who has but lately passed to his reward could always be counted upon, and Mr. D. G. Petty, the present president of the Board of Trustees, has remained faithful in the hour of sorest need.

Everybody says there is at present a brighter prospect for the College than it has had in many years. There are 14 old and 32 new students in the boarding department which, with 83 from town, makes an enrollment of 124.

There have been 320 graduates—princesses and queens of Dixie land.

The good old days are gone; the better new day is here, but the best is yet to be.

FOR FLOOD SUFFERERS.

Further responses to our appeal for aid for the preachers in the overflowed districts of Louisiana:

Previously reported	\$1275.90
F. N. Sweeny, Wilson, La.	1.00
W. A. Derrick, McLean, Tex.	5.00
H. W. Cudd, Shreveport, La.	27.65
J. M. Alford, Rayville, La.	4.25
A. B. Haltom, Brooksville, Fla.	11.10
T. Mc. N. Simpson, Lynchburg, Va.	3.00
P. D. Woodall, Jacksonville, Fla.	1.00
R. H. Bamburg, Vernon, La.	4.00
J. C. Price, Bernice, La.	35.10
J. B. Williams, Lisbon, La.	45.00
G. D. Anders, Haynesville	24.00
O. L. Tucker, Jonesboro, La.	7.50
W. J. Porter, Sibley, La.	7.70
A. S. J. Neill, Lake Arthur, La.	3.90

\$1456.10

S. H. MEYER,

Treas. Louisiana Conference.

Dec. 7, 1912.

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NEW ORLEANS, LA.

PROCEEDINGS OF THE NORTH MISSISSIPPI CONFERENCE

Reported by Rev. T. M. Bradley

The present is the second Annual Conference that has ever assembled in Greenwood. The first met here thirteen years ago when this place was a town of perhaps 2000 people. It was presided over by Bishop W. A. Chandler, then prince of preachers and masterful administrator. His quiet addresses from the chair and pious devotion from the pulpit are for the subject of conversation among the people of this country. Since the North Mississippi Conference last convened here Greenwood has made marvelous progress. Its population is perhaps now not less than 8000; no city in the State has more beautiful churches or pays larger salaries to the pastors who serve them. More cotton is marketed here than in any other town in Mississippi; the banks carry large deposits; the streets are being paved; beautiful residences are seen on every side and the ring of the hammer indicates that the tide of prosperity is still rising. Methodism in Greenwood is alert and vital; our house of worship is a substantial brick structure, modern in its appointments and handsome in appearance. During the past four years this congregation has enjoyed a steady growth under the pastorate of Rev. H. S. Sprague, the genial host of the Conference, whose name is never mentioned except in praise. As a convention city, Greenwood is now famous and unsurpassed.

Tuesday Evening, December 3rd

The Historical Society of the North Mississippi Conference met on Tuesday evening. Rev. G. W. Packman, the president, being absent on account of sickness, Rev. J. A. Hall presided. Rev. Nash Broyles was elected secretary.

Rev. J. J. Brooks read a very interesting paper on old Epworth Church in Marshall County, giving the history of its organization and development. This church was founded in 1837, and is one of the oldest churches in North Mississippi. Four men were converted and granted license to preach at its altar.

Rev. E. S. Lewis gave the history of old Friendship Church. He showed the influence of that church over men who have entered the various walks of life. Several ministers have come from the membership of old Friendship Church, among them, being the speaker, and his brother, the Rev. T. W. Lewis, of Memphis, Tenn.

Wednesday, December 4th

Bishop H. C. Morrison called the Conference to order at 9 o'clock, after which Hymn number 360 was sung with the old time revival ring. The Bishop's comments on the first verses of the fifth chapter of Romans were apt and helpful. He announced that each morning of the Conference a prayer meeting would convene from 8:30 to 9 o'clock.

The roll call showed almost a full attendance of the ministers and lay delegates, there being only a few ministers who failed to answer when their names were called. Since the last Conference three have been called home, having answered Heaven's roll call, as follows: Rev. J. W. Hootoll, Rev. J. T. Cunningham, and Rev. J. T. Murrah.

Rev. J. R. Counties was re-elected Secretary of the Conference; Rev. E. S. Lewis, Assistant Secretary; Rev. V. C. Curtis, Railroad Secretary, and Revs. Nash Broyles and W. M. Langley, Statistical Secretaries.

The following visiting brethren were introduced to the Conference: Revs. T. W. Lewis, J. A. Bowen, I. D. Borders, G. W. Eichelberger, Mr. C. O. Chalmers, and Mr. I. G. Campbell.

Some twelve or more superannuated ministers answered to their names, and gave reports. The short talks of these brethren, who labored in former days, but who are now awaiting the roll call on high, were helpful and encouraging. Each stated that God was very near, and that his faith was growing brighter unto the perfect day.

In the afternoon the Veterans' Association met,

with Rev. S. M. Thomas presiding. Ministers who have served forty years in the ministry are eligible for membership in this Association. The sermon was preached by Rev. John Ritchey. Brother Ritchey's review of his life and ministry was interesting. He said that vast changes have taken place indicative of improvement since he came into the Conference. He stated that his first salary paid him \$175 a year. In recent times preachers are paid better, and the work is not so laborious as the physical man as compared with early days.

Rev. T. W. Lewis, of Memphis, preached an eloquent sermon at the evening hour.

Thursday, December 5th

The morning prayer service, led by Rev. W. S. Lagrone, was spiritual and instructive. Bishop Morrison called for the reports of the presiding elders. On the whole, they were very good. Rev. J. E. Thomas stated that there had been a number of revivals in the Columbus District and considerable advancement along material lines.

Rev. N. G. Armstrong, of the Durant District, represented the conditions as somewhat depressing in the territory under his supervision, due to unfavorable seasons and the depredations of the boll weevil. He said that most of the preachers, however, had done good work and that a majority of the charges had made a fairly good showing; five new churches had been built.

Rev. J. E. Cunningham stated that the work in the Aberdeen District had been done in the face of many obstacles, but that notwithstanding a fair measure of success had been achieved. About 475 members had been received into the Church.

Rev. W. W. Woodard, though a considerable portion of the territory of the Greenville District was overgrown last spring, announced a year of noteworthy progress. Nearly all of the charges met their assessments in full though they had been considerably raised. The women's work and the Sunday school work had made marked advancement. About 150 had been received into the Church—a net gain of 150. Special mention was made of the work at Shaw, Rosedale, and Greenville. A handsome new parsonage had been built at Glen Allen.

Rev. R. A. Tucker, of the Holly Springs District, said that the year had been a successful one in nearly all respects; 600 members had been added to the Church.

Rev. J. W. Dorman, of the Sardis District, sounded an optimistic note. The pastors had been faithful and nearly everywhere encouraging signs are visible.

Rev. J. H. Mitchell gave a gratifying account of conditions in the Corinth District. The brethren had wrought faithfully and their labors had not been unfruitful. There had been a large ingathering of souls and the membership had been considerably increased.

Rev. B. P. Jacob was happy over the results accomplished in the Winona District. Eight hundred had been added to the Church; several new churches were in prospect, and the finances were in fine shape.

The estimated net increase in membership for the entire Conference is 4100.

The pastors of the Conference reported next; this consumed one hour and a half.

Mr. Sherard addressed the Conference in the interest of the Methodist Hospital in Memphis. The work is going steadily on. He said the movement would progress rapidly when the preachers take hold of it energetically.

Rev. J. W. Gilbert, who toured with Bishop W. R. Lambuth in Africa, spoke of Africa's needs and thirst for the Gospel. He intends to return soon to Africa and erect a college to train workmen for the Master in that land. Africa must have trained leadership, if the people are to be reached and saved. Several hundred dollars were given for the purpose of erecting such a college. A goodly number of laymen took part in today's deliberations, notably Judge Percy Bell, of Greenville. An executive session was called to meet at 2:30 p.m.

At the evening hour Mr. Chas. D. Bulla spoke on the Sunday school work, showing the value of the Sunday school to young life. He stated that the work with the children is the most important work committed to the Church. He said that 90 out of every 100 ministers, as well as 80 per cent of church members, come from the Sabbath schools of the land. The Treasurer of the Board reported over \$1200 collected on Children's Day.

Friday, December 6th

Dr. T. C. Weir led the appointed devotional service, using the hymn, "Amazing Grace," as the opening song. Addresses from connective representatives from Nashville, New Orleans, Memphis, and Jackson, Miss., consumed much time of the morning session.

Dr. I. W. Cooper, President of Whitworth Col-

lege, addressed the Conference on "Universal Education." He urged the ministers and laymen to be loyal to our universal schools. Rev. E. S. Lewis read the report of Millsaps College, which showed that Millsaps is prospering and is in a firm basis. The character of work done should commend the institution to the people of Mississippi. The report emphasized the existence of a positive religious atmosphere at the College. It is the program for a student not to attend regularly church and Sunday school services. Dr. I. M. Shilpp, of Jackson, Miss., a member of the Millsaps Faculty, delivered a stirring address in which he told of the harmonious spirit prevailing at this institution.

Rev. J. R. Counties, President of Grenada College, gave a splendid report of the work being done by that school. He urged the necessity of educating the girls for the highest usefulness in life. No Methodist should send his daughter to a school outside of the State when such a college as Grenada is so easily accessible.

Dr. J. M. Moore, of Nashville, and the Rev. Mr. Rennie, pastor of the First Presbyterian Church of Greenwood, were introduced to the Conference.

Bishop Morrison, in an impressive manner, expressed his thanks to Miss Elizabeth Edgwick and her Sunday school class of 500 pupils for some beautiful flowers presented to him. He said in part: "I trust the lives of these young men will ever be as white and spotless as are these flowers presented to me. I hope that when the events of time are forever closed, Miss Edgwick may gather up her class where everlasting spring abides and never-withering flowers."

Miss S. M. Thomas, First Vice-President of the Women's Home Mission Society, read an interesting paper. Rev. E. S. Lewis read the report of the Orphans' Home, which showed that that institution has enrolled during the year 173 children. The finances of the Home are in good shape. T. H. Dorsey, J. M. Wyatt, and R. T. Jones were elected members of the Board of Management. Rev. W. M. Williams, in his address, stated that \$50,000 had been expended for improvements, and that there is no incumbrance upon this splendid plant. This Home, which is doing so much for the orphan children of Mississippi, owes much to Mr. J. H. Sherard, who is one of the big-hearted and noble-hearted laymen of our Conference. The institution has never had more efficient managers than Brother Williams and his good wife.

D. H. Crowson, J. L. Nabors and J. R. Bright were elected to elder's orders; D. R. McDougal and E. M. Shaw to deacon's orders, and W. J. Wood to local elder's orders. Mr. J. R. Bingham was elected Conference lay leader. The following having passed an approved examination, were admitted into the traveling connection on trial: P. F. Luter, T. H. McGee, F. L. Oakes, E. C. Newbern, J. D. Wooten, R. W. Lovett, Melville Johnson, L. P. Wesson, A. J. Henry, D. R. McDougal, R. B. Burks, B. F. Bullard, W. W. Bruner.

The Conference then proceeded to select the place for the meeting of the next Annual Conference. J. E. Cunningham and W. S. Lagrone spoke in behalf of Tupelo; W. D. Wendel and John Ritchey presented the claims of Pontotoc. Tupelo was selected.

Rev. H. M. Ellis preached at 3 o'clock in the Baptist Church to a large audience. He emphasized the spirit of Christ in administering to the sick and needy.

At the evening hour the Board of Missions held its anniversary, with a large attendance. The principal address was delivered by Dr. John M. Moore, General Missionary Secretary for the Home Department.

Saturday, December 7th

Saturday morning's session was a busy one. First, the committees were heard from. The report of the Committee on Sabbath observance was read by Rev. O. P. Armour. It was a strong report. Rev. T. M. Bradley read the report of the Joint Board of Finance. He stated that the assessment for the Superannuate Fund, which in this Conference is 1 per cent of the preachers' salaries, had not been collected in full. This should not be, since there are so many needy claimants upon it. For another year the assessment for Conference Claimants was raised \$1000.

Dr. James Cannon, of Virginia, represented the Waynesville assembly of the Methodist Episcopal Church, South. He showed the necessity of our Southern Church opening an assembly such as that which is being planned under his leadership.

Rev. T. H. Lipscomb reported for the Board of Education. He insisted that the preachers do not discriminate against the General Board in their worthy loyalty to Millsaps and Grenada Colleges. On motion, it was ordered that after the coming year, the representatives of the North Mississippi Conference should not obligate that body, financially or otherwise, to support or con-

(Continued on page 8)



The Mississippi Methodist Orphanage at Jackson, Miss.

THE MISSISSIPPI ORPHANS' HOME.

The first definite action taken by the Mississippi Methodists to care for the orphans of the State, was in 1892, when in Natchez, Miss., the Mississippi Annual Conference appointed a committee, consisting of three preachers and three laymen, to look into the advisability of building an Orphanage. The first meeting of this committee was held in the pastor's study, at the First Church, in Jackson, Miss., March 2, 1893. Nothing further was done than to discuss the needs of such an institution and to make an effort to secure a site and contributions.

During the year 1894 certain preachers and laymen of the North Mississippi Conference took the matter up, and at the Conference which met in Sardis, commissioners were appointed to confer with like commissioners from the Mississippi Conference. This action was reported to the Annual Conference which met in Meridian, and on the recommendation of the committee appointed at Natchez, commissioners were appointed. These commissioners met in Winona in April, 1895, and recommended to the two Annual Conferences the establishing of an Orphanage under the patronage and support of the Methodists of Mississippi. This report was presented to the North Mississippi Conference which met in Water Valley in December. The recommendation was adopted. Trustees were appointed and a subscription of \$1100 was taken for the building fund.

The Mississippi Conference met a week later in Yazoo City, the recommendation was adopted, trustees appointed, and a subscription taken amounting to \$2000.00.

The joint Board of Trustees met early in January in the Sunday school room of the First Methodist Church in Jackson, and made plans to carry out the purpose of the resolution adopted by the Conferences. A committee was appointed to secure a charter, and the late Hon. W. L. Nugent was requested to prepare the same, which he did. The committee adjourned to meet at Winona on the 3d of April to consider a location. At the meeting in Winona, Water Valley was selected as the site, the town giving fifty acres of land. In September of the same year the plans for the building were adopted, and on December 6, the contract was let. On April 26, 1907, the corner-stone of the building was laid by the late Rev. R. J. Jones, during a meeting of the Epworth League Conference in Water Valley.

At a meeting held in Oxford, during the session of the North Mississippi Conference, 1907, the writer was elected manager, and on the first day of March, 1898, the Home was formally opened with two orphans, Ava Ford and Boyd Robertson, from near Oxford.

The great question was how to maintain the institution. Those who favored the work contended that it could be maintained free of encumbrance; those who opposed said that this could not be done, for orphanages were debt producers. At first the people did not realize the need, and the contributions were small, as a rule, and while adequate, not abundantly so. Much, however, of the financial success is to be attributed to the work of several laymen, who took it in their hands to see that regular contributions were made. The first, and possibly the most enthusiastic of these,

was Rowan Thayer of Greenwood, who organized a club to contribute monthly, he collecting and remitting to the Treasurer. Next in point of organization was a band known as The Orphans' Home Helpers, in Satartia, under the leadership of Rev. C. C. Evans, and each month a contribution came from them to the Treasurer. The next regular contributor in point of time, was Mrs. A. B. Finlay of Greenville, who encouraged the Methodists of that city to give regularly and liberally.

There was a need of information that could not be supplied through the church press, or by the Traveling Agents, and it was thought wise to try the experiment of a paper. The result is the orphanage paper, "Our Home." It probably has done more to create interest than any other one agency.

When the Orphanage was first opened it was not thought wise to send the children to the public school; so there was a young lady employed who filled the dual position of teacher and seamstress, for the first year. The next year a regular teacher was employed and the school has been kept up.

In December, 1899, Rev. W. S. Harrison, of the North Mississippi Conference, was elected manager, and Rev. W. T. Griffin, of the Mississippi Conference, traveling agent. In December, 1902, Rev. W. T. Griffin was elected manager and agent, and served until April, 1904, when Rev. W. S. Shipman was elected manager, and Rev. W. T. Griffin acted as financial agent for the remainder of the year.

In July, 1904, the building in Water Valley was burned. The trustees had a meeting soon after the burning of the building and appointed a building committee to receive propositions from towns that might want the Orphanage, if it was moved from Water Valley, and made arrangements with the trustees of Hamilton Female College of Water Valley for the orphans to occupy that building. The committee, after several meetings, referred the matter of the location to the two Annual Conferences, recommending Jackson, Miss., because of its accessibility, cheap freight rates, and the further consideration that the City of Jackson offered \$10,000 as a bonus for the location.

The Conferences, which met respectively at Gulfport and Kosciusko, adopted the recommendation of the Board of Directors, if a suitable site could be secured. Rev. Q. A. Oats, of the North Mississippi Conference, was elected manager.

The Committee met in Jackson early in January, all the members being present, and after canvassing different sites, settled on the plot of ground now occupied. Major Millsaps, the owner, generously donated the property. The site at Water Valley was offered for sale and the money for the purchase price tendered back to each of the donors.

The Building Committee advertised for plans, and by the early summer of 1905 the work was well under way. In the early days of 1906, the Orphanage family, consisting of more than one hundred, was moved from the temporary quarters in Water Valley, to Jackson. In December Brother W. M. Williams was elected manager and agent, and is the present very efficient manager.

The Orphanage has cared for nearly one thousand children. The institution has been maintained comparatively free of debt. During Bro.

Williams' administration there have been built a Boys' Dormitory and a School Building. The school building was made possible by the donation of Dr. Luther Sexton, of New Orleans, La., and the other building by the gift of Mrs. Mary Lampton, of Magnolia. The buildings and grounds are worth about \$100,000. During the sixteen years there has been contributed by the Methodists of Mississippi, about \$250,000. The contributions have not been in large sums, as a rule. I suppose I would not overstate the fact if I were to say that more people in Mississippi contribute to this fund than any other one interest of our Church. When we think of the thousands of dollars it has cost, some might say in the language of Judas, "What a waste." But when you turn and look at the great company of children that have passed through the halls of this institution, I do not hesitate to say that no other investment in the State of Mississippi has meant more to the future of the State than this money which has been invested in the morals and intellect of these hundreds of children.

The question may be asked, Have all the children turned out well? The answer might be given, Have all children in private families turned out well? If, then, there is a failure now and then on the part of the parents in well-regulated homes, it would hardly be wise to charge the institution with failing, when we gather children from all parts of the State and from all grades of society, when now and then we fail to accomplish that which we would like. But if the testimony of each child could be taken, the words of commendation would be an inspiration to the multitude of contributors. Let our prayers go out for Brother Williams and those who labor with him, and let our contributions be continued for the maintenance of the Home.

M. L. BURTON.

Gulfport, Miss., Nov. 21, 1912.

Obedience is man's way of lifting himself to the highest possible level. It is the upward push that a man can give his own life.—Bishop McDowell.

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Mansfield Female College.

The College has been delighted to have Rev. D. E. Kelly for its guest during the revival here. Nearly every girl gave her heart and life to Jesus.

We wish to thank our patrons for the promptness with which they have met their financial obligations. Ninety-seven per cent of our accounts have been paid us and the College is paying for everything it gets. If you want our goods at our price, pay for them.

Another new girl. Still they come. We want a dozen more after Christmas. Let everybody get busy. A long pull, a strong pull and pull all together. A merry Christmas to every graduate and friend of M. F. C. from President, Faculty and Students.

ORPHANAGE REPORT.

To the President, Hon. E. D. Pearce and the members of the Board of Directors of the Louisiana Orphanage in session at Ruston, November 15, 1912.

Dear Brethren: On the whole this has been the most satisfactory year in the history of the Orphanage. While we have not been enabled to locate more than one-third of the children who have applied for a home, and while we have not made the material advancement we hoped to attain for the general conditions, the fine progress of the children, the steady settled confidence of the people in the need and worthiness of the Institution, and the splendid success of the management plan as a means of raising the money needed for our running expenses, have been most gratifying and encouraging.

We have had under our care this year 14 children. Seventeen of this number we have either placed in homes or returned to relatives who can provide for them. We now have 11 children in the Orphanage. Fifty-six of this number are in regular attendance at public school and one in the North Louisiana Industrial Institute. Only three of this large number of children from our home failed to pass their examinations and be promoted to higher classes. The pupil attending the Industrial Institute will graduate with honors next year, and will then be enabled to go out in life and make her own way working or following some other equally commendable profession. What we have done for this one girl we hope to do for all who will be able to take this training. The value of this steady progress and development in the intellectual lives of these children, who otherwise might have grown up in ignorance, cannot be overestimated. All of the children here even attend regularly the Sunday school and church. Many of them have become members of the church and are trying to live sincere Christian lives. They are becoming more truthful, more diligent, more intelligent each day. We are trying to help these children to realize and appreciate the obligations they have taken as church members, and in each case they are making regular and small contributions to the church work. While we have not attained the ideal we had set for this great work, we have sought to make the most of the facilities we have had at our disposal, and we do not believe that any set of children in any similar institution can show more marked improvement and development than these have shown. With proper management, reasonable tact and genuine consecration on the part of the future management, we see no reason why these children should not develop into such a type of men and women as will become useful citizens, consecrated Christians and such as will be an honor and credit to the great Church and noble-hearted people who inaugurated and who maintain this splendid Institution.

I beg to submit the financial showing and inventory for the year, November 15, 1911, to November 15, 1912, as follows:

Cash received from all sources \$10,275.63

Expended:

Superintendent's salary,	
travelling and office ex-	
penses	\$ 1,868.05
General maintenance, in-	
cluding improvements	6,678.73— 8,546.78
Balance to Treasurer	1,726.90

\$10,275.63

Inventory:

Buildings and furniture	\$30,000.00
Eighty-seven and one-half	
acres of land	4,210.00
Nine head of cattle	135.00
One mule	150.00
One horse	100.00
Thirty-five hogs	175.00
Wagon, buggy, fencing, etc.	230.00—\$35,000.00
Insurance carried	\$22,000.00



The Louisiana Methodist Orphanage, Ruston, La.

In addition to the above inventory we have large quantities of dried fruits and vegetables, besides corn, hay, beans and sweet potatoes, which will be of considerable value in the upkeep of the Home.

During the four years of our service for the Orphanage the people have contributed \$48,013.61. We have seen the property grow from a half completed building with a heavy indebtedness thereon to the splendid structure we now occupy with a gradually diminishing indebtedness. We have handled 150 homeless children during this time, and have been gratified to see some of the most unfortunate of human kind find splendid homes and become sheltered and protected from care and suffering. We have seen them have the best of school advantages and are gratified at the very encouraging development and progress made. For all that has been accomplished we give God the praise.

The future is most promising. The assessment plan is now an accomplished fact. The preachers and people have given it hearty support, and it has greatly diminished the anxiety and uncertainty of support that existed heretofore. Our Institution is thoroughly established in the economy of the Church and in the hearts of the people. We are especially gratified at the support that comes to us from many that are not members of the Methodist Church. The work of clothing the children done by many of the Societies of the Church is most helpful. We feel that this growing and widespread interest will increase and that our great cause will continue to receive the hearty and cordial support of the Conference, churches, Sunday schools and people, both in and out of the Church, and we feel that at no distant day our great opportunities will be appreciated, and all the means needed for reasonable development will be at hand.

To this work I have given four years of my life. Called out of my divinely appointed vocation, the burden and care of this strange task was placed on me. I faced every possible difficulty, I wrestled and prayed with unknown burdens and responsibilities. I have failed in many of my plans. My ideals have not been attained; yet I have done my best for the great cause. My failures have not been because of lack of interest or desire, but from lack of experience and ability. Yet I believe I am laying down the task at a time when the risk from change in management will be least hurtful, when the work will go forward with the least friction. I am sure that your honored Board and the keen self-sacrificing interest you take in the work, will so help the unskilled hands that may be appointed to guide and manage this

difficult task, that the dangers may be reduced to the minimum.

It is therefore with many regrets that I offer you my resignation. Twice before have I placed my resignation in your hands, and twice you have prevailed on me to reconsider. You will have no disposition to ask me to reconsider now, and should you have I would not have the courage to ask you to consider this responsibility to my keeping again. My personal inclination, the great possibilities of so noble a work, the bright and hopeful future for this particular Institution, very greatly appeal to me to continue in this work. But conditions I can no longer control make imperative and irrevocable my resignation. One of the most painful features of my discontinuance with the Orphanage is the severance of the always pleasant relations with your Board. I have made no suggestion, proposed no plan, imposed no demand, but that you have cheerfully and gladly acceded to my desires. In the hours of trials, difficulties and perplexing problems, and even in the darkest grief that can tear a human heart, you have been my loyal and devoted friends. If I have made mistakes, you have been most lenient; when I have failed, you have encouraged me; and when success has attended my efforts, you have cheered. Without you, what has been done would have been impossible. With your strong and hearty support, no man worth his salt would but do his best. I leave you and your great work with sincere regret. I pray God to greatly bless you. Be sure that, in whatever way I can find, I will most gladly and heartily serve you and this great cause. It will continue to have my prayers, my keenest interest, and, whenever possible, my best efforts.

My resignation is in your hands, to take effect at the close of the forthcoming session of the Louisiana Annual Conference.

Faithfully,

ROBT. W. VAUGHAN,

Supt. La. Methodist Orphanage.

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THE HINDERED CHRIST.

The Lord Christ wanted a tongue one day
To speak a message of cheer
To a heart that was weary, worn and sad,
And weighted with doubt and fear.
He asked me for mine, but 'twas busy quite
With my own affairs from morn till night.
The Lord Christ wanted a hand one day
To do a loving deed;
He wanted two feet, on an errand for Him
To run with gladsome speed.
But I had need of my own that day;
To His gentle beseeching I answered "Nay!"
So all that day I used my tongue,
My hands and my feet as I chose,
I said some hasty, bitter words
That hurt one heart, God knows.
I busied my hands with worthless play,
And my willful feet went a crooked way.
And the dear Lord Christ—was his work undone
For lack of a willing heart?
It is through men that He speaks to men,
His men must do their part.
He may have used another that day—
But I wish I had let Him have His way.
—Alice J. Nichols, in Zion's Herald.

A TRUE STORY OF THE QUEEN.

The following story reaches me at first hand: Queen Mary was lately at a picture gallery in Bond Street. It was an unexpected visit and few people were there. As she walked round one of the rooms she saw an old lady sitting down, remembered her, and went up and spoke to her. The lady was puzzled, and said she remembered her face, but could not recall her name. Queen Mary replied: "My name is 'May,' but the people call me 'Mary.'"
Then the old lady rose to her feet and made her courtesy, realizing at once that she was talking with her Majesty.—British Weekly.

FAITHFULNESS REWARDED.

George Mason was a boy of ten years and of noblest qualities. His bearing was manly. His face would inspire confidence anywhere. He was not of the goody-goody sort of boys, whose characters are wholly of the negative sort, and who die while young. George was in no danger along that line. He had robust health, a fine sense of humor and a generous share of mischief. He enjoyed rollicking and frolicking with the other boys. He was an expert at a game of ball. He could run as fast and glide as swiftly on his skates as any boy of his acquaintance.

One mild winter afternoon, when the snow was in just right condition for making balls, he and several other boys were on their way home from school. The snow was tempting, and soon the balls were flying rapidly right and left. In the excitement George threw a ball without noticing its exact direction. Unfortunately it went crashing through Judge Stacy's window. The other boys all ran, and soon were lost to sight. George stood thoughtfully for a moment. He knew the judge was within, for he had seen him enter the house a few minutes before. George, with firm, resolute step, walked to the door and rang the bell. In a moment the judge appeared.

"This is Judge Stacy, I believe," said George.
"It is," was the judge's reply.

"I threw a snowball through your window a moment ago. I am very sorry, sir, but I want to do the right thing about it," said George.

The judge looked down into the honest, manly, up-turned face of the boy for a moment, then said:

"What are you going to do about it? Why didn't you run off like the other boys?"

"Because that would not be honest."

"The glass you broke will cost one dollar to have it replaced."

"I will pay it, sir," said George.

"Have you the money?"

"I sell papers of mornings and evenings. I make from fifty cents to a dollar a week. I have only twenty-five cents now. I will give you that and the balance as soon as I can get it."

"Are your father and mother living?"

"My father died when I was two years old, and I live with my mother on Wayne Avenue."

"Are you the only child?"

George's chin quivered. The tears sprang to his eyes. Controlling himself, he said:

"I had a darling sister. Daisy was her name. She came just after papa died, in the springtime, when the daisies were in bloom. Oh, sir, it nearly broke our hearts when she went away six months ago! She was so bright and sweet. She was all I had, except mamma. After she died the house was so still and mamma so sad that I thought I would die," and he sat down and wept most bitterly.

"Is our mother poor?" softly inquired Mr. Stacy.

"Yes, Mr. Stacy, we have nothing but the little cottage where we live. Mother does washing and sewing and I sell papers, thus we get something to eat and wear."

"Come to my office, 329 Cherry Street, tomorrow morning at 8:30. Here is a dollar for your good mother. Tell her I am glad she has so noble and truthful a boy."

Next morning, prompt to the minute, George entered Judge Stacy's office.

"Glad to see you so prompt, George. Now I am going to give you a chance. You are the kind of boy I like. I want you to come here each morning at eight o'clock, and each evening at four o'clock. I shall want you to tidy up my office and run errands. You will get home always by 5:30 at the latest. I will give you three dollars a week, and the window glass is paid for. Does that suit you?"

"Oh, Mr. Stacy, it is too good!"

George took the place. He made himself useful in many ways. He was always faithful and truthful. At the age of sixteen Mr. Stacy sent him to college, from which he graduated at twenty-one, with the first honors. He entered the office with Mr. Stacy, became one of the ablest lawyers of his day, and was finally elected to Congress, where he served with distinguished ability for many years. He would betimes say, with the old-time mischief dancing in his eyes:

"Judge, I am so glad I broke your window."—Michigan Christian Advocate.

DR. STEEL'S CROSS-EYED THROWS.

Cuffy was holding a hog. His boss was about to "knock it on the head"; the boss was cross-eyed. Cuffy said: "See here Boss, ef youse agwine to hit whars youse alooking, lemme turn this hawg loose." Dr. Steel's logic must be cross-eyed. He throws like a cross-eyed school boy. He entitles his article, "Dr. Featherstun's Defense of Dr. Trawick." This is cross-eyed throw No. 1. I made no defense of Dr. Trawick. I said that "if the propaganda from our Nashville friends is a political impropriety, so also, and more so, is Dr. Steel's campaign against it." I have not seen "the Beecher tract." I have no evidence that my brother and sister in Nashville have entered upon a campaign for woman's suffrage. I know that they are interested in trying to secure lalty rights for the women of our Church, which is a thing different and far away from political or civil suffrage for women. "Woman's Suffrage" is the Doctor's phrase, and I was trying to make him see that if our Nashville friends were really, as he charges, campaigning politically for the thing, the Doctor was campaigning politically against it. Why should this "political" business be so bad in Dr. Trawick holding some official relation to our church affairs in Nashville, and yet be all right in Dr. Sam'l A. Steel, the President of a Methodist Female College? As I see it, Dr. Steel has "found a mare's nest." He has a right, if he sees fit, to write a tract on "The Reign of the Petticoat." Whatever I may think of his

had taste, I concede him that right; and shall not charge him with offending gravely, even if by so doing he should seem to commit a Methodist college to his political creed on the woman question.

He insists that according to my argument Dr. Trawick would be justifiable in sending out Republican campaign literature. This is cross-eyed throw No. 2. I intimated no such thing—much less did I say it. I have no knowledge, save a vague charge by the Doctor, which I have a good right to discredit, that Dr. Trawick is in any way connected with any political propaganda. Dr. Steel may sneer at our Woman's Lalty Rights Movement and call it a political campaign, but there is no logic in his sneer and no justice in his insinuation.

The Doctor tries to place me in a striking contrast with a certain Roman Catholic politician who protested against some political or semi-political utterances of his Archbishop. This is cross-eyed throw No. 3. I have never yet trerpassed as the Archbishop is charged as doing; nor have I ever advocated the entrance into politics by our preachers. I have only wondered why Dr. Steel should throw stones, while dwelling in a glass house. "Physician, heal thyself!" Let him read some homely advice found in Matt. vii, 1-5.

The Doctor says that I seek to commit the Church to the advocacy of woman's suffrage. I do nothing of the sort. This is the Doctor's cross-eyed throw No. 4. Handsome as he is, eloquent in speech and elegant in rhetoric as he is known to be, yet Dr. Steel's logic is cross-eyed.

His last paragraph runs thus: "Now, don't confuse the issue between Dr. Featherstun and myself—he approves the sending out from our connectional offices political campaign literature, thus committing the Church to a political party; I condemn it, as contrary to the whole history of our Church and as sure to produce discord and disaster." Cross-eyed throw No. 5.

As a matter of course, as shown above, there never has been such an issue between us. Dr. Steel declares a certain business as political—he confesses that he is in the business—writing a tract—political campaign literature. I am not. I do not have anything to say for or against his campaigning thus politically from his College President's chair. I am just laughing at him and his antics—that is all.

H. WALTER FEATHERSTUN.

LEND A HAND NOW.

The Kenyon Bill, which proposes to restrict the shipment of liquor into dry territory, will, by unanimous consent of the Senate of the United States, have consideration on December 16. It is to be hoped that the friends of the measure will see that their representatives in the Senate shall know how anxiously they wish this bill to become a law, and the strong reasons why they so desire it. Where a territory is dry, it is a simple matter of fairness and justice that Congress should protect such territory from the greed of the liquor men, who would make the law of none effect.—Wesleyan Christian Advocate.

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LaSalle Conference—Rev. K. E. Joyner, Rev. J. M. Barry, D.D., Rev. W. W. Drake.
Mississippi Conference—Rev. I. W. Cooper, D.D., Rev. C. W. Crider, Rev. J. D. Ekin.
North Mississippi Conference—Rev. J. T. Murrah, Rev. W. W. Woollard, Rev. H. S. Spraggins.

PROCEEDINGS.

(Continued from page 4)

There is connection with the Seashore Divinity School.

Mr. W. A. Stokes, of Macon, read the Temperance report, endorsing the action of Governor Brewer in his efforts to enforce the law against the illicit sale of intoxicants. Dr. Eichelberger addressed the Conference on the work of the Anti-Saloon League. He said that Jackson, Vicksburg and Gulfport have been ridden of the illicit sale of whiskey.

J. M. Guinn, W. W. Hartsfield, Thomas Mills, Anderson Bennett and W. T. Shearer were admitted into full connection. In the course of his remarks Bishop Morrison said: "No man can preach who is not in vital contact with God." He warned the class on two points: First, the mistake of getting into debt; the second, doubting Christ's power to sustain us amid all the trials of life. He urged the young men not to compromise with the world, saying that if the seven thousand Methodist preachers would stay close to God, it would go a long way toward the solution of the perplexing problems of this age.

The appointments for Sunday were announced as follows:

Methodist Church—11 a.m., Dr. James Cannon; 7 p.m., Dr. P. S. Parker.

Baptist Church—11 a.m., Isaac D. Borders; 7 p.m., J. A. Hall.

Presbyterian Church—11 a.m., Dr. A. P. Watkins; 7 p.m., J. R. Countiss.

Dr. Carlisle, of Missouri, preached at the Baptist Church Saturday afternoon at 3 o'clock. Dr. H. G. Henderson occupied the pulpit of the Methodist Church at 7 p.m.

Sunday, December 8th.

The day opened with bright sunshine, but the sky was soon overcast with clouds, and before the hour of service rain was falling. The rain did not deter the crowds. The commodious church was filled long before the hour for the love-feast. Rev. W. S. Lagrone led a host of eager worshippers in this annual event. Many stirring and inspiring testimonies fell from trembling lips, rising again and again in triumphant songs of praise, and closing with low-murmured shouts of "glory, hallelujah!" It was good to be there.

Bishop Morrison led the great audience in prayer. Dr. James Cannon preached to the edification of all from Gen. 17:1. He made an earnest plea to the preachers to spread "Scriptural holiness over these lands." It was a great audience, a great theme, and a great sermon.

Following the sermon, the Bishop was assisted by Drs. Henderson and Price in the ordination of the following deacons: W. V. Shearer, W. W. Hartsfield, J. M. Guinn, E. M. Shaw, D. R. McDougal, R. B. Burks, Thos. O. Mills, W. S. Selman.

The memorial session of the Conference at 3 p. m. was presided over by Rev. W. W. Woollard. Prayer was offered by Rev. C. N. Terry. The question "What preachers have died during the year?" was called, and it was announced that Revs. J. W. Honnoll, J. T. Murrah, and J. T. Cunningham had died. The memoir of Brother Honnoll was read by Rev. W. W. Woollard; that of Brother Murrah, by Rev. J. E. Cunningham; that of Brother Cunningham by Rev. J. C. Park. In the loss of these strong, true, brave and faithful fellow-soldiers of the Cross, the North Mississippi Conference is much the poorer. Rev. G. W. Bachman placed in the hands of the Secretary a memoir of Mrs. Amos Kendall, which will find a place in the Journal.

Dr. P. S. Parker preached at the evening hour to another large audience. And again did the people of Greenwood hear an excellent sermon. The following elders were ordained by Bishop Morrison: James Robert Bright, David Harrison

Crowson, James Luther Nabors, and William Joseph Wood.

Monday, December 9th.

Rev. J. D. Newton led the devotional services. Rev. W. W. Woollard was appointed on the Committee of Administration.

Rev. I. D. Borders read the report on Books and Periodicals. The church papers were commended. The report gave some strong words of encouragement to the Editor of the New Orleans Christian Advocate.

W. W. Woollard, H. S. Spraggins and J. D. Barbee were elected members of the Publishing Committee.

Dr. P. S. Parker, Editor of the Epworth Era, addressed the Conference on the League work. He said the aim of the League was to save souls. Dr. Parker spoke against the elimination of the reading of the Old Testament in the morning church services.

Rev. R. P. Gear was superannuated.

Rev. E. S. Lewis read the Sunday School report. Miss Elizabeth Kilpatrick was re-elected Sunday School Field Agent, and R. M. Weaver was named as Assistant Agent.

J. W. Dorman, B. P. Jacob and R. A. Tucker were named as a Committee of Presiding Elders to report at the next session of the Conference on the matter of re-arranging the Districts of the Conference.

E. G. Mohler was received as a transfer from the Mississippi Conference.

Rev. K. P. Foust was located by the Conference.

R. L. Allen was granted a supernumerary relation.

Rev. J. T. Lewis was again chosen Missionary Secretary.

Rev. Nash Broyles read the Statistical report. The Church has prospered along all lines. Brother Broyles made a most excellent statistical secretary.

A resolution of thanks to the people of Greenwood for their kind hospitality was unanimously adopted. Never was a Conference better entertained than this one. The preachers and laymen will not soon forget the good people of Greenwood.

The Conference adjourned at 12 o'clock.

APPOINTMENTS.

ABERDEEN DISTRICT—J. W. Bell, presiding elder; Aberdeen, I. D. Borders; Amory and Nettleton, W. M. Young; Buena Vista Ct., T. J. Durrett; Calhoun City, J. E. Gault; Fulton Ct., J. W. York (supply); Greenwood Springs Ct., L. T. Sargent (supply); Houka Ct., W. N. Dodds; Houston, R. P. Neblett; Houston Mission, M. O. Beckham (supply); Montpelier Ct., A. A. Martin; Nettleton Ct., M. A. Burns; Okolona Ct., D. R. McDougal; Pontotoc, W. D. Wendel; Prairie Ct., R. M. Evans; Shannon Ct., W. O. Waggoner; Smithville Ct., A. S. Briscoe; Tremont Ct., T. E. Yancey; Vardaman Ct., D. M. Gean; Verona Ct., A. W. Langley; Tupelo, W. L. Duren; Okolona Station, J. H. Hoider (?); Assistant S. S. Editor, J. W. Boswell.

COLUMBUS DISTRICT—J. E. Thomas, presiding elder; Artesia and Sessums, E. J. Mohler; Brooksville, J. J. Baird; Cedar Bluff Ct., T. J. Hopper; Cochrane Ct., P. F. Luter; Columbus, First Church, W. W. Woollard; Columbus, Second Church, J. H. Bass; Columbus Ct., R. W. Evans; Crawford Ct., J. M. Guinn; Macon, J. C. Park; Macon Circuit, J. L. Nabors; N. G. Augustus, assistant; Mashulaville, E. D. Simpson; Mathiston, R. W. Lovett; Mayhew, W. J. Burt; Shugualak, W. C. Carlisle; Starkville, T. H. Lipscomb; Longview Ct., F. H. McGee; Sturgis Ct., B. F. Bullard; West Point, E. S. Lewis; Chaplain U. S. A., J. A. Randolph; Conference Secretary of Education, T. H. Lipscomb.

CORINTH DISTRICT—J. H. Mitchell, presiding elder; Belmont Ct., W. W. Hartfield; Booneville, S. A. Brown; Booneville Ct., B. P. Fullilove; Chalbeate Ct., A. L. Davenport; Corinth, First Church, J. H. Felts; Corinth, South Side, J. S. Duke; Corinth Ct., C. A. Northington; Dumas Ct., J. D. Boggs; Guntown and Baldwin, J. A. Poe; Hickory Flat Ct., T. L. Porter (supply); Inka, W. L. Graves; Inka Ct., W. T. Bazzel; Kirkville Ct., T. G. Adair; Kossuth Ct., Thos. Mills; Mantachie Ct., G. A. Baker; Mooresville Ct., T. L. Wood (supply); Myrtle Ct., E. H. Cunningham; New Albany, L. M. Lipscomb; New Albany Ct., J. A. Goad; Ripley and Blue Mountain, E. Johnson; Ripley Ct., R. C. Kennedy (supply); Rienzi Ct., W. S. Selman; Sherman Ct., G. W. Gordon; Tishomingo Ct., A. J. Henry; Wheeler Ct., D. C. Foust; Student at Vanderbilt, C. G. Smith; Student at Millsaps, M. Johnson.

DURANT DISTRICT—W. S. Shipman, presiding elder; Ackerman Ct., J. M. Wyatt; Black Hawk, A. H. Williams; Chester Ct., W. M. Commander (supply); Durant, C. P. Moss; Ebenezer Ct., E. C. Newbern; Hesterville Ct., T. L. Houston; High Point Ct., J. F. Owens (supply); Kos-

ciusko, V. C. Curtis; Kosciusko Ct., E. C. Sullivan; Lexington, H. G. Henderson; Lockville Ct., S. B. Myers; McCool Ct., C. W. Baley; Pickett Ct., J. D. Simpson; Poplar Creek Ct., T. L. Gales; Rural Hill Ct., S. W. Vowells (supply); Sallis Ct., W. P. Rogers; Sidon and Tehula, C. P. Armore; Talian Ct., W. M. Langley; West Ct., W. A. Clark.

GREENVILLE DISTRICT—H. S. Spraggins, presiding elder; Boyle and Arcola, J. J. Brooks; Benoit and Beulah, E. M. Shaw; Clarisdale, J. T. Lewis; Cleveland, L. A. McKeown; Coahoma Ct., H. M. Young; Friars Point, J. W. Ward; Glen Allan, E. R. Smoot; Greenville, W. S. Lagrone; Gunison, J. H. Smith; Jonestown and Babin, J. A. Coleman; Leland and Homedale, L. W. Cain; Lula and Dubbs, J. J. Garner; Rosedale, T. M. Bradley; Shaw and Merigold, E. N. Broyles; Shelby, W. L. Stormont; Tunica and Robinsonville, L. P. Wasson; Editor New Orleans Christian Advocate, R. A. Meek; Chaplain U. S. A., J. M. Mooser; Student Vanderbilt University, D. R. Wasson; Conference Mission Secretary, J. T. Lewis.

HOLLY SPRINGS DISTRICT—R. A. Tucker, presiding elder; Abbeville Ct., J. E. Stephens; Ashland Ct., J. R. James; Byhalia Ct., W. G. Burks; Cambridge Ct., J. C. Nelson (supply); Coffeeville Ct., J. H. Bell; Duck Hill Ct., J. D. Wooten; Grenada, J. A. Hall; Grenada Ct., Olin Ray; Holly Springs, R. O. Brown; Lamar Ct., W. L. Broome; Mt. Pleasant Ct., W. R. Williams; Oxford, W. W. Mitchell; Paris Ct., D. H. Crowson; Pine Valley Ct., R. F. Cole (supply); Potts Camp Ct., W. V. Shearer; Randolph Ct., D. M. Floyd (supply); Red Banks Ct., J. M. Carpenter (supply); Taylor Ct., R. B. Burks; Toxeyola Ct., W. A. Bowlin; Waterford Ct., C. T. Gregory (supply); Water Valley, First Church, T. H. Dorsey; Water Valley, Main St., W. J. O'Bryant; President Grenada College, J. R. Countiss.

SARDIS DISTRICT—J. W. Dorman, presiding elder; Arkabutla Ct., R. G. Carlisle (supply); Batesville, J. T. Lockhart; Charleston, D. W. Babb; Cockrum Circuit, R. I. Collins; Coldwater, W. H. Mounger; Como, J. B. Randolph; Courtland, A. S. Raper; Crenshaw Ct., H. G. Roberts; Eureka Ct., J. R. Wilson; Hernando, S. M. Thames; Lake Cormorant and Hinds, A. F. Moore; Longtown Ct., J. A. Bittler; Oakland Ct., T. H. Porter; Olive Branch, J. Porter; Pleasant Hill Ct., A. M. Bennett; Sardis, R. H. B. Gladney; Sardis Ct., J. B. Conner (supply); Senatobia, W. N. Duncan; Tyro Ct., T. E. Gregory; Wall Hill Ct., W. W. Bruner.

WINONA DISTRICT—B. P. Jacob, presiding elder; Bellefontaine Ct., G. W. McLain; Belzoni, O. L. Savage; Carrollton, W. W. Jones; Drew Ct., J. W. Raper; Entora and Maben, J. T. McCafferty; Indianola, T. M. Brownlee; Indianola Mission, J. W. Hall (supply); Isola Ct., W. C. Lester; Itta Bena, S. L. Pope; Lambert Ct., E. H. Rook; Kil-michael Ct., T. J. Halfacre; Minter City, W. M. Campbell; Mars Hill Ct., W. J. Wood; Moorhead Ct., J. R. Bright; North Carrollton Ct., J. G. Johnson; Ruelville, W. D. McCulloch; Slate Springs Ct., J. C. McElroy; Schlater Ct., J. H. Ingram; Tutwiler Ct., J. W. Price; Webb Ct., E. B. Sharp; Winona, O. W. Bradley; Winona Ct., J. Ritchey; Greenwood, J. E. Cunningham; Conference Colporteur, G. W. Bachman.

NORTH MISSISSIPPI NOTES.

Greenwood did herself proud in entertaining the Conference. We did not hear a syllable of complaint. Every person seemed to think that he had the best home. It was the first time that we had ever seen stationery specially prepared for the occasion and stamped envelopes furnished free to all visitors. The praise of the Queen City of the Delta was upon every lip.

Rev. G. W. Bachman, the esteemed colporteur of the two Mississippi Conferences, had the misfortune to be struck by an automobile one evening when it was quite dark and was considerably, though not dangerously, hurt. This occurrence was deeply and universally regretted, and many were the expressions of sympathy for this worthy minister. All were delighted when Brother Bachman was able to make his appearance in the Conference room, though he did so with bandaged brow. He had a very narrow escape.

Bishop Morrison, though the session of the Conference was in many respects a trying one, steadily gained in physical strength from the first day to the last. In view of the fact, however, that he had two other Conferences immediately following the one he had in hand, he deemed it best not to preach on Sunday at 11 o'clock. He invited Dr. James Cannon, of Virginia, to occupy the pulpit at the Methodist Church in his stead, which he did, preaching a great sermon on "The Obligation to Live a Holy Life." Dr. Cannon is one of the strongest men in the connection. As a debater he has no superior in the Church, as has been proven in our recent General Conferences, and as an impressive pulpit man he ranks with the fore-

most. There are great things in store for this brilliant son of the Old Dominion.

Rev. H. S. Spragins was an ideal Conference host. Genial, affable, and obliging, everybody is irresistibly drawn toward him. He left nothing undone to make the stay of the members of the Conference and all visitors pleasant. He is perhaps the most popular preacher in North Mississippi.

We doubt if there is a better Secretary in Southern Methodism than Rev. J. R. Countiss. He is quick, accurate, and it is not uncommon for an entire Conference to pass without his minutes being amended.

Rev. J. W. Bell is the church lawyer of the body. He knows the Discipline and McTyeire's Manual, and when things are in a muddle may be depended upon to illuminate the situation if given a chance to speak. He has a clear head—a sound judgment which rarely misleads him.

Millsaps College was represented by President A. F. Watkins and Dr. J. M. Sullivan, both of whom addressed the Conference in a telling manner. Dr. Watkins is already a favorite with the preachers of North Mississippi. His sermon at the Presbyterian Church on Sunday morning was much complimented.

Dr. I. W. Cooper, the accomplished President of Whitworth College, spent two days at the Conference, representing the General Board of Education, of which he is a member, in a pleasing and forcible speech. There is no finer gentleman anywhere than this popular preacher and well-known educator. He has a big heart, overflowing with good-will for all mankind, and to know him is to love him. It is no wonder that Whitworth flourishes with his hand upon the helm.

One of the best reports made was that of Rev. W. D. McCullough, who for the past two years has served the Eupora and Maben charge. He has built at the former place a beautiful house of worship, and all the interests of the Church have gone forward under his guiding hand. He is a strong preacher.

Rev. R. Selby, of Brookhaven, Miss., was on hand to look after the interests of the Seashore Divinity School, and spoke to the Conference in its behalf. The action finally taken concerning this school was to appropriate \$250 towards its expenses this year, but instructions were given the representatives from North Mississippi not to obligate the Conference to support it in any way after the session next summer.

The following brethren attended the Conference in the interest of the work with which they are connected and delivered addresses: Dr. J. M. Moore, Dr. F. S. Parker, Dr. J. D. Hammond, Dr. Chas. D. Bulla, Rev. W. M. Williams, and Dr. J. W. Gilbert.

One of the best speeches delivered during the session was that of Rev. H. M. Ellis, Field Agent for the Tri-State Methodist Hospital at Memphis. His utterances were vigorous, and when the Bishop interrupted him with humorous remarks, he proved to be quick at repartee. This great enterprise is making gratifying headway. More than \$60,000 have already been secured in cash and good subscriptions. Brother Ellis has shown himself to be the right man in the right place.

Among the visitors in attendance upon the Conference we noted the following: Hon. W. W. Magruder, Starkville; Dr. T. L. Wilburn, Kilmichael; Mr. H. D. Chaney, Rosedale; Capt. W. C. Boyd, Gunnison; Mr. G. B. Clower, Itta Bena; Mr. Russell Jones, Indianola; Hon. J. D. Magruder, Tunica; Mr. S. J. High, Tupelo; and Mr. W. F. Lagrone, West Point.

The laymen participating in the work of the Conference were a fine body of men. The following is a partial list of them: P. T. Callicott, Coldwater; J. R. Bingham, Carrollton; J. B. Streater, Black Hawk; Mr. J. D. Barbee and Judge Percy Bell, Greenville; Mr. J. G. McGowan, Water Valley; Mr. R. P. Johnson, Acona; Mr. Walter Stokes, Macon; Mr. J. S. Carlton, Sardis; Mr. J. H. Sherard, Sherard; Dr. J. Y. Murry, Ripley.

The Editor was entertained in the beautiful home of Mr. and Mrs. R. T. Jones, who kept open house, and who left nothing undone to minister to the comfort of all sheltered beneath their hospitable roof. Our associate guests were Dr. I. W. Cooper, Dr. James Cannon, Rev. J. E. Cunningham, Mr. R. P. Johnson, Mr. J. S. Carlton, Mrs. L. M. Streater, and Mrs. H. H. Harrison. It is needless to say that in this genial circle good fellowship abounded.

Mr. J. H. Ledyard, of Tupelo, was chosen a trustee of Millsaps College in place of Hon. G. L. Jones, who has moved to El Paso, Texas. Mr. Ledyard is one of the leading business men of Northeast Mississippi, and this selection is an admirable one.

PERSONAL AND OTHER NOTES.

Rev. R. A. Burroughs has moved to Waco, Texas, and is now in charge of the Methodist Orphanage at that place. That great institution is in safe hands.

There are sixty-five boys now enrolled in the Seashore Campground School, and Rev. H. W. Van Hook, the President, expects that number to be largely increased after Christmas.

It is stated that Dr. W. E. Thompson, formerly of Memphis and Chattanooga; Dr. H. G. Davis, of Alabama, and Dr. J. E. Wray, of Georgia, will be transferred to the Florida Conference.

From Waynesville, N. C., under date of December 4, Rev. H. G. Hawkins writes as follows: "I visited the Southern Assembly grounds to-day, guided by Bishop Atkins. It is to be a place of unsurpassed beauty and grandeur."

Rev. T. H. Morris, of Mansfield, La., is closing a most successful year's work. He has raised enough money this year to pay off the entire indebtedness on the parsonage, and to make a large payment on the church debt. He is in great favor among his people.

Rev. C. F. Emery has done a good year's work at Canton, Miss. He has received sixty-three members into the Church, and has been able to meet all outstanding claims. He announces that the new pipe organ that has been purchased by the Canton congregation will be installed in time to be used next Easter Sunday.

Rev. J. R. Jones, presiding elder of the Jackson District, has had his work enthusiastically commended in resolutions passed by quarterly conferences of the Capitol Street Church of Jackson and the Methodist Church at Canton, Miss. We regret that lack of space forbids us to print these resolutions in full.

We have received a paper from the stewards of the Homewood Circuit, Mississippi Conference, highly commending Rev. W. W. Graves, the pastor, who has served that charge for a quadrennium with great acceptability. He seems to have won all hearts and will leave behind a host of friends and admirers when he goes to his new field.

We are in receipt of a letter signed by Brothers E. L. Joyner, O. F. Moore and T. F. Smith, in which they speak commendatory of their pastor, the Rev. S. S. Holladay, who is closing a quadrennium as pastor of the Pelican (La.) charge. Brother Holladay is a strong preacher and a diligent pastor, and it is no wonder that his members are loath to give him up.

Rev. R. O. Weir, who last year transferred from the Louisiana Conference to Texas, has been stationed for the coming year at Anderson, Tex. He has already reached his new field, and reports that he has met with a very cordial reception. Brother Weir was a popular preacher in Louisiana, and the people of Texas may rest assured that in him they have a worthy minister.

Rev. T. J. O'Neil, whose labors in the presiding eldership on the Newton (Miss.) District have often been commended in these columns, is the subject of a resolution of appreciation sent in from Chunky, Miss. Brother O'Neil has been elected President of the Montrose Training School for a term of five years, and it is reported that he will accept the position.

Brothers Lyman R. Roberts, R. M. Roberts, Q. C. Roberts and S. R. Ratliff, of the Vancleave (Miss.) charge, are the signers of a resolution recently passed by the Quarterly Conference of that circuit strongly commending the work of Rev. W. B. Jones, who, as is stated in the resolution, has ably performed the duties of the office of presiding elder on the Seashore District for the past four years.

Rev. J. E. J. Ferguson, pastor of the Scooba (Miss.) charge, has been suffering recently with an attack of illness, but is able to go to Conference and carry with him an excellent report. In a letter to this office last week he inclosed a copy of resolutions passed by his fourth quarterly conference praising the work done by their presiding elder, Rev. W. H. Lewis, during his four years on the Meridian District.

The congregation at Starkville, Miss., is to be congratulated upon the assignment of Rev. T. H. Lipscomb to that important charge. He is a minister of far more than ordinary accomplishments, and there is no truer, manlier man than he. He will worthily represent Methodism at the seat of the Mississippi A. & M. College, where hundreds of young men assemble annually to prepare themselves for the work of life.

Mrs. M. E. Baskin and Miss Lilly Baskin, of Conway, Ark., formerly of North Mississippi, in renewing their subscription a few days ago took time to say some kindly things about the Advocate, for which we are grateful. They expressed a desire to have us convey for them greetings to their many friends in the Magnolia State. They

are much pleased that their pastor, Rev. E. R. Steel, has been returned to Conway for another year.

Dr. S. A. Steel has been transferred to the South Carolina Conference and stationed at the Washington Street Church, Columbia. This excellent congregation is to be heartily congratulated upon having Dr. Steel as its pastor. We regret to see this brilliant lecturer and preacher taken so far away from our patronizing territory. His successor as President of the Memphis Conference Female Institute, at Jackson, Tenn., has not yet been chosen.

Rev. J. A. Bowen and Rev. J. O. Hanes, of Birmingham, Ala., were present one day at the late session of the North Mississippi Conference. They expected to remain longer, but Brother Hanes was called to the bedside of his mother, who was thought to be in a dying condition, and Brother Bowen returned home with him. Elsewhere in this issue appears a note of thanks from the latter for the many kindly messages received since the translation of his beloved wife.

In a brief summary of his year's work at Bogalusa, La., the pastor, Rev. L. I. McCain, says: "Our membership has been doubled; our contributions to the Conference benevolences trebled; our prayer meeting and Epworth League services are among the best in the Conference; we have a young man in Vanderbilt University studying for the ministry and others at home who feel the inward call to preach. 'The Lord has done great things for us, whereof we are glad.'"

From Brundage, Texas, Sister T. S. Randle writes: "We like our Texas home, and feel thankful that our loved ones are much better in this delightful climate; but now, as the time for the Louisiana Conference draws near, we long to gather with our old friends in their annual meeting. How you will miss the dear brethren who have crossed over the river!" We are glad to have this cheering message from our good friends, whom many in this State hold in loving remembrance.

Mr. H. H. Ahrens, who was formerly a member of the Louisiana Conference, and is now one of the editors of the New Orleans Picayune, has reported the proceedings of the Louisiana Conference for that paper at every session for the last twenty years, and has been given that assignment for this year. He is personally acquainted with all the ministers of the Conference, and his familiarity with the doctrines of our Church and the style of secular journalism enables him to write illuminating reports of the Conference sessions.

A note from Rev. J. W. Rogers, formerly of the North Mississippi Conference, but who transferred to Oklahoma a couple of years ago, states that Bishop Candler's presidency over the East Oklahoma Conference gave great satisfaction. This will occasion little surprise, since our Georgia Chief Pastor is both a great preacher and an able administrator. Brother Rogers was at this Conference taken from Madill and stationed at the Tigert Memorial Church in Tulsa, a \$1500 appointment. The church which he will now serve was erected at a cost of \$15,000, and was named for the late Bishop J. J. Tigert. Tulsa is the third city in the State, having a population of more than 30,000.

Of the seven presiding elders of the Mississippi Conference, all except Dr. W. H. Huntley of the Port Gibson District, will necessarily be moved by the operation of the time limit. Their names and districts are as follows: Rev. J. R. Jones, Jackson District; Rev. J. T. Leggett, Brookhaven District; Rev. T. J. O'Neil, Newton District; Rev. W. H. Lewis, Meridian District; Rev. M. B. Sharbrough, Hattiesburg District; and Rev. W. B. Jones, Seashore District. These elders, without exception, have wrought faithfully and well and have "obtained a good report." Bishop Morrison will find it exceedingly difficult to improve upon this panel of "beloveds" when he comes to make his selections for the ensuing year. If we mistake not, all six of those who are finishing a four-year term were appointed by Bishop Morrison at Yazoo City in 1908.

The following is a list of the pastors in the Mississippi Conference who have served their charges for four years and who will be assigned to new fields at the Conference now in session at Hazlehurst: J. C. Ellis, Gallman; G. H. Thompson, Court Street, Hattiesburg; Rev. M. L. White, Prentiss; Rev. W. A. Terry, Bolton; L. L. Roberts, Flora; T. B. Clifford, Yazoo City; R. H. Kleiser, Binnsville; W. H. LaPrade, Central Church, Meridian; J. A. Wells, Seventh Avenue, Meridian; W. W. Graves, Homewood; W. J. Dawson, Morton; E. H. Mounser, Rolling Fork; W. J. Ferguson, Brooklyn, and B. F. Lewis, Columbia. The total number of them is twenty. Five members of the Conference have died during the year: F. M. Williams, D. C. Langford, R. B. Downer, W. G. Backus, and R. W. Gale. The first four of these were superannuates.

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Tidings From the Field

Indian Bayou, La.

Dear Dr. Meek: We are preparing to leave this charge after a stay of four years, which have been pleasant ones. We have learned to love the people here very much. The man who serves this charge next year will find it a fruitful field. I have baptized 300 infants and received about the same number of members into the Church since coming here. You see, I watch after the lambs that I "brand." I have buried about 100, which gives us a net increase of nearly 200 members in the four years. The church is growing, as the above figures indicate, and the people are in love and harmony with one another. We have had many marriages. Announcements are out for the marriage of Mr. Clarence Wagner and Miss Sarah Hoffpauir. Miss Hoffpauir is the sister of five Methodist preachers, two of whom are members of the Louisiana Conference. We are closing our third quadrennium in twelve years' time. It appears that the lines always fall to us in pleasant places. May the good Lord bless the people of this charge.—J. S. Rutledge.

Itta Bena, Miss.

Dear Brother Meek: Our Thanksgiving service this year was not a union service. Circumstances were such that we could not have it so. I think, however, it was perhaps the greatest I ever attended of the kind. There was no sermon. The choir rendered an elaborate program of inspiring Thanksgiving anthems, hymns, quartettes, and solos. Brother Bradford read both the President's and Governor's proclamation, and made a most fitting talk on the subject of the day. Mr. Albert Reese, the worthy superintendent of our Sunday school, led the congregation in the reading of the 118th Psalm. The pastor made a short talk, and Prof. Crowell, one of our most excellent laymen, led the prayer. Our new church was full and overflowing. Some stood during the service. The congregation was given an opportunity to contribute to the Orphanage at Jackson. As a result of the offering, we secured \$60.67 in cash, and the Sunday school children laid 197 articles of clothing (mostly new) on the altar, the value of which was estimated to be about \$60. It was an inspiration to see a church literally crowded on the day and at the service set apart expressly for the giving of thanks to our great Lord and God. We have had a prosperous year in our church.—S. L. Pope.

Terry, Miss.

We have just closed a Sunday school campaign on the Terry charge that was in every way a success. We began at Bynum on Nov. 21, with an inter-denominational convention which was well attended. The officers and members of the Sunday schools participating were ably assisted by Rev. R. A. Maddox, our Conference Sunday school specialist, and Rev. Mr. Chisholm, of the Baptist Church. Dinner was served by the ladies of Bynum. The weather was pleasant; the dinner was delightful, and it was good to be there.....The next day, Friday, an all day's rally was held at Forest Hill, and another feast was

spread by the good ladies. Two excellent services were held at 11 a. m. and two at 2 p. m., led by Brothers Maddox and Chisholm.....On Saturday Brother Maddox was with us at Spring Bridge and delivered two inspiring addresses, which, together with the elegant dinner served, made the day both pleasant and profitable.It remained for Sunday to witness the greatest rally service of all. Spring Ridge, Terry and Bynum were each visited at 11 a. m., 3:30 p. m., and 7:30 p. m., respectively. The organization of a graded Sunday school with a Cradle Roll and Home Department was effected at Spring Ridge. There were good attendance and fine interest at both Terry and Bynum. The importance of organization and teacher-training was emphasized, and twenty-one sets of the five-book teacher-training course were ordered, together with five of the Legion of Honor books, making a total of twenty-six who enrolled as students of some teacher-training course. Our Conference Sunday School Board was fortunate in securing Brother Maddox as our Conference Sunday School specialist. If he receives the hearty support and co-operation of the pastors and Sunday school superintendents, he will do a great work.—C. H. Ellis.

Louisiana Avenue, New Orleans.

The protracted meeting held at the Louisiana Avenue Church, Nov. 17-28, was a season of great refreshing to the membership and a success from the initial meeting, at which time Rev. I. W. Cooper, D. D., President of Whitworth Female College, preached. I secured the Rev. Charles C. Selecman, of Webb City, Mo., to do the preaching. Brother Selecman entered upon the work with prayer and faith and preached the old-time gospel which resulted in mourners coming to the altar at every service. He is a man of prayer and his preaching was of the highest order. Perhaps no man in the entire connection is better qualified to hold a protracted meeting than is he. The people waited gladly upon his ministry and the congregations constantly became larger. His service for men only on Sunday afternoon was one at which the presence and power of the Holy Spirit was felt and young and old men came forward, asking for the prayers of God's people.

The results of the meeting were fourteen received into the Church, with several more to follow. The entire congregation was revived and several backsliders were reclaimed. The influence of this meeting, just closed, not only was of benefit to the Louisiana Avenue Church, but its influence was felt in the other churches whose members attended.

Brother Selecman is a safe leader of the people and his method of work in getting sinners to the altar has nothing of the sensational about it. All who heard his preaching were edified and built up in their most holy faith. The singing was lead by Mr. I. N. Nelbergall, and the following brethren were with us during the meeting: Revs. J. W. Moore, W. W. Holmes, W. E. Thomas, Jno. T. Sawyer, A. G. Shankle, G. B. Hines, Mr. McClure, Brother Jeffries, an evangelist singer, and Mr. C. C. Hard, of the Y. M. C. A.—John L. Sutton.

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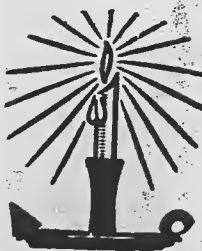
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Mix one pint of granulated sugar with 1/2 pint of warm water, and stir for 2 minutes. Put 2 1/2 ounces of Pinex (fifty cents' worth) in a pint bottle; then add the Sugar Syrup. Take a teaspoonful every one, two or three hours.

You will find that this simple remedy takes hold of a cough more quickly than anything else you ever used. Usually ends a deep seated cough inside of 24 hours. Splendid, too, for whooping cough, croup, chest pains, bronchitis and other throat troubles. It stimulates the appetite and is slightly laxative, which helps end a cough.

This recipe makes more and better cough syrup than you could buy ready made for \$2.50. It keeps perfectly and tastes pleasantly.

Pinex is the most valuable concentrated compound of Norway white pine extract, and is rich in guaiacol and all the natural pine elements which are so healing to the membranes. Other preparations will not work in this formula.

This plan of making cough syrup with Pinex and sugar syrup (or strained honey) has proven so popular throughout the United States and Canada that it is often imitated. But the old, successful formula has never been equaled.

A guarantee of absolute satisfaction, or money promptly refunded, goes with this recipe. Your druggist has Pinex or will get it for you. If not, send to The Pinex Co., Ft. Wayne, Ind.

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Who is it? The mocking bird, of course. The sunshine of Dixie scintillates in its liquid notes. The sweet singer of the Southland, famous the world around, knows no competitor in the softness, purity and melody of its musical notes.

And what the sunshine of the South has accomplished in softening and sweetening the tones of the mocking bird has its parallel in the field of instrumental music, for it was a Southern piano house that is responsible for perfecting the superb Ludden & Bates Piano, claimed by critics to possess the sweetest tone of any piano that has yet been built. Professional musicians pronounce its notes absolutely free from the "metallic" quality which piano builders have found so much difficulty in avoiding.

It is this "Mocking Bird of the Piano World," the peerless Ludden & Bates Piano, which is eliciting so much praise from the members of the Advocate Piano Club. A beautifully illustrated catalogue describing the five different styles, will be sent free on request to and reader. Address Ludden & Bates, Advocate Piano Club Dept., Atlanta, Ga.

The Sunday School.

LOUISIANA NOTES.

Rév. P. O. Lowrey.

Mrs. S. A. Alexander, teacher of the "Laurel Wreath" young people's Bible class of Greenwood, recently entertained her class by giving a pleasant social. She has adopted an individual grading system in which each pupil keeps his own card and does his own grading. She is delighted with the renewed interest that has thus been awakened in the class work.

Mr. V. L. Fulton, teacher of the class bearing his name, has about ten of his class members off at college, and he has the commendable habit of having the home members occasionally remember them in writing some "howdys" and good wishes on their lesson papers and mailing the same to them. Such a fraternal spirit as should obtain in a Bible class should not be broken by a member's temporary absence. Especially should pupils be remembered on special days, or in any crisis in their lives.

The Queensboro Sunday school is using collection devices that are a foot long and hold sixteen pennies, and they are working to raise a mile of pennies, the surplus above the expenses to go to the new church building fund. Since using this means of appeal to the sense of sight, and setting a definite object to which to give, the offerings have greatly increased. In too many instances children bring their gifts to Sunday school with no knowledge of what becomes of them, and such blind giving can have but little educative or spiritual power, and some Sunday school leaders have adopted the plan of reporting in detail how the money is spent, giving to missions, pastoral support, for sexton hire, etc., as well as for Sunday school supplies. According to this plan the stewards may have to appropriate to the expenses of the school out of the general budget, but in following it the Sunday school scholars will learn to give to the support of the church. Blessed is that leader who has ingenuity enough to get out of ruts that are worn deep by those who travel them simply because it is convenient to do like others are doing!

NEWS AND NOTES.

By Miss Elizabeth Kilpatrick.

The best illustrated and most largely accessible history of the Church and Nation is written by the training of its boys and girls.

Hold the boy for the Sunday school: by an interesting lesson; by living before him a sincere Christian life; by earnest, faithful prayer, and by personal association. If you don't hold him, the world will.

Quite a number of Adult Classes for men and women are taking one Sunday a month to discuss civic improvement problems, having as a special objective their own town and its needs—and it is not a bad idea.

Mr. John Alexander, the International Superintendent for the Secondary or Teen Age Department, says: "And now abideth the lesson, the class and the teacher, and the greatest of these is the teacher."

In the Teen Age class a skillful teacher can place some fine uplifting and character-making missionary hero books in the hands of each pupil at the coming Christmas time. This is an opportunity not to be neglected.

In "Pell's Secrets of Sunday-school Training" there is a fine and helpful key-note embodied in this one sentence, "The supreme need of the average Sunday school teacher is not a method of work, but a motive for work!"

Remember that Christmas is the next special day to celebrate. Also remember that in its celebration the life and purpose of Him whose birth was on the 25th of December are annually glorified. Do not let one organ-

ized class in Southern Methodism fail to celebrate this day. Decorate, plan, and enjoy an ideal season of social as well as spiritual pleasure.

A boy in the Senior Department of an otherwise good Sunday school was asked why so many boys left the Sunday school. He answered laconically, "Nothin' doin'." Our Adult Departments are increasing and we had best turn the white light on the depleted ranks of this Senior Department and lend it the help it so much needs.

Does your class care? Yes, that's the sentence: Does your class care for the great Sunday school cause, its growth and broader propagation, for the teen age boy and girl, for the local church, for its own class brothers, and for all the highest and best things? And, if your class does care, how has it been manifested? Caring means a great deal, and more would be the pity of it if 'twas known abroad that the class, or any class, or my class, or yours, did not care. But it rather seems that it is occasionally true.

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Tightness of the Stomach Caused by Undigested Food Stopped with a Stuart's Dyspepsia Tablet.

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This is a splendid plan to follow and always results in much good. The appetite is improved, the food is relished more, your sleep is more refreshing, and your disposition will make you friends instead of enemies.

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Use them freely—they are as harmless as sugar would be—and are not to be classed as "medicine." They have no effect whatever on the system except the benefits they bring you through the proper digestion of your food.

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CATARRH TRUTH

You Can Plainly See the Truth This Picture Tells.

This picture shows the mucous membrane tract of the nose, throat, and air passages. This is where catarrh germs live and where the disease spreads. The small black spot No. 1, shows where balms, creams, pastes, ointments and such treatments reach by direct application. You can see that it doesn't reach more than 2 per cent of the disease.

No. 2 shows where douches, sprays, atomizers and similar treatments reach. So their cures, like 1 and 2, only reach a tiny part of the disease. You cannot cure catarrh by stopping the disease only in a very small part.

No. 3 shows that medicated smoke can, will and does reach ALL the corners, nooks and creases, touching every part. Dr. Blosser's Catarrh Remedy, which I will send you free, is made of herbs, roots, flowers and leaves; no tobacco or habit-forming drugs. When this mixture is burned in a tube or new clean pipe, which I send you free, it sends forth a powerful, germ-killing, volatile smoke, relieving the distress and killing the germs. You can instantly feel the beneficial effects. I have shown you in the picture the truth about various treatments. You can see it is reasonable and fair.

Now I want you to write for a free treatment to let you prove for yourself what a grand remedy I have. The regular treatment costs only \$1.00, postpaid. Just say in a letter or on a postal to me "Please send me Dr. Blosser's Catarrh Remedy Free." When I get your request I will send the treatment by mail free and also facts about catarrh you will be glad to know. Address Dr. J. W. Blosser, 204 Walton St., Atlanta, Ga.

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Popular Science.

This is the day of popular education on the subject of sanitation. The best method of combating disease is to prevent it.

Hence the necessity for the people to be informed as to the nature and causes of prevalent diseases.

Great progress has been made along this line by informing the people.

Typhoid, Dysentery, Malaria, Yellow Fever and Tuberculosis are giving way before popular education on sanitary methods.

But education is necessary also as to coughs, colds, croup, catarrh and pneumonia.

All of these are diseases due to infection of the air passages.

The germs are taken in with the air as it enters the nasal passages or by the mouth.

They attack the delicate mucous membrane which forms the lining of these passages.

Nature resists the attack by a rush of blood to the affected parts.

This is inflammation or congestion. We call it soreness and think it an evidence of disease.

In reality it is nature hating to destroy the germs and restore health.

The blood is doing the fighting for us.

Good blood becomes bad blood in the struggle.

It has to be renewed constantly.

This is done with plenty of good, fresh air in the lungs and good digestion of wholesome food by the stomach.

These processes mean the renewing of the old blood by oxidation in the lungs and the addition of fresh blood by the stomach.

Hence plenty of fresh air and good food is important.

In the struggle, at the point of inflammation, the debris of the battle is thrown off in the phlegm.

This phlegm is full of disease germs. It should be removed from the air passages and destroyed.

As long as it remains it coats the air passages and prevents the life-renewing oxygen of the air from fully reaching the blood in the lungs.

Hence the blood is not properly oxidized, remains filled with impurities and this weakens the struggle for health and encourages the spread of the disease.

In combating croup, coughs, colds, pneumonia and catarrh the following directions should be followed.

Don't medicate through the stomach if it can be avoided, you may upset digestion if you do.

Don't fail to give the patient plenty of fresh, pure air. You can't have pure blood without pure air.

Don't fail to remove the phlegm, so that air can reach all parts of the lungs.

Apply stimulating antiseptic and healing vapors, to the inner linings of the air passages, to attract fresh blood to the parts, stimulate the normal flow of secretion, loosen the obstructing and disease-laden phlegm, encourage its ejection, cleanse the parts and induce healing of the wounded surfaces.

This process is assisted if the skin of throat and chest is also stimulated.

The above is a description of the modern treatment of croup, coughs, colds, catarrh and pneumonia as practiced in the use of Vicks Croup and Pneumonia Salve.

When directions are followed the results are very satisfactory.

Breathing immediately becomes easier; and croup is usually relieved in fifteen minutes.

The proper use of the salve reduces the fever attendant upon these diseases by removing the cause.

It is equally effective on external inflammations or congestion.

Full directions with each jar of Vicks Croup and Pneumonia Salve.

At druggists or by mail 25c, 50c, and \$1.00.

A full sized jar will be sent free of charge to physicians who are desirous of testing the Vicks treatment.

A sample will be sent to anyone on request by The Vicks Chemical Company, 28 Milton Ave., Greensboro, N.C.

A NOTE OF THANKS.

Please permit me to thank all the members of the North Mississippi Conference and other good friends in my native State and elsewhere for their spoken and written messages of love and sympathy in my great sorrow. The day I spent at the sessions of the North Mississippi Conference was a blessing to me. I am sorry that a telegram called me away before the session closed. I always loved my brethren, but now I love them more than ever. They can command me.

J. A. BOWEN.

Birmingham, Ala., Dec. 7, 1912.

TO DRIVE OUT MALARIA AND BUILD UP THE SYSTEM.

Take the Old Standard GROVE'S TASTELESS CHILL TONIC. YOU know what you are taking. The formula is plainly printed on every bottle, showing it is simply Quinine and Iron in a tasteless form, and the most effectual form. For grown people and children, 50c.

BETTER RECONSIDER IT.

And so you have about decided, my friend, that you can do without God. You will excuse me for saying so, but I fear that it cannot be done. Something will happen the day after tomorrow to show you that I am right. Being a man, there are cords that are binding you to him that you will find it desperately hard to break. And after all, why should you try to break them? Yes, why should you not take him into your life, an honored Partner in all your affairs? You will need him, for how many reasons I cannot tell you, but I know you will. And I wouldn't say that to frighten you, nor would I urge it for any merely sentimental or selfish reason. But you will make the most stupendous mistake if you try to get along without him.

—Christian Guardian.

TRACTOR CHEAPER THAN MULES.

An oil tractor which will do the work of twenty-five to thirty good, big, young mules will cost only twenty-four hundred dollars. It will do your work for just as many years as they will. You will not have the loss of time and the annoyance from lameness, sickness, sore shoulders and harness galls.

By working the tractor day and night, as many owners do, it is doing the work of fifty or sixty mules. And that without having cost any more for the first investment.

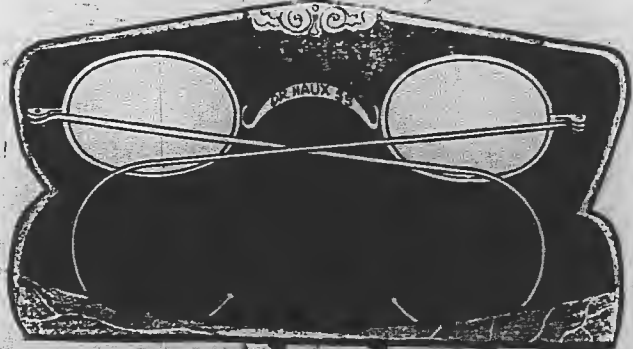
It does not cost as much to run one of these tractors as it does to feed the mules which it displaces. Fifty gallons of the cheapest kerosene and two gallons of lubrication oil will run it for ten hours and do the work of fully twenty-five mules. When it is not working it is not consuming anything at all. The mules must be fed whether they are at work or whether they are idle.

The cost of housing and caring for a tractor is also small as compared with its equivalent in mule flesh. The cost of a good shed for it would be no more than the cost of a cheap barn for one team of mules. When the tractor is in use it requires no more work to care for it than it does to feed, curry, and harness a team. And when it is idle it requires no feeding or currying at all.

If you are interested in a more detailed comparison of the costs of mule power and of tractor power, write a letter to the Hart-Parr Company, 330R Lawler Street, Charles City, Iowa, and ask them to send you their literature on the subject.

Up and Down? Go To Your Doctor

Ayer's Sarsaparilla is a tonic. It does not stimulate. It does not make you feel better one day, then as bad as ever the next. There is not a drop of alcohol in it. You have the steady, even gain that comes from a strong tonic. Ask your doctor all about this. Trust him fully, and always do as he says.

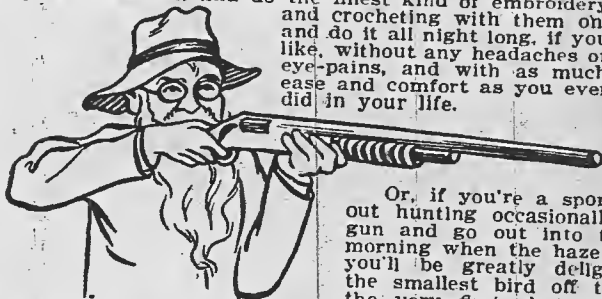


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when you answer this announcement, as I am going to mail you a pair of my wonderful "Perfect Vision" glasses (known in the spectacle business as "lenses") absolutely free of charge as an advertisement.

As soon as you get them I want you to put them on, sit down in front of the open hearth one of these cold wintry nights, and you'll be agreeably surprised to discover that you can again read the very finest print in your bible with them on even by the dim firelight; you'll find that you can again thread the smallest-eyed needle you can lay your hands on, and do the finest kind of embroidery and crocheting with them on, and do it all night long, if you like, without any headaches or eye-pains, and with as much ease and comfort as you ever did in your life.



Or, if you're a sportsman and like to go out hunting occasionally, just shoulder your gun and go out into the woods some early morning when the haze is yet in the air, and you'll be greatly delighted when you drop the smallest bird off the tallest tree-top at the very first shot sure, with the help of these wonderful "Perfect Vision" spectacles of mine. And in the evening, when the shadows are gathering in the twilight, you'll easily distinguish a horse from a cow out in the pasture at the greatest distance and as far as your eye can reach with them on—and this even if your eyes are so very weak now that you cannot even read the largest headlines in this paper.

Now Don't Take My Word For It

but send for a pair at once and try them out yourself for reading, sewing, hunting, driving, indoors, outdoors, anywhere and everywhere, anyway and everyway. Then after a thorough tryout, if you find that every word I have said about them is as honest and as true as gospel, and if they really have restored to you the absolute perfect eyesight of your early youth, you can keep them forever without one cent of pay, and

Just Do Me A Good Turn

by showing them around to your friends and neighbors, and speak a good word for them whenever you have the chance. Won't you help me introduce my wonderful "Perfect Vision" spectacles in your locality on this easy, simple condition?

If you are a genuine, bona-fide spectacle-wearer (no children need apply) and want to do me this favor, write your name, address and age on the below four-dollar coupon at once, and this will entitle you to a pair of my famous "Perfect Vision" glasses absolutely free of charge as an advertisement.

Write your name, address and age on the below coupon at once.

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I herewith enclose this \$4.00 coupon, which you contracted in the above advertisement to accept in full and complete payment of a brand new pair of your famous "Perfect Vision" glasses, and I am certainly going to make you stick to that contract.

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Name..... Postoffice.....

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* NOTE.—The above firm will do everything they promise, as we know they are absolutely reliable.

"Whoever comes or goes, there is one Friend who continually knocks at the door of our hearts, and his friendship is all-sufficing. There are many who even in the crowd are lonely and loveless, all unconscious that they are the heroes of an immortal story. It was for them that Christ died. It is their love that Christ is seeking."—Nicol.

Cancer—Free Treatise.

The Leach Sanatorium, Indianapolis, Indiana, has published a booklet which gives interesting facts about the cause of Cancer, also tells what to do for pain, bleeding, odor, etc. Write for it to-day, mentioning this paper.

WANTED: A MAN OR WOMAN all or spare time to secure information for us. Work at home or travel. Experience not necessary. Nothing to sell. GOOD PAY. Send stamp for particulars. Address M. S. I. A., 531 L Bldg., Indianapolis, Indiana.

Woman's Missionary Work

Edited by Mrs. R. F. Harrell, 1329 Josephine St., New Orleans
Conference Press Superintendents:

Louisiana Mrs. A. C. McKinney, Ruston, La.
Mississippi Mrs. H. L. McCleskey, Hazlehurst, Miss.
North Mississippi Mrs. A. C. Yeager, Water Valley, Miss.

All communications for this department should be sent to the Editor at the address given above.

New Orleans Missionary Union.

The Woman's Interdenominational Missionary Union held meetings three afternoons during the week of prayer which were largely attended, and the programs interesting. The first was held in the Soniat Christian Church and was led by Mrs. Leverich; the second at the Carrollton Presbyterian Church, led by Mrs. Singleton; and the third at Felicity Church, led by Mrs. Mabry. On the afternoon of the 24th, at the Coliseum Baptist Church, the semi-annual meeting of the Interdenominational Union was held and the same officers were re-elected, with the exception of the assistant secretary, who refused nomination, and Mrs. Lamothe was put in her place. Mrs. Thirkield, wife of Bishop Thirkield, made a pleasing address, and at night a union meeting was addressed by Miss Daisy Davies, Field Secretary of the Methodist Episcopal Church, South.

Tuesday, an all day Institute was held at Parker Memorial Church and Miss Davies delighted the audience with several of her telling speeches. Miss Davies is a ready speaker and always gives her hearers food for thought. Mrs. Crowe Girard was present and gave an encouraging report of everything along Mission lines except the finances which she said had fallen behind.

There were several interesting discussions during the day which were participated in by many women from the different Churches. The Union of the Foreign and Home Societies was pronounced a success, and nearly every Conference has come into line. It was suggested to further unite the Societies as soon as feasible by having a common fund that shall be prorated. Some argued that this could not be done, but others declared harder things had been accomplished and if there were no stated dues more women would become members of the society; for some can afford only a dime while others can give a dollar and not feel it. Some thought the funds would fall far short were such a plan adopted; as many would pay only the minimum, and it would take a revival of religion, or the people would have to be educated up to giving.

The most interesting debate was on the subject of women becoming members of the laity, their right to cast votes on Church matters and their being made stewards, trustees, etc. When such able women as Mrs. Sam Montgomery, Mrs. John Parker, and Miss Davies gave such strong arguments in favor of the women having the same privilege as the men, it was small wonder that the vote stood 7 to 11 in their favor; but there were some who advanced some forceful arguments on the other side. No one denied the ability and the capability of the women to do just what the men do, but some thought it not practical and advanced the argument that women had sufficient to do now and if they had more meetings to attend and more Church business to see to, there would be no home life. Men are scarce enough in the Church as it is, and if the women take from them the few things that they do, they will lose interest and gradually cease attending church. To keep people interested give them work to do. The very fact that women would do the work well, is an argument against granting them the rights of the laity,

for they would do it so well as to crowd the men out. Many present did not vote and it was argued by the few who were on the negative side that had they voted, the negatives would have won, for it is the women of the ready-to-speak type who will express their views and the more timid are apt to be those who believe in continuing in the good old way. The debate was not a decisive one by any means, only a pleasing little prelude of a question which may come up at the next General Conference.

MRS. MARY C. BROWN.

Great Results from Week of Prayer in Water Valley, Miss.

The week of prayer just past has been pronounced the best in every respect ever held in Water Valley. The leaders were all of a willing mind and prepared their parts beforehand. It is the policy of the president to train the young ladies as leaders; so the parts were assigned principally to the young women.

The meetings were held every afternoon in the ladies' parlor; the average attendance was twenty-two. The spiritual interest was sustained throughout the whole series of meetings and seemed to increase toward the close of the week. On Saturday the week's services were concluded with a consecration service, which was participated in by women of other denominations. This last meeting was a union service. The "Christians" led one evening also, making very interesting talks and reading papers giving accounts of their work.

The Presbyterians had services at their church. They had with them the mother of their missionary to Korea, who was also a former member of that church; but on Saturday members of the Protestant churches united voices and hearts. All received an inspiration to higher things; vision was broadened, indifference overcome, and a correct perspective gained of the conditions and needs of the field. Many sociological subjects were intelligently discussed. Certainly, in preparing this varied and difficult program, our leaders manifested their confidence in the spirituality, intelligence and literary ability of those who were to conduct the services and those who were to take part.

A goodly offering was made to the needs of the Home Mission Department. It was, indeed, a season of refreshing.

A. C. Y.

Importance of Mission Study and Christian Stewardship.

Speaking from the standpoint of the Mississippi Conference alone, it would seem that our women are not as interested in this vitally important branch of the work as they should be. Last quarter there were 125 report blanks sent out by the Conference Third Vice-President, and only 35 were returned to be reported to the Council. If any work is being done, it should certainly be reported promptly; and if it is not being done, what a glorious opportunity is being lost!

We cannot be interested in a thing we know nothing about. If the work of this department is neglected in a society, and the very knowledge so essential to intelligent service not gained, then that society is handicapped, hindered and crippled seriously.

The time for election of officers is coming soon. Are we going to neglect this great work any longer, and place

in one of the most responsible positions a member who is half-hearted and disinterested, and who is satisfied to be Third Vice President in name only? May God grant that such a member will be hard to find to fill any office, but especially this one.

Let us see to it that the coming year, so rich in promise from the Father, be characterized by a greater effort on our part towards the fulfillment of those promises, and let us above all things not neglect the prayerful study of Missions and Stewardship. It is absolutely essential to our growth in grace.

H. L. McC.

Extracts from a Superintendent's Letter.

Mrs. Luke Johnson, our Council Press Superintendent, sends us extracts from a letter from the Central Texas Conference Press Superintendent. It contains information which is both interesting and helpful, and we take pleasure in publishing it, feeling sure it will prove an inspiration to all who read it. We hope it will "stir up" some of our auxiliary press officers, and be an incentive to them for more efficient service and more faithful co-operation with their Conference officer. It is far better to leave an office vacant than to have it filled by a woman who fails to realize her responsibility. How any Christian woman can accept an office and then calmly fold her hands and do nothing is beyond our comprehension. This is a most important office, for through it we are trying to supply the Church with the great facts of missions. We are trying to present the live facts in all the auxiliary meetings, and in the secular press. Mrs. Johnson says: "I appeal, through your page, to the Conference Officers, District Secretaries, and Auxiliary Presidents to assist the Conference Press Superintendents in their efforts to establish this most helpful

line of work—the line that is to make known to the public the work of all our departments." Now let us read how the work is done by one woman:

"The Bulletins have never been handled by any one in this Conference save the Press Superintendent. For almost two years I have filled this office prayerfully, conscientiously, and I believe I can say I have done my duty as best I know how. I have worked very hard and refused God nothing. * * * In the face of many difficulties I do my work, but I never allow my 'press work' to suffer. Many nights I am up till midnight. About three hours of nearly every day belong to my press work. I send one copy of the Bulletin to every Conference officer, and one to each of the twenty-four District Secretaries on time. By 'on time' I mean that they receive them 24 hours after I get them from Nashville. You ask how I do this? This way: On the fifteenth of each month I get 250 envelopes and address them, stamp my name and address on each envelope so each one may know it is the Bulletin. I find this such a help. They are all ready and on the 24th or 25th of the month I get the Bulletins as regularly as clock-work. In less than two hours they are folded, put in the envelopes and mailed. I do not permit company nor anything else to come between me and the work of those two sacred hours. Everybody folds Bulletins, even the preacher, if he chances to be company in the home. Several preachers have learned of our Bulletin work this way and have been much interested. * * * The Bulletins are my sacred charge. I guard them and never waste a single one. Many write me how much help they are, and everybody entitled to them in our Conference receives them before the first of the month. Sometimes I send a Bulletin by special delivery to wake up a sleepy auxiliary."

For Coughs and Colds Is safe for Children Contains no Opium

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COMMEND THEIR PRESIDING ELDER.

Adopted by the Fourth Quarterly Conference of the M. E. Church, South, Osyka, Miss., Dec. 7, 1912.

Whereas Rev. J. T. Leggett, presiding elder of the Brookhaven District, is today closing his quadrennium of service in that capacity, be it Resolved:

1. That we, the undersigned, recognize him to be thoroughly competent to handle the business and spiritual affairs of the Church.

2. That the influence of his personal character and as a presiding officer has been and will be for the advancement of the Church and the upbuilding of the kingdom of Christ on this charge.

3. That whereas, according to the law of limitation, he will be removed from our midst, we pray that the blessings of God may rest upon him and his family, and that his labors may continue to be fruitful in the salvation of souls; and that we commend him to the Bishop of the approaching Mississippi Annual Conference as a competent spiritual leader in any work of the Church to which he may be assigned.

4. That a copy of these resolutions be sent to Bishop H. C. Morrison, Rev. J. T. Leggett, and the New Orleans Christian Advocate.

Signed by: S. A. Bacut, T. B. Brister, V. B. Owen, H. Cumber, Duncan F. Young.

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MARRIAGES.

At the residence of the bride's father, Mr. Chas. E. Allen, near Crystal Springs, Miss., on Nov. 26, 1912, by Rev. J. G. Galloway, Mr. LEMUEL W. VICK, of Chattanooga, Tenn., and Miss JULIA ALLEN.

In Port Gibson, Miss., on Dec. 4, 1912, by Rev. E. H. Mounser, D.D., Mr. WILLIAM D. DAVIS and Miss JESSIE ETHEL MOUNSER, daughter of Judge H. C. Mounser.

CUTTING DOWN THE COST OF PIANOS.

Have you ever stopped to ask yourself the question why oranges which sell for five cents apiece cost only forty cents a dozen? Or why apples sell so much cheaper by the bushel than by the nickel's worth?

It is the same way with pianos and everything else you buy. If you were to purchase one hundred pianos (eight car loads) you would expect to get a much lower price than if you purchased only one. That is why the Advocate Piano Club, composed of one hundred piano buyers, who club their orders into one big order, is able to save its members at least one dollar out of three and still provide pianos of much better quality.

You are cordially invited to write for your copy of the Club's beautifully illustrated catalogue, which fully explains every feature of this unusual piano opportunity and pictures and describes each of the five different styles of pianos offered. Address Ludden & Bates, Advocate Piano Club Dept., Atlanta, Ga.

WEAVING IN SHADOW.

In one of the famous lace shops of Brussels there are certain rooms devoted to the weaving of the finest and most delicate lace patterns. These rooms are altogether darkened, save for the light from one small window falling directly upon the pattern. There is only one lace-maker in the room, and she sits where the narrow stream of light falls upon the thread she is weaving. "Thus," you are told by your guide, "do we secure our choicest products. Lace is always more delicately and beautifully woven when the

worker is in the dark and only her pattern is in the light."

Does not the same beautiful and mysterious result appear in work of any kind, when surrounding shadows compel the toiler to fix his attention solely upon the task in hand—the task upon which falls the concentrated light of life? When a soul finds itself shut in by disappointments, trials, bereavements, disciplines or physical limitations to its divinely appointed task, the one thing it is best fitted to do or teach in this world, how marvelously the pattern is wrought! What new power and beauty appear in both work and character! That one small window through which falls the light of heaven full upon our task is, how often, the essential condition of highest achievement.—The Continent.

THE BATTLE OF LIFE.

Both observation and experience, as well as God's Word, teach us that life is a struggle, and that the strife is between truth and falsehood, good and evil, God and Satan. Moreover, the fight is hard and long, and the forces are ever in line of battle. There is scarcely a moment that the soul is not assailed, openly or secretly, and the danger of being taken unawares is always upon us. That is why it is so important to watch and pray. The wiles of the devil are hard to withstand. "We wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." Wherefore, for that very reason, we are to take to ourselves the "whole armor of God," that we may be able to withstand in the evil day, and remain true to God and ourselves, and unscathed by sin. The battle is on, and we are in it. If we are on the right side, we will have a long and fierce struggle, but we are bound to win in the end. The Lord's side is the safe side. If we are on his side and have on his armor, there can be no doubt as to the result of the fight.—Religious Telescope.

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The College will dismiss for Christmas Holidays Friday, Dec. 20. Students will return Monday, Dec. 30. Regular class work will begin Tuesday Morning, Dec. 31. More than two hundred students have registered First Term. Special rates given to students who may enter Dec. 30, 1912. It is important that those interested write at once for catalogue. Address
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NEW ORLEANS CHRISTIAN ADVOCATE

VOL. 59—No. 51.

"Prove All Things: Hold Fast That Which is Good."

WHOLE No. 2965.

ROBERT A. MEEK, Editor.

NEW ORLEANS, LA., THURSDAY, DEC. 19, 1912

CHAS. O. CHALMERS, Publisher.

Editorial

CHIEFLY A RURAL CHURCH.

In a recent issue the Central Christian Advocate, of Kansas City, uses a series of charts to show the relative strength of the leading religious denominations in a number of the large cities of the United States. We are unable to reproduce these pictures which so impressively set forth the facts which the writer of the article desired to convey, but we quote some of his striking statements in the discussion of this most interesting subject:

"Almost 60 per cent of the Jewish congregations are in cities of 300,000 population, while less than 5 per cent of Methodists are in cities of that size and over. Almost 90 per cent of the Jewish worshippers are in cities of more than 25,000; 60 per cent of Christian scientists are in cities of 300,000, and only about 15 per cent are outside of cities; more than 50 per cent of Roman Catholics are in cities having more than 25,000 population; the Protestant Episcopal Church is also a city Church, while only 10 per cent of Methodists of whatever name are in cities larger than 50,000, and less than 15 per cent of all Methodists are in cities, even as large as 25,000. That is to say, 85 per cent of all the Methodists in the United States are in the country, or in the small towns and little cities.

"We are a rural Church. We have a considerable membership in some cities, but essentially we are a rural Church.

"But we must not press this statement too far. All the Protestant Churches are rural churches. And, for that matter, there are in the cities of 25,000 and over, nearly as many Methodists as there are Congregationalists, Disciples, and Presbyterians combined.

"But this diagram states the problem of Methodism. That problem is two-fold: first, to evangelize the country, maintain the rural church—for the country is the base of our supplies—(but is not the country slipping out of our fingers?); and second, to plan to capture the city because the city is our challenge.

"Calcutta is not more a challenge to Methodism than New York or St. Louis. We will not own up to it that Methodism is a failure if it can not adjust its machinery, its diplomacy, and energies, so as to really attack and master, at least in part, New York; but we will have to own up to it that its success is rather microscopic. Is it a fact that we simply can not impress the modern Babylons? Have we a place only under the vines and maples of the country? Is there not alive some John the Baptist, some Bernard of Clairvaux, who can lead a crusade which will master our cities?

"The open country is once more the challenge of the Church, lest it slip from us into materialism.

"The modern city is our test. The city, the American city, the minotaur, the vat, the slum,

the drinking, pleasure-made city, that's our test. Are we equal to it? If not, why not? Who will stand in the open place and take up the challenge of the city and, crying in the wilderness, point the way?"

THE MUTUAL OBLIGATION OF PASTOR AND PEOPLE.

Have you welcomed him? We mean the preacher who has been sent to you for another year, whether he is the same one who served you last year or is a new one. You should take the time and trouble, if such it be, to extend him a kindly greeting and assure him of your co-operation in the Master's work, if you have not already done so. He needs it. The life of an itinerant minister has in it many privations and discouragements. Kindliness and a manifestation of sympathy with the cause he represents is a tonic to any pastor. And let your welcome also include the mistress of the parsonage and its other occupants. Trying as is the path that the Methodist preacher has to tread, that of his wife is even more so. And his children also must share in the inconveniences and unpleasantness of having no permanent home and of moving hither and thither at the call of the Church. As far as is possible, every congregation should seek to reduce to a minimum the unpleasant features of our itinerant system.

If the new minister has had a long and expensive move, he is apt to be in need of money, and quarterage paid at such a time not infrequently makes light a heavy and troubled heart. He is a wise giver who contributes at the seasonable hour. Especially is it reprehensible for a people who are displeased with the action of a Bishop to make the man who comes to their charge suffer from the indignation which they feel. In most cases, he is in nowise responsible for his assignment, and perhaps he is as averse to coming as the congregation is to receiving him. To treat him coolly or discourteously under such circumstances is a gross injustice.

We by no means believe that all the appointments made in our Church are divinely ordered; but our itinerant system is largely in the nature of a compact which it behooves both our pastors and flocks to abide by, so long as it is kept in force. And what we regard as serious mistakes in fitting the men to the charges, often prove otherwise when accepted in the right spirit. The most discerning finite judgment lacks much of being inerrant. And almost any kind of a misfit can be endured for a year by both the preacher and the parishioners, if they have even a modicum of consecration. There is little justification for explosions under our plan of operation on the side of either the pastor or the people. We do not hesitate to say, however, that we think it is usually well for the appointing power to consult freely with the ministers who are to be placed and the representatives of the charges. We are far from being convinced that a cabinet that is tightly sealed up always yields the best results.

WHAT THE CHRISTIAN IS.

Few Christians realize the importance of their position in the world. Christ said, "Ye are the light of the world." He also called his followers the salt of the earth, and Paul refers to them as the sons of God. If, then, as Christians we are to our fellow-men light and salt and sons of God, we should not be unmindful of our responsibility and the importance of our position.

What does it mean to be light and salt and a son of God? It means that the Christian enters into every phase of human activity. To be light and salt, one must first be a son of God. To be a son of God, one must be led by the Spirit of God, for "as many as are led by the Spirit, the same are the sons of God."

Sometimes we feel embarrassed, as did Peter at the trial of Christ, when we are called followers of Jesus; but no honor was ever conferred upon man equal to that of being a Christian. By human effort one may become an officer in a high position; by industry one may amass a great fortune; by the chance of birth or the fortunes of war one may be the son of a king and the heir of a kingdom; but by the grace of God whosoever will may become a son of God, the heir of a kingdom, and a joint heir with Jesus-Christ. Earthly positions are temporal and end with the passing of time, but to be a son of God is to occupy a position that time cannot affect—a position the honor and dignity of which eternity alone will reveal.

As sons of God we are the salt of the earth. The function of salt is to season, and in a sense all Christians are seasoners. As food is made palatable by the use of salt, so is a community made hearable by the presence in it of Christian people. We find that as late as the fifteenth century, Paracelsus, the Swiss philosopher, held that salt was the principal element in the composition of the earth, and that no matter could exist without it. We of to-day know that it is one of the greatest preservatives known to scientists. By "salt of the earth," Christ probably meant that the Christian is the principal element, and the preservative element, in the composition of human society.

As the light of the world, the Christian sustains a personal relation to every one with whom he comes in contact. The service of light to the individual is to reveal to him the right way, and to show him a place to toil. As a light in the world we thus help others to find the way of life and become workers in the vineyard of the Lord. The light that emanates from us is but the Great Light shining through us.

To be led by the Spirit of God requires an act of self-sacrifice on the part of man. It requires the submission of his will to the will of God. It is a voluntary act and brings the reward of sonship, and consequently makes us heirs, with Father Abraham, of the Eternal City. It requires all the time one has during life to follow faithfully the leadership of the Spirit. If one successfully follows God's leadership in all things, he involuntarily serves humanity as both salt and light. Then, let us spend our time in seeking to know the will of God, and in doing it.

A. J. G.

SENSE OR SENTIMENTALITY.

By Rev. J. W. Moore.

Perhaps, in his thought-provoking book entitled, "Positive Preaching and The Modern Mind," speaks of a certain class "who are more drawn to the realm of speculation, the mysticism of science, the romance of the heart, the mysticism of the imagination, than to the historical and ethical spirituality of the evangelical Christ, the crucified."

In the foregoing statement there are some very apt and striking phrases. To very many religion is the realm of speculation, the mysticism of a vivid imagination, a romance prompted by the heart's longings. Our fathers may have possessed too definite a creed, and have claimed such a knowledge of the divine plan as to lay them open to the ridicule of the wits. Their cock-sureness is far preferable to the hazy conceptions of the mystical theology of to-day. Their beliefs were well articulated, like the skeleton in the doctor's office, each joint fitting perfectly in its appropriate socket and the mechanism all too apparent to the eye. Shake it and you heard the rattling of dry bones. It was built for strength and not for beauty.

Our modern theological teaching may be summed up in Matthew Arnold's expression, "Sweetness and light." It is every day growing sweeter, and I fear, lighter. Its sweetness is that of saccharine, which is nauseating and insipid. Hazy and honeyed sentimentalities have superseded the strong expressions of truth. Our most modern caterers feed neither on milk nor meat, but a sillibub beaten to ten times its normal lightness. Mystical moonshine catches the attention of this thoughtless generation, or degeneration. To them the fog of Eddysia assumes the shape and solidity of Gibraltar.

Religious activities assume a new and a lighter phase. A naked soul does not arouse a tithe as much sympathy as sore feet and protruding elbows inspire. Our effervescent religious sentimentality gets as much delight from Johnny's outing in the country as our fathers received from the conversion of Johnny's father. Our fathers wept and shouted because a soul had been delivered from the thralldom of sin, but we, their children, obtain the same pleasurable thrill from the picnic of the poor in the park.

Humanitarianism is an easy and a cheap substitute for Christianity. But what a poor one! Even the neurasthenic age wants something more substantial. Christianity is not a rainbow of beauty against a black background of vapor—something intangible and evasive—but it is a "rock in a wearied land and a shelter in the time of storm."

THE RISE OF METHODISM IN AMERICA.

Dear Dr. Meek: I find in the third Discipline of the Methodist Church in America, published in 1778, the following question and answer:

"What was the rise of Methodism, so-called, in America?"

"Answer: During the space of thirty years past certain persons, members of the Society emigrated from England and Ireland, and settled in various parts of this country. About twenty years ago, Philip Embury, a local preacher from Ireland, began to preach in the City of New York and formed a Society of his own countrymen and the citizens. About the same time, Robert Strawbridge, a local preacher from Ireland, settled in Frederick County, in the State of Maryland, and preaching there, formed some Societies. In 1769, Richard Boardman and Joseph Pilmoor came to New York, who were the first regular Methodist preachers on the Continent. In the latter end of the year 1771, Francis Asbury and Richard Wright, of the same order, came over."

This conference was composed of all the Methodist preachers then in America, and evidently is intended to give priority to Philip Embury, in the City of New York. As most of these preachers were living at the time of this planting of Methodism in America, and as they came from both the points to the Conference and were required to read and study the Discipline next to

their Bibles, and inasmuch as there was no correction of this impression in the two next succeeding Disciplines, it would seem that this was the accepted history at this early date.

Laurel, Miss.

JAS. M. WEEMS.

STATUS OF METHODISM IN THE MISSISSIPPI INDUSTRIAL INSTITUTE AND COLLEGE.

Dear Brother Meek: It has occurred to me that possibly your readers of the two Mississippi Conferences would be interested in the present status of Methodism in this great State institution. To me, this new opportunity of observing the moral and religious forces at work in the Industrial Institute and College has brought nothing less than a positive revelation; particularly has the conspicuous part therein played by Methodism both surprised and delighted me.

Our Church has been honorably and helpfully associated with this College since its pioneer days under that scholarly gentleman, devout Christian and loyal Methodist, Dr. R. W. Jones, its first President. More than once has he told me that his selection of the first Faculty of the new College was the supremely important and responsible task of his life, and that it was accomplished in the fear of God, after months of earnest prayer for Divine wisdom and guidance. Truly, "more things are wrought by prayer than this world dreams of." Associated with him in those early and formative years of the I. I. and C. history—among other fine women—was that grand character, herself the daughter of a pioneer Methodist preacher, Miss M. J. S. Callaway. Her sainted memory is as a precious ointment poured forth in the homes of hundreds, nay, thousands, of women, who, as girls, came under the influence of her remarkable personality during the more than forty years of her teaching life.

The first student body of this College gave to the cause of foreign missions its fairest and best, in the lovely, the consecrated Addie Gordon—a Methodist—who served God and her Church for many years in China. Following in the path she blazed in those early days, six other magnificent Christian women, all of our Church, have received here their first impulse and call to work in foreign fields. The missionary spirit has long been alive and active in the I. I. and C., judged by our Savior's own test: "By their fruits shall ye know them."

The Methodist girls of the present are peculiarly the heirs of this rich heritage of missionary traditions and example. To gather up these sacred influences and incarnate them anew into the lives of our girls, the entire Methodist force is resolved into a great Denominational Missionary Society at the Sunday school hour on every fourth Sunday. What a thrilling, inspiring sight to see this splendid assemblage of 313 Methodist girls carrying on the activities of their missionary organization.

As Superintendent of the Methodist division of the College Sunday school, under the appointment of that elect Christian gentleman, Dr. Dahney Lipscomb, who is general superintendent of all the Sunday school forces, it is my great privilege to help direct the religious and Church life of more than three hundred Methodist girls. My first impulse was to love and "mother" them all, and yet the relation involves something of the duties and responsibilities of a pastor as well; hence I have coined a word to imply the full content of the relation as I feel it. Consequently I am "Church-Mother" to 313 as fine, promising girls as were ever assembled anywhere. Nor am I, with my large Church family, entirely like "the old woman who lived in the shoe," for in the fear of God and with his guidance and the co-operation of a faithful corps of Sunday school teachers, I hope to learn "what to do" with the sacred interests involved.

We have in the faculty and official staff of the College twenty-four Methodists. From these we

draw our teaching force for the Sunday school and Y. W. C. A. Bible study classes, both of which hold their weekly sessions from 9:30 to 10:45 on Sunday mornings. We are assigned the large Chapel building for our Sunday school, and here, with the help of other faithful Methodist teachers, I am endeavoring to make a real, live Sunday school. We have organized a good, full choir, under the direction of a talented Methodist girl as choir leader. By lending thus the charm of music, and the inspiration of worship in song, we hope to keep our Sunday school work from drifting into a mere perfunctory task with little to differentiate it from the other and secular duties of College life.

In every force for good at work here, Methodist girls are taking an enviable and important part. Of the twelve cabinet members of the Y. W. C. A., six are Methodists. The President, Miss Helen Wier, is a granddaughter of our beloved Dr. T. C. Weir, of the North Mississippi Conference, and a worthy descendant is she of that useful, consecrated man. Still another member of this Y. W. C. A. staff is the lovely daughter of our brother, Rev. R. H. B. Bladney, of the Sardis church. Something like 150 of our girls are doing systematic Bible study in the various courses offered by the Young Woman's Christian Association. Among the leaders who conduct these Bible study classes are nine Methodist girls and one member of the Methodist contingent in the Faculty.

The Student Government Association of the College chose this year, both its president and vice president from our denominational ranks. The President, Miss Cunningham, of Booneville—a truly remarkable girl—holds, in my opinion, a position second in importance only to that of the College President, Mr. H. L. Whitfield. The mere mention of the genial, broad-minded head of this institution forces me to digress from Methodist matters long enough to say that President Whitfield is not only a great general, successfully manipulating the forces under his control, but he is the College father, the friend, the confidential adviser, if she needs him in that capacity, of every student here.

Methodist girls are taking an equally important part in other phases of our College life, holding responsible offices in both the Civic League and the Honor Council. They are frequent and forceful leaders in the daily Y. W. C. A. prayer meeting, where, for the present session, an average attendance of over 450 is being maintained.

This hasty and somewhat cursory survey of I. I. and C. Methodism will serve to impress your readers, I trust, with the importance of keeping in close touch, as a Church, with the vital religious and denominational interests centered at present in this splendid State institution, and flowing out hence into every part of our great State.

MARY GORE WYATT.

I. I. & C., Columbus, Miss.

TOTAL ABSTINENCE IN THE ARMY.

To the Editor:

The following extract from an article under the above heading, by Col. L. M. Maus, Chief Surgeon of the Eastern Division, United States Army, should have the widest possible circulation. The extract is taken from an editorial in the Army and Navy Journal of Nov. 2, 1912:

What may prove to be the first step in a movement to bring about a total abstinence regulation for the Services appears in the November-December issue of the Journal of the Military Service Institution in a paper by Col. L. Mervin Maus, Med. Corps, U. S. A., who has given out previous essays and reports on temperance, and who now asks whether the moderate use of alcohol should be prohibited among officers of the military, naval and civil services of the country. Colonel Maus repeats the many arguments of the total abstainers as to the alleged injurious effects of even moderate drinking and proceeds thus: "Total abstinence should become a requirement in the election of our

Presidents, Governors of States, Senators, Congressmen, Judges and all officers within the suffrages of the people. Besides, no one who uses alcoholic beverages should be appointed to the important positions of Cabinet officers, members of the Supreme Bench or district courts, heads of government bureaus, civil or military, to the command of military or naval forces, or any other position of importance or responsibility. In view of our knowledge of the subject, has not the Government the right to prohibit the use of alcohol among its public servants, and especially among the pensionable class? Every officer who accepts a position in the Army or Navy relinquishes in part his civil rights and personal liberty. As a compensation for submission to regulations, orders, command and duty, the Government provides ample pay and allowances, and obligates itself to pension both officers and soldiers on age or length of service or for mental and physical disability contracted in the line of duty. For this reason, I hold that the Government has the right to require every officer and enlisted man on the active list to safeguard himself against disease and vicious habits which are inimical to health and efficiency. Sanitary orders have been issued forbidding the use of non-sterilized water to prevent amoebic dysentery, and certain articles of diet to prevent cholera, beriberi, etc. Vaccinations have been enforced against smallpox, typhoid fever and diphtheria, and mosquito bars against malaria. Why not enforce total abstinence from alcohol, which is one of the greatest factors in the causation of venereal diseases, impaired health and non-efficiency in our public service. Only recently the War Department issued an order depriving officers and enlisted men of pay while on the sick list or unable to perform duty as a result of diseases and conditions contracted through drinking or other vicious practices. In view of its temporary and permanent disabling and disqualifying effects, both on the mind and body, let us hope that the Government may soon see the wisdom of prohibiting the use of alcohol among officers of the military and naval forces and officials and employees of the civil service."

In view of the fact that the law forbidding the sale of intoxicants on military reservations is now largely a dead-letter because of the fact that officers' clubs furnish liquors to their members and post exchanges handle malt and other classes of near-beer at many posts, it is well to take an advanced step in the matter. It seems to me that Colonel Maus' solution is the proper one.

AN AMERICAN CITIZEN.

THE NINETY-NINTH SESSION OF THE MISSISSIPPI CONFERENCE.

Reported by One of Its Members.

Writing early Saturday morning, before any boards have reported or before the results of those mysterious Cabinet meetings have become known, we should say that the 99th session of the Mississippi Conference has been one of the most entirely pleasant in its history. When the members arrived during Tuesday and Wednesday they were met at the train by an array of automobiles that would have done credit to New Orleans, and that without the embarrassing presence of the man collecting fares. Surely no small city in the South possesses more handsome homes or hospitable people than this same Hazlehurst, where not only Baptists, and Methodists, and Presbyterians, but also Jews and people of every other faith joined in giving the Conference a sample of a really united town and of genuine hospitality. We knew before we went that Hazlehurst was all right, but this morning as we write this we are downright proud of it.

The Historical Society's Meeting Tuesday night was held in the Methodist Church, and was interesting. The paper of Dr. B. F. Jones, which gave a comprehensive historic view of all Methodism and especially of Mississippi Methodism, reminded us again of our debt to the men and women of the past. "Others have labored and we have entered into their labors."

When Bishop Morrison took the chair Wednesday morning the brethren were glad to notice that he seemed well; that the feebleness of which

he had complained at the North Mississippi Conference had pretty well passed away, and that he was much like his usual self. His opening talk, based on the Marriage at Cana and our Lord's first miracle, was uplifting, and his prayer was one of the tenderest and strongest we have ever heard from the lips of any man.

Dr. A. F. Watkins called the roll, and at the first session there were 116 preachers and a goodly number of laymen present, which number has been steadily increased until the attendance is fully as large as usual.

Among the laymen we have noted are Major R. W. Millsaps, Profs. Harrell, Burton and Sullivan, of Millsaps College; W. D. Davis, of Brookhaven; Z. Z. Linton, of Fernwood; T. M. Evans and S. H. Tomlinson, of Gulfport; B. F. Goza, of Magnolia. The larger the number of laymen the better are the preachers pleased.

The calling of the roll brought out the fact that five of our men had died during the year, as follows: Revs. F. M. Williams, R. B. Downer, D. C. Langford, W. G. Backus and R. S. Gale. These brethren had all been prominent figures at our Conferences, and were sadly missed this time.

Dr. Watkins was elected Secretary, and G. S. Harmon and Robert Selby, Assistants. J. L. Neill, G. P. McKeown and J. L. Decell did well the work of Statistical Secretaries.

No Conference has a finer array of "grand old men" than ours, and while some faces were absent, the brethren were glad to hear cheerful talks by Brothers Ira B. Robertson, Henry P. Lewis, Sr., J. W. Simmons, C. McDonald, and Dr. W. C. Black. Rev. J. W. Brown, also one of our superannuates, was present, and seemed to be in fair health.

Early in the session the Bishop called Question 22, and the reports from the presiding elders down to the last pastor were cheerful and hopeful, indicating that the Conference had had an uncommonly fine year. The reports were made, not hurriedly, but briskly and briefly, and little time was consumed in complaints and long descriptions of misfortunes. There were practically no charges that had not had revivals, and in which the kingdom of Christ had not been advanced.

Up to this writing there have been a goodly number of connectional men and other visitors, who brought inspiring messages. Dr. Ed F. Cook, of the Board of Missions, spoke on Wednesday morning, and his message was strong and stirring as he held up a vision of the accessibility of non-Christian lands to our missionaries. Dr. R. P. Wilson, representing the circulation department of the Publishing House, was a welcome visitor, and spoke briefly to the Conference. Dr. John R. Stewart gave his usual forcible presentation of the Superannuate Endowment Fund. Among other cheerful items, he reported that there is now \$222,000 in the Loan Fund, none of which is bringing in less than 6 per cent, and more than half is earning 8 per cent.

Dr. Stonewall Anderson was present for several days. He spoke during Thursday's session, and again at the Methodist Church on Friday night. His presentation of the cause of Christian Education was helpful in the extreme.

Dr. Gross Alexander's coming is always an inspiration. Not only his presentation of the Review, but his helpful expository sermons completely recaptured the Conference and the people generally who heard him.

Dr. E. B. Chappell was present and looked well after the interests of the Sunday school. Mr. I. G. Campbell, as usual, looked after the interests of the Publishing House.

The Conference was glad to have present Rev. G. W. Bachman. He was, however, quite feeble, having suffered an accident while attending the session of the North Mississippi Conference. Brother Bachman is a great favorite with the Mississippi Conference brethren.

Pleasant messages were received from Rev. J. E. Carpenter and Rev. Dan Scarborough, the latter of whom has recently been transferred to the Los Angeles Conference and placed at Santa Anna. The Conference ordered suitable responses sent to these men.

The Conference was interested in the statement made in the report of the Publishing House and the branch house at Dallas, which showed that the joint sales this year amounted to \$746,571.43. A resolution asking the management of the Publishing House to establish a book depository in the building occupied by the New Orleans Christian Advocate at 512 Camp Street, New Orleans, was adopted.

Among the happy reports of the Conference was that of Rev. J. M. Morse, of Capitol Street, Jackson, who reported the completion of a new \$40,000 church building.

Dr. A. F. Watkins read a report from Millsaps College. The report states that there are now more students in actual attendance than at any other time in its history.

During the time on Tuesday when the Conference was gathering, there occurred at Wesson,

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ten miles from Hazlehurst, the sad death of Dr. E. A. Rowan, who had been struck by a railroad train. Dr. Rowan had been a friend of every good cause, and the Conference showed its appreciation of that fact by passing tender and beautiful resolutions with reference to his death.

Dr. R. A. Meek and Mr. C. O. Chalmers were present and looked well after the affairs of the New Orleans Christian Advocate.

M. H. Honeycutt, who surrendered his credentials when he had a difficulty with a man in Jackson last year, asked for the restoration of his credentials, but subsequently withdrew his request for this session.

When the name of H. G. Hawkins was called, he announced that he had asked for a transfer to the Memphis Conference, where he goes to do educational work as President of the Memphis Conference Female Institute. His Mississippi brethren regret his going, and passed resolutions commending him to the people of Tennessee.

Dr. I. W. Cooper submitted a very hopeful report of affairs at Whitworth College, showing 207 students enrolled; that the new Lampton auditorium is under construction, and the new President's home completed.

Among the most interesting reports before the Conference was that of Rev. John D. Ellis, who is Chaplain of the State Penitentiary, where there are 1820 prisoners. He stated that there were 1600 negro and 235 white prisoners, and that they are responsive to moral influences. The Conference asked that his report should be published in the Minutes.

The following were admitted on trial: Hugh Robert McKee, Oro Creal Seevers, Albert Webster O'Bryant, Albert Sydney Byrd, Algernon Sidney Oliver, Robert Faiklin Harrell, Albert Harold Steele, Sherbert Hughes Frasier, Hancy M. Johnson, Thomas A. Ferguson, Charles Equin Downer, Paul Foster Daniel, and Samuel E. Flurry.

The following were advanced to the second year: J. H. Moore, C. A. Shultz, B. L. Sutherland, Will M. Thomas, W. B. Waldrop, H. A. Maples, and H. N. McKibben.

The following were advanced to the class of the third year and admitted into full connection: W. M. Nelson, A. J. Davis, J. L. Decell, H. K. McKee, G. J. Yeager, A. B. Barry, and J. M. Smith.

The following were advanced to the class of the fourth year: L. E. Wicht, B. F. Crook, H. F. Tolle, J. F. Campbell, J. A. Wells, H. S. Westbrook, C. C. Griffin, Roy H. Kleiser, J. E. Sampley, H. J. Maddox, Fred L. Applewhite, and J. W. Price.

The following finished the course: E. C. Gunn, J. V. Bennett, M. R. Jones, C. H. Herring, F. L. Applewhite, and C. C. Griffin.

The Conference unanimously accepted the invitation of Natchez to meet there for the next session.

Those added to the Superannuate Roll this session were L. Carley, R. Bradley, and C. M. Martin.

W. W. Hopper was readmitted. W. F. McCrory was discontinued at his own request.

Brother W. M. Williams represented the Orphans' Home in his usual good style. M. L. Burton and S. W. Taylor were elected to succeed themselves on the Board of Trustees of the Orphans' Home. There are now 214 children in the home.

The following were selected as Commissioners of the Tri-State Hospital at Memphis: T. B. Clifford, L. L. Roberts, P. D. Hardin, W. J. Dawson, and W. G. Forsythe. Brother H. M. Ellis represented the Hospital with ability and enthusiasm.

The temperance question received careful attention by the Conference. Early in the session of the Conference a resolution was passed congratulating our two United States Senators on their support of the Shepherd-Kenyon Bill, now before the United States Senate. On Saturday morning Rev. G. W. Eichelberger and Captain W. T. Ratliff, representing the Anti-Saloon League, spoke to the Conference, after which the report on temperance was enthusiastically adopted.

During the session Monday morning a collection was taken to place a monument at the grave of Rev. A. B. Nicholson, of blessed memory, who sleeps in the cemetery at Hazlehurst.

Rev. C. M. Chapman read the report on Sabbath observance. Mrs. Bessie W. Lipscomb spoke briefly during Friday morning on the work of the Woman's Missionary Society. Rev. Robert Selby represented the Divinity School.

The preaching during the Conference was unusually fine, and the people spoke often of the old

and meeting times. Brother J. E. Robertson, of the Methodist Church, presented a well-prepared sermon that was thoughtful and helpful. On Wednesday afternoon Dr. E. F. O'Neil presided at the installation of a new congregation.

On Thursday afternoon the only sermon, Rev. E. H. Sawyer, who comes to us from the South Georgia Conference, preached. His sermon was highly enjoyed. On Thursday night Rev. W. A. Johnson, of Chicago, addressed the congregation on the Sunday school work. Dr. George Allen presided on Friday night, and Dr. Chappell presided on Saturday night.

A resolution toward newness was made by the Sunday School Board, when they elected Mr. E. A. Madden, of Mendenhall, as Sunday School Agent. Each Sunday school in the Conference is asked to give 2 cents per scholar for the support of this cause. Brother Madden is to give his work more especially to the Sunday school work of the area.

Rev. and Mrs. E. H. Sawyer are enjoying the Conference. Brother Sawyer is in the health. Among other ministers wives present are Mrs. H. A. Mayfield, Mrs. H. E. Carter, Mrs. J. N. Callaway, and Mrs. J. M. Smith.

Saturday, Sunday, and Monday.

The full sessions of the Conference were held on Saturday and reports of committees and boards followed in an orderly way.

Rev. C. O'Neil read the report on Publishing. In which, the interest of which, providing for the establishment of a committee looking to the establishment of an Advocate to be located at Jacksonville was called.

A resolution asking for the appointment of a committee to study the question of lady rights for women was passed.

The resolutions by resolution were asked to preach a sermon on January 5, 1913, on Christian Hospitality. The report of the Special Hospital Committee showed that \$42,000 had been raised in cash and subscription for that cause.

The report of the Board of Trustees of the Conference Endowment Fund showed that the total was increased to \$1500.

An amendment was adopted to the report on Sabbath Observance providing for a Sabbath Observance Committee in each charge who shall protect the interests of a Christian Sabbath.

The report of the American Bible Society Board showed that an assessment of \$1600 has been levied for next year.

The report of the Epworth League Board stated that the gifts of the Leaguers amounted to \$25,441.35 this year. It informed the Cuban Special for another year.

Rev. B. F. Lewis read the report of the Sunday School Board. It announced that, besides the election of Mr. R. A. Maddox as Field Agent, Mr. K. A. Mott would have charge of organized Bible Class work; Mrs. G. D. Cameron of the Mission Department, and Miss Daisy Magee of the Elementary work. These are now salaried officers.

The report of the Joint Board of Finance stated that \$12,000 is the assessment for next year for Conference claimants, \$2700 for Bishops, and \$1182, or an amount equal to 1 per cent of the pastors' salaries, for the Superannuate Endowment Fund. The claimants were paid in full this year. The report of the Board of Missions showed the assessments for next year to be for Foreign Missions, \$12,100, and for Domestic Missions \$12,200.

A resolution was passed at the Monday's session asking that no man whose orthodoxy is questionable should be given a place in the faculty of the Divinity School.

A resolution was passed pledging the Conference during its centennial year, 1913, to pray and work for 10,000 conversions.

The report of the Board of Education announced an assessment of \$7050 for 1913.

Rev. C. F. Emery offered the usual resolutions of thanks. Special thanks are due to the Hazlehurst people who gave the Conference such magnificent entertainment; also to Rev. N. B. Harmon, who left nothing undone to make this a splendid session. The Baptist Congregation was also given thanks for the use of their beautiful church, in which the sessions of the Conference were held. The Presbyterian and Episcopal churches were also included, for the use of their churches in various ways. Pastors Caldwell and Pugh, of the Presbyterian and Baptist churches, have showed the Conference many courtesies.

Rev. W. F. Quillian, of the Mississippi Training School, was with the Conference during Sunday evening and addressing the Conference early Monday morning.

A resolution was passed commending the work of Bishop Morrison and asking the College of Bishops to return him next year.

The class of the First Year announced that they had met and organized for mutual helpfulness and prayer.

Sunday was a great day in Hazlehurst. The

Love Feast, held in the Methodist Church and led by Dr. J. M. Williams was unusually inspiring.

At eleven o'clock Dr. Samuel Anderson presided in a magnificent congregation on "The Love Feast, the life for my sake shall find it." The sermon was highly commended by every one. At the morning session Bishop Morrison presided the following session: A. J. Davis, J. L. Decell, W. W. Nelson, J. L. Smith, G. G. Taylor, A. A. Phillips, H. E. Gilmore, Louis Fayard, R. E. Flurry, R. G. Watkins.

Dr. A. F. Watkins presided at the Baptist Church and Rev. W. H. Sanders of the Presbyterian Church. At eight Rev. John Paul presided in the Baptist Church and Rev. J. L. Wall presided at 11 a. m. at the Episcopal Church.

At night, in the Methodist Church, Dr. Gross presided in a magnificent congregation on "The Kingdom of God" as explained by Jesus and Paul. The great audience was thrilled by it. After the sermon Bishop Morrison presided the following session: E. C. Gann, J. V. Bennett, M. R. Jones, C. H. Herring, F. L. Applewhite, H. F. Tolle, and N. B. McLeod, who is a member of the North Alabama Conference, and who has served with Street, Hazlehurst, for a part of the year.

At 3:30 in the afternoon a beautiful memorial service was held in memory of the brethren who had died during the year.

Only a short session was held Monday morning in which a small amount of business was transacted, after which the Bishop read the appointment ending one of the happiest sessions of the Mississippi Conference ever held anywhere. Bishop Morrison left at 10:30 a. m. for Tampa, Florida.

MISSISSIPPI CONFERENCE APPOINTMENTS.

BROOKHAVEN DISTRICT—R. Selby, P. E.; Adams, J. S. Parker; Barlow, C. A. Schuler; Brookhaven, W. H. Lewis; Boone Chitto and Norfield, J. H. Foreman; Bayou Pierre, J. H. Grice; Buford, C. E. Downer; Crystal Springs, B. F. Lewis; Gallman, J. L. Smith; Hazlehurst, W. H. LaPrade; Magnolia, Jno. A. Moore; McComb, Centenary, T. B. Clifford; South McComb, J. C. Ellis; Fernwood, W. B. Hogg; Meadville, J. W. Thompson; Monticello, J. V. Bennett; North Wesson, R. H. Barr; Pleasant Grove, J. T. McVey; Scotland, B. L. Sullivan; Summit and East McComb, B. W. Lewis; Topisaw, J. A. Wells; Tylertown, T. H. King; Wesson, L. L. Roberts; President of Whitworth College, I. W. Cooper; Agent of Whitworth College, L. L. Roberts; Conference Secretary of Education, R. Selby.

HATTIESBURG DISTRICT—G. H. Thompson, P. E.; Collins, J. C. Chambers; Ellisville, E. H. Moulter; Eastabuchie, A. W. O'Bryant; Eucutta, W. W. Murray; Hattiesburg, Broad Street, J. L. Nell; Court Street, G. H. Galloway; Main Street, C. W. Crisler; Leakesville, L. E. Wicht; Lucedale, F. L. Applewhite; Magee, E. D. Phillips; McLain, B. H. Ross; Mt. Olive, J. L. Decell; New Augusta, C. J. Stapp; Oloh, A. H. Steele; Prentiss, W. D. Dominick; Purvis, H. L. Norton; Richton, M. L. White; Seminary, P. H. Howse; Silver Creek, W. B. Alsworth; Summerland, T. A. Ferguson; Sumrall, L. E. Alford; Taylorsville, C. T. Noble; Vossburg and Heidelberg, W. J. Dawson; Conference Evangelist, D. E. Kelly.

JACKSON DISTRICT—P. D. Hardin, P. E.; Benton, J. O. Ware; Bolton, R. P. Fikes; Brandon, O. S. Lewis; Camden, H. M. Johnson; Canton, C. N. Guice; Deasonville, J. B. King; Eden, W. H. Lane; Edwards, J. G. Galloway; Fannin, H. K. McKee; Flora, G. P. McKeown; Florence, R. E. Rutledge; Harrisville, R. A. Sibley, Jr.; Jackson, First Church, A. F. Smith; Galloway Chapel, W. B. Waldrop; Rankin Street, B. E. Meigs; Capitol Street, J. M. Morse; Lintonia, R. T. Nolen (supply); Madison, W. A. Terry; Mendenhall, J. W. Ramsey; Satartia, H. J. Maddox; Sharon, E. J. Coker; Terry, B. F. Crook; Yazoo City, N. B. Harmon; Manager Mississippi Orphans' Home, W. M. Williams; Assistant Manager, H. E. Carter; Chaplain Penitentiary, Jno. D. Ellis; Assistant Chaplain, S. H. Frazier; President Millsaps College, A. F. Watkins; Student in Millsaps College, J. W. Chisolm.

MERIDIAN DISTRICT—J. T. Leggett, P. E.; Buckatunna, S. N. Young; Daleville, W. N. Thomas; De Kalb, W. F. Baggett; De Soto, A. J. Davis; Enterprise and Stonewall, J. M. Corley; Lauderdale, A. B. Barry; Matherville, A. S. Oliver; Meridian, Central, Jno. R. Jones; East End, G. S. Harmon; Fifth Street, H. A. Gatlin; Poplar Springs, J. H. Paul; Junior Preacher, R. S. Stuart, Jr.; Seventh Avenue, O. S. Seavers; Moscow, W. W. Nelson; Porterville, H. R. McKee; Scooba, J. E. J. Ferguson; Shubuta and Quitman, B. F. Jones; Vimville, A. S. Bird; Waynesboro Circuit, H. S. Westbrook; Waynesboro, W. J. Forsythe; Conference Evangelist, I. L. Peebles.

NEWTON DISTRICT—C. F. Emery, P. E.; Bay Springs, W. A. Hayes; Carthage, R. T. Pickett;

Deaton and Union, C. C. Evans; Forest, A. M. Houston; Hattiesburg and Clanton, J. E. Williams; Hattiesburg, P. E. O'Connell; Lake, W. W. Carter; Laurel First Church, J. M. Williams; Kinston, M. M. Blair; Smith Street, J. F. McCallum; Lumberton, C. H. Smith; Supply, Morton and Pelahatchie, J. T. Almy; Neshoba, G. F. Fines; Pearl River, C. C. Griffin; Philadelphia, W. J. Ferguson; Ross Hill, D. E. Taylor; Sledge, C. H. Ellis; Tattlers, W. H. Taylor; Union Grove, J. H. Moore; Wesson, W. E. Dillman; McDonald and Indian Mound, M. R. Jones; President of Mississippi Conference Training School, T. J. O'Neil; Conference Missionary Secretary, M. M. Smith.

PORT GIBSON DISTRICT—T. W. Adams, P. E.; Anna, C. H. Herring; Aurora, J. L. Alford; Cantonville, F. L. Herring; Farina, J. E. Gray; Clanton, E. C. Gann; Hattiesburg, G. G. Taylor; Hattiesburg, J. E. Gann; Hattiesburg, W. L. Blackwell; Hattiesburg, H. N. McCallum; Natchez, Jackson Street, H. E. Watkins; Natchez, Pearl Street, Rev. H. H. Herring; Natchez, H. A. Maples; Oak Ridge, J. W. Price; Port Gibson, T. B. McDonald; Rocky Springs, J. F. Campbell; Rolling Fork, J. S. Purcell; Silver City, G. G. Hall; Tattlers, J. T. Bowman; Vossburg, Crawford Street, H. W. Featherston; Washington Street, W. H. Saunders; Wilkinson, J. M. Massey; Woodville, W. W. Hopper; President of Port Gibson Female College, C. M. Chapman.

SEASHORE DISTRICT—W. H. Herring, P. E.; American, A. P. Cox (supply); Bay St. Louis, T. B. Conrad; Biloxi, W. L. Linfield; Brookline, J. J. Golden; Carriere and Picayune, H. P. Lewis, Jr.; Coalville, C. C. Gibson; Columbia, M. R. Starbrough; Daffin, R. E. Breeland (supply); Escatawpa, W. G. Roberts; Gulfport, First Church, M. L. Burton; Twenty-Ninth Street and Lyman, W. W. Moore; Howison and Sander, L. F. Alford; Hub and Oakdale, D. Miller (supply); Lumberton, H. Melard; Long Beach and Pass Christian, R. F. Witt; Lumberton, W. B. Jones; McHenry and Wiggins, H. J. Moore; Mentor, S. E. Flurry; Mississippi City and Hattiesburg, P. F. Daniel; Moss Point, W. M. Sullivan; Pascagoula and Ocean Springs, L. A. Darney; Poplarville, G. A. Guice; Vancleave, J. M. Lewis; Wolf River, Louis Fayard; Seamen's Bethel, W. T. Griffin; President Seashore Campground School, H. W. Van Hook; Transferred: D. Scarborough, to the Los Angeles Conference.

MISSISSIPPI CONFERENCE NOTES.

By a Member.

The educational addresses of Dr. A. F. Watkins and Dr. J. M. Sullivan, of Millsaps; Dr. I. W. Cooper, of Whitworth College; Rev. C. M. Chapman, of Port Gibson, and Rev. T. J. O'Neil, of the Mississippi Conference Training School, Saturday afternoon formed a splendid educational program.

Mrs. T. B. Holloman, Mrs. E. H. Moulter, Mrs. J. L. Decell, Mrs. J. L. Smith, Mrs. H. A. Maples, Mrs. H. E. Carter and Mrs. R. B. Downer were among the preachers' wives who attended this session of the Conference.

Both Drs. J. W. and M. A. Beeson, of the Meridian Male and Female Colleges, were welcomed members of the Meridian delegation.

Messrs. S. A. Tomlinson, L. P. Brown and Z. Z. Linton were among the laymen who watched the proceedings of the Conference with a great deal of interest.

The new Presiding Elders, Rev. P. D. Hardin, Rev. C. F. Emery, and Rev. R. Selby, are splendid selections for that office. Rev. George H. Thompson and T. W. Adams have both served in that capacity before.

The Orphans' Home is to be congratulated on securing the service of Rev. H. E. Carter and his wife. The Conference has made no greater contribution to the Orphans' Home.

The pastorate at Wesson will share the attention of Rev. L. L. Roberts with the financial interests of Whitworth College. This is a nice arrangement.

Among the fine reports at the Conference was that of Rev. D. E. Kelly, Conference Evangelist, who reported 15 meetings and 625 accessions to the Church. Brother Kelly will do the same work for another year. His address is Hattiesburg, Miss.

Such laymen as Wilson, Sexton, Wise, Herlong, McKewen, Mesmith, Rogers, Garland, and others, who assisted the pastor in receiving at Hazlehurst, are a great joy to the Church.

The minutes of the Mississippi Conference are in the hands of G. S. Harmon, of Meridian, who will look after their publication.

We congratulate the people of Yazoo City on their new pastor, Rev. N. B. Harmon. This is regarded as one of the happiest assignments made by Bishop Morrison.

LOUISIANA CONFERENCE PROCEEDINGS.

Reported by Rev. A. J. Gearheard.

The Louisiana Annual Conference convened in Monroe on Wednesday morning for its 67th annual session. Thirteen years ago the same body held its session in this beautiful city on the Ouachita River. The lamented Bishop Charles Betts Galloway presided over that session, and those who sat under his presidency are yet talking about the great sermon he preached on "The Friendship of Jesus." Death and the processes of time have wrought, and great changes have taken place since the 1890 session. Brothers Miller, Upton, White, Keener and Jackson are no more. J. A. Parker, R. J. Harp, and B. F. Crews are, because of the lengthening shadows, detained at home. Dr. Carter is here; J. D. Harper is here, and the familiar faces of Tucker, F. S. Parker, F. N. Parker, Henry, and others are seen on the floor as they were at that gathering. However, the majority of the present body are young men. Forty-four of the 154 preachers serving charges are undergraduates. Even the presiding Bishop, E. D. Mouzon, is a young man.

Wednesday's Session.

On Wednesday morning, promptly at 9 o'clock, Bishop Mouzon called the Conference to order and conducted the devotional service. He read the first chapter of II Timothy, and gave a lucid exegesis of the same. After roll call, Dr. F. S. Parker was re-elected secretary, and upon his nomination the following assistants were elected: M. C. Holt, first assistant; R. W. Vaughan, Statistical Secretary, with Revs. Harry Bowman, W. L. Doss and Henry Harper as his assistants.

The names of R. W. Tucker and P. M. Brown were added to the Legal Conference by a unanimous vote. Dr. Stonewall Anderson, Secretary of the General Board of Education; Dr. Gross Alexander, Editor of the Methodist Review; Dr. W. F. McMurtry, Secretary of the Board of Church Extension, and Rev. T. J. Norsworthy, pastor of First Methodist Church of Monroe, and but recently from the Southwest Missouri Conference, were introduced. The names of the preachers and the wives or widows of preachers who had died during the year were read and their names were referred to the Committee on Memoirs, and that Committee was asked to present its report at 10 o'clock Friday morning.

The names of the presiding elders were called and each one in turn reported the leading events of the year within the bounds of his district. Rev. E. N. Evans, a supernumerary, was granted a location at his own request. The name of Dr. J. T. Sawyer was referred to the committee on Conference Relations for the superannuate relation. With the exception of Rev. T. M. Buley, who was reported as having withdrawn from our Church, and Rev. J. R. Roy, whose name was submitted to the same committee without recommendation, the list of superannuated preachers remained unchanged. Dr. Gross Alexander made a brief address, and the Conference adjourned on motion.

In the afternoon Dr. Gross Alexander delivered an inspiring address on New Testament Exegesis, and at night Dr. W. F. McMurtry spoke in the interest of the cause of Church Extension.

Thursday's Session.

After the singing of hymn No. 393, Rev. J. D. Harper led in prayer. Bishop Mouzon read the second chapter of II Timothy and delivered an eloquent and forceful address bearing upon it. After the reading of the minutes of Wednesday's session, Question 6 was called and Bishop Mouzon announced that the following were received by transfer from other Conferences: Rev. T. J. Norsworthy, from the Southwest Missouri Conference; Rev. W. W. Armstrong, from the Texas Conference, and Rev. W. S. Henry, from the South Carolina Conference.

Question 1 was called, and the following were received on trial: W. A. Mangum, W. V. Falcon, E. B. Troy, F. L. Tucker, and C. E. Fike.

Question 10 was called and the following, having completed their second year's course, were elected to deacon's orders: H. W. Jamieson, R. M. Brown, George Fox, T. J. Embree, O. L. Tucker and J. H. Hoffpauir. G. P. White, being in deacon's orders, was advanced to the class of the third year. J. E. Craig, W. B. Perritt, R. V. Fulton, W. F. Roberts and D. C. Bennett were continued in the class of the second year, and J. W. Reed was discontinued.

R. S. Walton, T. V. Peters, G. A. Morgan, F. R. Power, J. G. Snelling, H. T. Young, R. H. Bamberg, L. E. Crooks, T. J. Holladay, J. L. Sutton, S. S. Holladay, and J. W. Faulk, having completed their fourth year's course of study, were elected to elder's orders. C. B. Powell and J. C. Price, already being in orders, were reported as having completed the four-year course of study, and their characters were passed. T. D. Lipscomb, L. A. Sims and T. M. Wafer were continued in the class of the fourth year.



The New M. E. Church, South, at Crowley, La. (now in process of construction), in which the Louisiana Conference will meet next year.

Dr. Gross Alexander spoke at length concerning the merits of the Methodist Review, of which he is the able editor. Mrs. Abel Bliss, of Shreveport, the President of the Woman's Missionary Society of the Conference, was introduced and represented her work.

Rev. J. J. Rogers, representing the American Bible Society, Prof. J. W. Gilbert (colored), W. C. Everett, manager of the Dallas branch of the Publishing House, and Miss Belle Roberts, Field Agent of the Advocate in Louisiana, were introduced.

On Thursday afternoon Dr. Alexander delivered another great address, and at night Dr. G. E. Cameron, of Shreveport, preached a great sermon.

Friday's Session.

On Friday morning the gloom of three days of clouds and rain was broken, and Monroe was bathed in an effulgence of sunlight. The preachers joined heartily in the singing of hymn No. 355, after which Rev. H. Armstrong led in prayer. Bishop Mouzon read the third chapter of II Timothy, and without comment, called for the reading of the minutes.

At this time the sad news of the death of Mrs. R. W. Tucker, wife of the presiding elder of the Ruston District, was announced by Bishop Mouzon. The ministers were moved by deep sympathy and instructed the Secretary to send to Brother Tucker a telegram of sympathy.

Rev. T. H. Morris, of Mansfield, was introduced. Rev. J. J. Morgan spoke briefly in the interest of the American Bible Society. Dr. Ed. F. Cook, Secretary of the Foreign Department of the General Board of Missions, was introduced. W. T. Woodard, formerly a member of the Louisiana Conference, was readmitted.

Rev. D. A. Morris was received into the Conference from the Methodist Episcopal Church, and Rev. W. H. Long was received from the Baptist Church. The hour set apart for the memorial service having arrived, the names of those who had died during the year were called and their memoirs read as follows: John A. Miller, by C. W. Carter; T. J. Upton, by Rev. J. D. Harper; H. O. White, by Rev. S. J. Davies; George Jackson, by Dr. F. R. Hill, Sr.; J. M. Johnston, by Rev. J. M. Brown; N. S. Cornell, by Rev. C. M. Morris; S. S. Keener, by Mr. Crow Girard; Mrs. J. D. Staten, by Rev. R. A. Davis; and Mrs. B. F. Alexander, by Rev. Robert Randle. A large number of the ministers spoke feelingly concerning the work done by this departed band of noble men and women.

Saturday's Session—Morning.

After the singing of hymn No. 506, Rev. V. D. Skipper led in prayer. Bishop Mouzon read 2d Timothy, 4, and commented upon it. The minutes were read by Dr. F. S. Parker and Question 7 was called. Rev. Abel Hoffpauir was received into the local ministry from the M. E. Church, and his orders were recognized on condition that he appear before one of our Bishops at his earliest convenience and give satisfactory evidence as to his agreement with our Church as to its form of government.

Rev. T. W. H. Chisolm was discontinued by the Conference; C. C. Clark, S. J. McLean and W. M. Oakes were discontinued at their own request. J. L. Cady was continued in the class of the first year, and Louis Hoffpauir and S. D. Roberts were advanced to the class of the second year.

In answer to Question 9, the following made their reports and were advanced to the class of the fourth year: A. J. Bonnett, J. C. Rousseaux, H.

W. Cudd, and J. A. McCormick. J. A. Alford, J. W. Harper and J. W. Newsom were continued in the class of the third year.

At this time Dr. C. S. Newman, pastor of the Monroe Presbyterian Church and Moderator of the Louisiana Presbytery, was introduced.

The names of all the preachers that had not been called, excepting those of the Monroe District, were called, and, without offering them an opportunity to report the work of their charges, their characters were passed. A. R. Hoffpauir was located at his own request. The names of I. T. Reames and B. T. Crews were referred to the Committee on Conference Relations for superannuation. Rev. C. B. Carter, presiding elder of the Alexandria District, made his report; he had been ill and was absent from the Conference when the district reports were called for.

"Where shall the next Conference be held?" was asked. Rev. S. J. Davies nominated Shreveport, and Dr. Cameron designated First Church as the one in Shreveport that desired the Conference next year. C. D. Atkinson nominated Crowley, and W. W. Drake nominated Baton Rouge. For the next few minutes the Conference was submerged in a sea of eloquence, and the three named places will have much to do in the future to live up to the reputations that have been given them. The result of the first vote was Shreveport 51, Crowley 63, and Baton Rouge 29. On the second vote Shreveport received 59 and Crowley 84. By motion of Dr. G. E. Cameron, the choice of Crowley was then made unanimous.

The Committee on Prison Reform rendered its report through J. L. Sutton, the President.

The hour set apart for the reception of the class into full connection having arrived, the Secretary called their names and the following responded and stood before the altar: J. H. Hoffpauir, G. P. White, R. M. Brown, H. W. Jamieson, George Fox and T. J. Embree. Rev. O. L. Tucker, who had finished the Second Year's course and been elected to deacon's orders, was absent on account of the death of his mother. Bishop Mouzon delivered an address to the class that was practical, eloquent, and deeply spiritual. The class was admitted.

By motion, the Conference adjourned to meet at 3 p. m. for an afternoon session.

Saturday Afternoon.

After the reading of a portion of John 14 by Rev. J. M. Brown, hymn No. 544 was sung. The minutes of the morning session were read. Bishop Mouzon requested the presiding elders to meet him at once in his room, and invited Dr. C. W. Carter to preside during his absence.

Dr. Carter occupied the chair during the afternoon with grace and dignity. There is not a man in the Louisiana Conference who is more loved and respected than is Dr. Carter.

The report of the Board of Missions was read and adopted. It contained the following items of interest: A. W. Turner and L. N. Hoffpauir were recommended for appointment to the work of Conference Evangelists, but without any claim upon the Board for their support. W. W. Drake was named as Missionary Secretary and the following constitute the Committee on Evangelization: Dr. J. W. Moore, W. H. Coleman and W. W. Drake. Dr. Moore spoke for a few minutes concerning the work of evangelizing Louisiana. Dr. Moore and Dr. G. E. Cameron were elected to fill vacancies on the Board of Missions.

Reports were heard and adopted as follows:

(Continued on Page 9.)

THE BIBLICAL DEPARTMENT OF VANDERBILT UNIVERSITY

The Editor asks me for a word concerning the Biblical Department of Vanderbilt University.

The leading thought in the founding of Vanderbilt University was to provide a Theological school where young ministers of the Methodist Episcopal Church South might receive the best possible preparation for their life work in the itinerant ministry, such training as would be them for effective service in any place and in any kind of ministerial work to which they might be assigned by the authorities of the Church. Among the five departments named in the charter as constituting the University, the "Theological school for the training of our young preachers" comes first in the list.

Not long before the founding of the University a terrible dissension took place between Bishop McTyeire and Bishop Pierce as to the real value of theological schools, and as to whether or not such a school was needed in the Methodist Episcopal Church South. Bishop Pierce opposed and Bishop McTyeire strongly favored the establishment by our Church of a school for the special training of such of our young ministers as could avail themselves of its advantages. What he envisioned for was realized in Vanderbilt University.

Among those who favored a Theological school for the Church there was a difference of opinion as to whether it should be a theological seminary located apart by itself, separate and distinct from any institution giving instruction in literary, classical and scientific studies, or a department in a university where the students should not only have the benefit of such university courses of instruction as might be desired, but where they should be brought in daily contact with the general body of students preparing for the many different vocations of life. Among those interested in establishing a theological school for our Church, the latter idea prevailed. It was felt that a more robust, practical and useful type of ministerial character would be developed in the atmosphere of a great university, than could be produced in a theological seminary entirely removed from the broadening influences of a university community.

If the Southern Methodist Church, through its ministers and members, ever founded anything, it surely founded Vanderbilt University. Great as is our debt to Mr. Vanderbilt, who was in a true sense its financial founder, we yet owe even more to Bishop McTyeire, in whose head and heart were cherished the idea and the plan of a great central university for the entire Church, with a theological school always placed in the foreground as that department of the university in which the Church would be most deeply interested.

The first qualification for efficiency in the itinerant ministry is a genuine religious experience, and next to that a deep sense on the part of the preacher of his own divine call to the ministry. The young preachers who have these more spiritual qualifications are just as much needed and desired in a theological school in order to create the right kind of atmosphere, and to do the right kind of work, as they are desired and needed in the active work of the ministry. Next to this primary spiritual qualification, which is all important, it is very desirable and important that a student who enters a theological school shall have previous college education—a complete college course if possible; but certainly, sufficient academic education to make him capable of understanding and appreciating the many different subjects and books which are embraced in a theological course of study. Having these spiritual and intellectual qualifications, there is no more congenial and delightful work and life that ever comes to any young man, than that of a theological student.

Theological schools are meant to prepare young ministers for service, not for big salaries and

high places in them, unless the effective service they render in humbler and smaller places shall itself, without any demands or self-seeking of their own, bring them into the more important and responsible places in the Church. The real test and proof of the value of such a school is in our day a service—self-sacrificing service. The value of a theological school must be measured by the service which its graduates render the Church in which it belongs.

Few people know how much money it takes to run a theological school. It not only receives no income whatever from tuition fees, as in other schools, but well nigh all of its students come from homes of poverty and self-denial, it is not of positive poverty. To spend three years in a good preparatory school, four years in college and three years in the theological department of a university, means ten years at school, which at an average cost of \$250 a year means an expense which not one ministerial student in a hundred can undergo without involving himself seriously in debt. The college graduates who enter the Biblical Department of the University are in fact (we have found upon inquiry) to the extent of about \$250 or an average for their previous college education. If each ministerial student should receive \$100 free, he would still have to provide at least \$150 additional to meet the remainder of his expenses. We had 119 theological students last year, of which number 138 received help from our Student Aid Fund. If each of these remained the full nine months, and received \$10 a month, or \$180 for the full session, it called for \$11,820 to meet this demand. The Church is calling more and more, and properly so, for well equipped men in the ministry. This equipment for most young men means time and money spent in obtaining an education in the colleges and universities of the Church. Let not the Church begrudge the expenditures made through its boards of education and its colleges and through the Biblical Department of its one central University here at Nashville, to help its young ministers secure the education which has become necessary in order to fit them for the most effective service in the Church. It is money well invested.

Although Vanderbilt University is comparatively young, and has cost the Church comparatively little in money, yet it is already true that one man in every nine or ten in the active ministry of our Church is a former Vanderbilt student. But we can send out into the Church only so many men, and only such men, as the Church sends up to us. Let the churches send up to us their best young men, and then will we send out into the Church our best men to serve it.

To that portion of our Church that is ministered to by the New Orleans Christian Advocate we are indebted for the great man that led the movement to found the University, and who shaped all its policies for the first fifteen years of its existence, the greatest statesman our Church ever produced—Holland N. McTyeire. To you we are also indebted for Thomas Carter and Henry Beach Carré, who came to us first as students and later as professors, and who are now serving us and the Church with fidelity and efficiency in their present positions of responsibility. And yet I am not sure but that Vanderbilt has sent you some men who, in the active and hard work of the itinerant ministry, are doing for the Church in your section just as effective and successful work as these honored and faithful teachers are doing here.

Nashville, Tenn.

WILBUR F. TILLET.

AN INTERESTING STUDY OF THE CONSPIRACY CASE.

The Japan Chronicle, published at Kobe, Japan, presents in its issue of November 7th, an interesting study of the Korean Conspiracy Case from the pen of Dr. Richard Arthur Bolt, of Peking, China, who made an exhaustive inquiry of the case while on a recent visit of some months to Korea. He summarizes the matter in the following

passage in which, unless the effective service they render in humbler and smaller places shall itself, without any demands or self-seeking of their own, bring them into the more important and responsible places in the Church. The real test and proof of the value of such a school is in our day a service—self-sacrificing service. The value of a theological school must be measured by the service which its graduates render the Church in which it belongs.

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To that portion of our Church that is ministered to by the New Orleans Christian Advocate we are indebted for the great man that led the movement to found the University, and who shaped all its policies for the first fifteen years of its existence.

The greatest statesman our Church ever produced—Holland N. McTyeire. To you we are also indebted for Thomas Carter and Henry Beach Carré, who came to us first as students and later as professors, and who are now serving us and the Church with fidelity and efficiency in their present positions of responsibility.

And yet I am not sure but that Vanderbilt has sent you some men who, in the active and hard work of the itinerant ministry, are doing for the Church in your section just as effective and successful work as these honored and faithful teachers are doing here.

Nashville, Tenn.

WILBUR F. TILLET.

From all the obtainable evidence it is not reasonable to suppose that even the military authorities, though responsible for this conspiracy yarn, really believe that there was any concerted effort to assassinate the Governor-General. If they had, no such travesty on justice would have occurred.

While Christianity in Korea may perhaps suffer a temporary set-back by this apparent persecution, it will finally result, as in every attempt to restrict religious freedom, only in adding strength to the cause.

The ultimate results of this affair no one will be bold enough to predict. It seems now that the only course open to Japan to clear herself in the eyes of the world, will be to disavow and repudiate this extreme military policy in Korea, which is leading to results that must seriously discredit the officials in the peninsula and materially affect Japan's reputation.

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A BOY'S LOGIC.

When President Taft was seven years old his mother bought him a pair of short duck trousers. The first time they were washed they shrank badly. The boy was fat, but his mother wedged him into the trousers against his protest. He went out to play, but in a few minutes returned. "Mamma," he said, "I can't wear these pants; they are too tight. Why, mamma, they are tighter than my skin."

"Oh, no, they're not, Billy," replied his mother. "Nothing could be tighter than your skin."

"All the same, these pants are, I can sit down in my skin, but I can't in these pants."—Times-Democrat.

THE SKYLARK'S BARGAIN.

It was nearly bedtime and little Robert was sitting in the kitchen gazing into the fire. "A penny for your thoughts, my boy," said his mother. "Ah!" said Robert, "my thoughts just then were worth more than a penny. I was thinking about hundreds and hundreds of dollars. I was thinking if only I were rich, mother, how I would take you to live in a big house, and keep horses and motor cars and buy as many sweets and toys and nuts as ever I wanted. Mother, I would give everything if only I could make my fortune."

His mother did not answer, and there was silence for a long time, until at last Robert said, "A penny for your thoughts, mammy, dear."

"Well, Robert," said his mother slowly, "I was thinking of the story of the bird who sold his wings."

"What sort of a bird was it?" asked Robert quickly.

"Why," said his mother, "let me think; yes, it was a skylark. And this skylark," she went on, "was awfully fond of worms. He used to say he would give anything if only he could always make sure of getting as many worms as he could eat. Well, one day as he was flying right up in the sky, he looked down and saw something rather unusual traveling along the car-track which ran through the forest. Feeling curious, the skylark dropped lower and lower, until at last he saw—O wonder!—he saw a tiny coach, painted black, with red blinds and yellow wheels, drawn by two great magpies. Walking in front of the coach was an old man, very little and ugly, wearing a black coat with red trousers and yellow stockings. He carried a bell, and as he walked he kept swinging this and shouting:

"Who will buy? Who will buy?

I am selling in all weathers,

Fine and fat and juicy worms,

In exchange for skylark feathers."

"Good morning, my young friend," said the old man, as the skylark stood in the pathway, "and what can I do for you?"

"How much are they?" asked the skylark.

"Two for a feather, my child, and the coach is nearly full of them."

"Are they fresh?"

"All gathered this morning, my pretty bird."

The skylark gave a painful little tug at his wing, and dropping the feather into the old man's hand, he said, "Two, please."

"As the coach passed on he felt rather guilty, but he enjoyed his feast, and was pleased to find afterward that no one noticed the missing feather."

"The next day he flew with his father."

"My son," said the old skylark, as they rose higher and higher until they were far above the tops of the tallest trees in the forest, "my son, I think we skylarks should be the happiest of birds. We have such brave wings. See how they carry us up into the blue sky and lift us nearer and yet nearer to God."

"Yes," said the little skylark, "yes." But all the time he was watching a tiny speck which crept

like a black beetle far below on the forest track, and he thought, "There! I've missed the coach!"

"The following day the little skylark plucked another feather, and it came out so easily that he pulled two more after it. Then he waited close to the cart-worn track. Soon he heard the ringing of a bell and the shouting of a hoarse voice:

"Who will buy? Who will buy?

Surely we can come to terms.

In exchange for skylarks' feathers

I am selling luscious worms."

"Three here," said the skylark, as the old man stopped the coach.

"Very good, sonny, very good indeed. That will be nine worms," and then, with a chuckle, he added, "and there is another for luck."

"My word!" thought Skylark, "that's a bargain." And so the skylark became a regular customer.

"He found after a bit that he could not fly so high; but he did not greatly mind that; there was less fear of the coach passing without being seen."

"But one day, when his poor wings were thin and torn and ragged, he suddenly felt he had been making a terrible mistake. He tried to fly up into the sunshine, but he fell back like a stone to the earth."

"And then he had an idea. He said, 'Dear me, of course. Why did I not think of that before? That is what I will do.' Day and night he searched and gathered and stored, and then he hid himself in the long grass and waited for the coach. By and by it came."

"Please sir, said the skylark, stepping in front of the coach, 'I want to know how many feathers you will give me for these worms.'

"Then the old coachman laughed, and set off again at once, saying over his shoulder, "'Worms for feathers' is my business, sonny, not 'Feathers for worms.'

"And what was the end of it, mother?" asked Robert.

"The skylark died, dear, and was buried under the green turf. And now they say that every summer the older birds take the young ones and they fly mournfully about the grave, and as they fly one bird calls to another:

"Here lies a foolish skylark;

Hush you not, each bird that sings!

Here lies a poor lost skylark,

Who for earthworms sold his wings!"

There was a long quiet in the kitchen, and then a boy's voice:

"Mother, did I say I would give anything to be rich?"

"You did, Robert."

"Well, then, mother, I wouldn't and I wouldn't, and I wouldn't!" With that he kissed her and climbed up the narrow, creaky staircase to his bed.—Joyful News.

SOME EXPERIENCES IN PASTORAL WORK AND ELSE.

By Rev. H. P. Lewis.

One among the many duties of a pastor is "visiting from house to house, instructing the children in every place, etc." (See discipline, paragraph 151, page 79 and 80; also James the first chapter, last verse).

In the early days of Methodism in our country, much time was given by our faithful itinerants to visiting the people from house to house, reading from the good Book, commenting thereon, and singing and praying. This was the principal part of divine service and the best that many of the poor of our Church had access to. Not only preachers, but faithful laymen often participated in this now much neglected work. By the faithful discharge of this important duty many of the poor, afflicted, tempted followers of the blessed Master have been strengthened, comforted and encouraged, when but for this, they might have fallen by the way.

I call to mind a visit I made, accompanied by a young preacher, in 1890. It was to the home of a poor widow with several children who,

though a woman of good sense, because of the fact she had been neglected by some of her former pastors, had concluded it was due to her poverty that this was done. Brother Reagan and I tried to get her into an interesting conversation, but failed. Before leaving we sang a song and knelt in prayer. After prayer we sang the song beginning:

"I sometimes think 'tis too good to be true
When we talk of life's fair river;

Of the land so bright, where falls no night,
In the beautiful, glad forever."

The song had the desired effect, she mellowed

down, wept, and in a pleasant way invited us to come again.

Years ago, on one occasion, I visited one of my stewards, dined with him and had a very pleasant day. Before leaving I called for his Bible and proposed prayer. He went pretending in search for his Bible but did not find it. "Where is the Bible?" he said to his wife. "You know," she replied, "we have no Bible." Before the year was out I sold him one. I served the church of which he was a member twelve months, and received, if my memory serves me correctly, less than \$20. This same steward did not pay anything, neither did he collect anything from others. Of course, he was not continued in the stewardship. He was simply a sorry church member, and I have had to deal with many such during the fifty-five years of my ministry.

As a rule, I enjoyed pastoral work. I visited Baptists and Presbyterians, when convenient, as well as my own people. I spent a night more than forty-five years ago with a Baptist brother in Lawrence County. Before retiring for rest, he handed me his Bible, asking me to hold prayer. I did so. Before we were off our knees he said, "You are the first preacher that ever prayed in my home and I have been keeping house for fifteen years." His pastor, while a good man and a fine preacher, did not spend much time in pastoral work. While in charge of the Liberty work I visited a home four or five times where the wife was a Methodist and the husband a member of another Church. The brother seemed to enjoy my visits and said to me once, "My pastor does not know where I live."

Jackson, Miss.

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North Mississippi Conference—Rev. J. T. Murrah, Rev. W. W. Woollard, Rev. H. S. Spraggins.

WILL LEAVE THE TRIPOD.

Having fully decided to give up the position of Editor of the New Orleans Christian Advocate a year hence, we deem it our duty to make a public announcement of this fact. We think it proper to do this in order that the patronizing Conferences, and especially the Publishing Committee through which they act, may have ample time to provide for filling the vacancy which will result from our resignation. Our decision to leave the tripod is entirely voluntary upon our part, and has been reached after the most mature deliberation. Three years of the term for which we were last elected yet remain to be served, and there has not been the slightest degree of friction between the Editor and the Publisher or Publishing Committee. Our relations have been entirely harmonious, and no complaint of consequence as to the character of our service has reached us from any part of the field.

In adopting the course which we have determined to pursue we have been influenced by a number of considerations, some of which are of a nature so strictly personal that it would be out of place to mention them. The chief cause of our action is the inadequate financial support afforded by the income of the paper. The salary is so small and the cost of living in New Orleans is so high that we have been able to remain here during the past three years only by drawing heavily upon our private means. We cared little for this, so long as our personal financial affairs were in shape to stand this drain upon them, but the invasion of Middle Mississippi by the boll weevil has placed us where we can no longer afford it. Moreover, in New Orleans we are too far away to give our personal business the attention which it so urgently needs at this critical time. However willing one might be to make sacrifices for the Church, there is an obligation upon one to keep out of debt which cannot be disregarded. Nor do we feel that a further sacrifice upon our part is at all necessary, as there are doubtless others, differently situated, who can perform the task of editing the paper in a far more efficient manner than our very moderate abilities have enabled us to do.

We sincerely hope that this prospective change of editors will not affect adversely the interests of the New Orleans Christian Advocate. It is our purpose during the coming year to spend freely our energies to make the paper better than it has been since our connection with it. We are on the eve of another General Conference, and issues that will profoundly influence the future of the Church will be settled within the next eighteen months. In the battle that will take place over these great questions, we shall faithfully endeavor to see that the New Orleans Advocate performs a worthy part while it remains under our direction. Our pastors, therefore, may press the claims of the Conference organ upon their people with increased urgency, feeling assured that it will stand up fearlessly for the preservation of Methodism in its purity and integrity.

Perhaps we should say a word concerning the sentiment that has recently manifested itself in Mississippi in favor of the establishment of a Methodist weekly in that State. As to the wisdom or unwisdom of such a movement, we have no definite conviction. Any who may imagine that we could be influenced to take charge of such an organ, after leaving New Orleans, are liable to find themselves entirely mistaken. We have not given the least assurance to that effect. In our judgment it is not at all likely that a paper could be started in Mississippi upon such a basis that we could afford to entertain the question of becoming its editor. If the advisability of such an enterprise is to be considered, this should be done wholly apart from any assumption that our services could be commanded in any capacity.

But, whatever may be the final outcome of that issue, the Methodists of Mississippi and Louisiana should not let it abate their present activity in behalf of the New Orleans Advocate. Even if a separation should ultimately come and a paper be issued in each State, both journals would be advantaged by the present Conference organ having a large subscription at the time of the severance. So let us, each and all, work energetically and persistently to make this the best year that the New Orleans Advocate has ever had in its long and honored history. We can do so if we will.

PERSONAL AND OTHER NOTES.

Why not send the Advocate for a year to some one as a Christmas or New Year present? It will remind the recipient of you every week, and may prove a blessing to him in many ways.

We make grateful acknowledgment to Rev. A. M. Broadfoot, of Forest, Miss., for a nice list of subscribers sent in on December 10. We are glad to have the Advocate circulate among the good people of that interesting charge.

On account of a severe attack of la grippe, Dr. J. A. Parker, of Lafayette, La., was not able to attend the Annual Conference at Monroe. We dare say that he was much missed by the brethren. The name of this honored minister is writ enduringly in the annals of Louisiana Methodism.

Rev. T. H. B. Anderson, D. D., a superannuate member of the Missouri Conference, who was supplying our congregation at Salinas, Cal., for the second year, died in the parsonage at that place on November 30. He was a man of parts, and was held in high esteem both in Missouri and on the Pacific Coast.

An appreciated caller at the Advocate office this week was Dr. Theodore Bell, of New Orleans, who is an eye, nose, and throat specialist of note, and a most affable and agreeable gentleman. He is a Methodist who keeps up with connectional affairs, and converses most entertainingly concerning them. We hope that he will come again.

A special edition of The Purple and White, the Millisaps College weekly, was issued for each of the Mississippi Conferences. The paper attracted much attention among the preachers and laymen attending these gatherings. These numbers were excellent in every respect, and reflected great credit upon the editorial staff of this interesting periodical.

In the person of the Rev. W. S. Shipman, the Durant District (North Mississippi Conference) will have a true and dependable leader. He is energetic, warm-hearted, and orthodox, which is saying much in these troublous times. We predict that despite the boll weevil, the Church will hold its own in the territory over which this new-made sub-bishop has been given supervision.

Rev. C. C. Selecman, of Webb City, Mo., who is pleasantly remembered in New Orleans, will give his congregation a series of twelve sermons on "The Books of the Bible." The first, which is entitled "Genesis—the Gate of Wonders," has been printed in pamphlet form and a copy of it lies before us. It is a fresh and most informing discourse. We thank Brother Selecman for the opportunity of reading it.

Dr. Shailer Mathews, of the University of Chicago, has been chosen President of the Federal Council of the Churches of Christ in America, succeeding Bishop E. R. Hendrix. Rev. Charles S. MacFarland has been elected Secretary of the Council, and Rev. Frank Mason North, Corresponding Secretary of the Methodist Episcopal Board of Foreign Missions, has been made Chairman of the Executive Committee.

After an incumbency of three years in the presiding eldership, Rev. W. W. Woollard has re-entered the pastorate at the behest of the appointing power. His service on the Greenville District was of a superior order, and we sincerely regretted to see him leave that great field where his leadership was so highly valued. In the person of Rev. H. S. Spraggins, however, he will have a worthy and capable successor.

The Midland Methodist of December 11, says: "Dr. H. M. DuBose probably has more genuine friends in and about the Methodist Publishing House in Nashville than any other man ever connected with the House. His many friends here wish to congratulate the First Methodist Church of Atlanta on securing him as its pastor. He is one of the strongest men in our Church, and will no doubt do a great work in his new field."

Rev. J. H. O'Bryant, an ex-Mississippian who stands in the forefront in the Arkansas Conference, has been changed from Rogers to Boonville. In renewing his subscription to the Advocate, he very kindly says: "Your excellent paper continues to grow better. You are making for the Church one of its very best organs." It is needless to say that we appreciate the good opinion of our esteemed brother across the Great Father of Waters.

We are pleased to note that Mrs. J. R. Birmingham, of Carrollton, Miss., who has been in Memphis under the treatment of a specialist for some time, has returned home much improved. North Mississippi Methodism has no choicer worker than this elect lady. The Editor owes much to her gracious influence in other days, and it pains him to know that her health for several months has not been robust. We trust that it will soon be completely restored.

Neither of the Mississippi Conferences appointed a committee to study the question of laity rights for women. It is our impression that the matter was not even proposed at Greenwood. It was voted down by the Mississippi Conference, at Hazlehurst. The Louisiana Conference appointed the committee. Bishop Mouzon courageously put himself on record as being uncompromisingly opposed to this innovation. No trimmer is this gifted son of the Lone Star State.

We take off our hat and make our best bow to Brother T. M. Babington, of Franklinton, La., for a list of twelve subscribers sent us from that goodly town on Dec. 11. Brother Babington is one of the substantial business men and citizens of Washington Parish, and belongs to a family which has done much for Methodism in that vicinity. We wish him and the firm with which he is connected—"Robert Babington, Limited, General Merchandise"—a large degree of prosperity during the approaching new year.

From the Carrollton (Miss.) Conservative of November 14, we take the following: "At the Conference at Greenwood Mr. S. M. Thames was appointed to Hernando. He goes from Carrollton with the profound respect of all and to the deep regret of many. Mrs. Thames and her daughter, Mrs. Lloyd, were very useful in church work and were important factors in the social life of the community. They will be very much missed from our midst. No occupants of the parsonage ever meant more to Carrollton than Mr. Thames and his family."

While recently in attendance upon the Mississippi Conference, it was our great pleasure to be thrown in the company of Dr. E. B. Chappell, our Sunday School Editor, quite a good deal. We fell completely in love with this brilliant member of the old Jerusalem Conference. He is a Methodist of the very best type, and has no disposition to apologize for being such. He is one of the most capable men in the connection, and our Sunday school literature under his guiding hand has pretty nearly attained unto a state of perfection. It is fully equal to any in existence.

A note from Rev. Thomas Cameron, of New Albany, Miss., expresses regret that he was unable to attend the recent session of the North Mississippi Conference at Greenwood. His many friends felt that something was lacking without his presence. Referring to the reappointment of Rev. L. M. Lipscomb to New Albany Station for another year, Brother Cameron says: "Not only the Methodists, but all the churches are glad that Brother Lipscomb was returned to us. He could stay here indefinitely. I think, if the time limit were not in the way."

Rev. J. E. Thomas, the spiritual and faithful presiding elder of the Columbus District, North Mississippi Conference, states that in the territory under his supervision every charge has a neat, comfortable parsonage, and that most of the churches are very well heated and have creditable pews. This is a good showing. It counts for much to have our places of worship safeguarded against the hindering influences of winter and our workmen in the itinerancy well housed. As parsonage builders our Methodist people lead the van. Look over the minutes of other church gatherings and see how in this respect we outstrip them.

The transfer of Rev. H. G. Hawkins from the Mississippi to the Memphis Conference, where he has become Associate President of the Memphis Conference Female Institute at Jackson, Tenn., will be generally regretted throughout South Mississippi, though his host of friends are pleased to see opened to him so large an opportunity for service. A forward movement is under way to strengthen this historic institution and equip it more amply for work. That Brother Hawkins will give a good account of himself in his new field, those who know him do not at all doubt. We most heartily commend him to the West Tennesseans as a Christian gentleman and an efficient educator.

Our heart goes out in tenderest sympathy to Rev. R. W. Tucker, formerly presiding elder of the Ruston District, but now stationed at Leesville, La., in the loss which he has sustained in the death of his wife, which occurred in Ruston, as a result of a stroke of paralysis, while the Louisiana Conference was in session at Monroe last week. Brother Tucker was hurriedly called from the labors of the Conference session to the bedside of his stricken companion. Truly, we know not what a day may bring forth. Sister Tucker

was a woman of noble Christian character, as is attested by activity of her children in the Master's service and the testimony of all who knew her. We hope that a fitting memoir will be furnished the Advocate at an early date.

During the recent session of the Mississippi Conference at Hazlehurst, Bishop Morrison, Dr. Ed F. Cook of Nashville, Dr. and Mrs. T. B. Holman of Port Gibson, Mr. S. A. Tomlinson of Gulfport, and Mr. C. O. Chalmers of New Orleans were entertained in the beautiful home of Mr. and Mrs. H. J. Wilson, who dispensed an unsurpassed hospitality. Mr. Wilson is the capable County Attorney of Copiah County. Not soon will those sheltered beneath this kindly roof forget the many attentions and courtesies of their obliging host and accomplished hostess. This also was to have been the Editor's home, but on account of not being well, he felt unwarranted in intruding himself into this genial circle, and so remained at a hotel. He realizes, however, that in doing so he denied himself a rare privilege.

The Mid-Winter Missionary Institute, which will be held in Nashville, December 27 to January 3, under the auspices of the Methodist Training School, is offering to the public a most excellent program. Among the leading speakers announced are: Dr. I. K. Headland, of Peking University, China; Dr. T. H. Hadden, who has done so much for the cause of missions in Japan; Dr. Egbert W. Smith, Secretary of the Presbyterian Board of Missions; Dr. Charles R. Watson, of the United Presbyterian Church; Dr. I. N. McCash, Secretary of the Home Department of the Disciples' Church, and Bishop E. R. Hendrix, of Kansas City. An interesting feature of the exercises will be the Open Conferences, in which information may be sought upon any question of interest. Persons attending this gathering could scarcely keep from being profited.

LOUISIANA CONFERENCE PROCEEDINGS

(Continued from Page 5.)

from the Committee on Temperance, the Joint Board of Finance, Epworth League Board, the Sunday School Board, the Committee on Church Publications, the Orphanage Board, and the Committee on American Bible Society Work. The Sunday School Board report recommended the election of Dr. F. R. Hill, Jr., to take the place on the Board made vacant by the resignation of Dr. G. E. Cameron.

Rev. R. W. Vaughan read the statistical report which was filed with the Secretary without action. It contained the following important facts: There are in the Louisiana Conference 57 local preachers and 34,198 members, being an increase of 1395 members. Infants baptized, 1156; adults, 979; Number Epworth Leagues: Senior, 52, Junior, 24; League members: Senior 1644, Junior, 594; Sunday schools, 309; Officers and Teachers, 2363; scholars, 25,733; paid on assessments for Conference Claimants, \$4,563; Foreign Missions, \$4,639; Home and Conference Missions, \$5,978; Church Extension, \$2,545; American Bible Society, \$446; Presiding Elders, \$14,746; Preachers, \$100,759; Bishops, \$1,044; Number of Societies, 397; Houses of Worship, 412; Value of same, \$1,080,030; Indebtedness, \$49,562; Pastoral Charges, 141; Parsonages, 117, value \$248,600; Indebtedness, \$22,590. Educational statistics: Paid for Conference Education, \$3,207; Educational Extension, \$784; Value of Centenary College, \$125,000; Mansfield College, \$55,000; indebtedness on Mansfield College, \$25,000.

On Saturday night the Board of Education held an anniversary with the following speakers: Rev. H. T. Carley, Prof. R. E. Bobbitt and Dr. F. N. Parker. The service was one of the most profitable of the entire Conference session.

Sunday's Services.

Sunday dawned beautiful and bright. At 9 o'clock Rev. R. S. Isbell announced a hymn and opened the annual Love Feast. For nearly two hours the brethren gave their testimonials and experiences. Promptly at 11 a. m., the preaching service was begun. The great church was filled to the limit of its standing room. Bishop Mouzon was at his best. For a text he read Luke 24: 45-48. Space forbids any attempt to give an outline of his sermon, but suffice it to say that it was a great sermon and a spiritual one to the core. At the close of the sermon a class of six young men were ordained deacons.

In the afternoon Dr. C. W. Carter maintained his reputation as a great preacher, by delivering a masterful discourse before a large audience. After his sermon a class of eleven were ordained elders.

At night the Sunday School Board held its anniversary and Rev. P. O. Lowrey, Mr. T. B. Holman, and Dr. H. M. Hamill delivered interesting addresses.

The pulpits of the various churches of Monroe were filled, both Sunday morning and at night, by the members of the Conference.

Monday's Session.

After the singing of "My Faith Looks Up to Thee," Rev. K. W. Dodson led the Conference in prayer. Bishop Mouzon read a passage of Scripture from the 9th and 10th chapters of St. Luke. After the reading of the minutes, Rev. O. L. Tucker was received into the Conference in full connection; the name of R. A. Davis was referred to the Committee on Conference Relations for superannuation; the Board of Missions' request for the re-appointment of R. H. Harper to Natchitoches was granted, and the name of J. G. Ray was placed on the Conference Sunday School Board.

The names of the preachers in the Monroe District were called and their characters were passed. Rev. T. J. Norsworthy, after stating that it was his desire to give his entire time to the work of an evangelist, requested that he be given an honorable location. His request was granted. W. E. Thomas was announced as a transfer from the North Texas Conference and his character was passed. The report of the Board of Church Extension was read and adopted.

After the reading of the report of the Board of Education, it was ordered by the Conference that it be considered in two sections: The first section, being minute business, was adopted as read. The second section, a proposed charter for the correlation of Centenary and Mansfield Colleges, met with opposition, and a substitute was adopted in its stead. The substitute included a recommendation that Revs. C. B. Carter, M. C. Holt, and P. M. Brown be appointed a special committee, the business of which shall be to thoroughly investigate the advisability of adopting the said charter, and report their findings, together with a copy of the proposed charter in printed form, to all the members of the Louisiana Conference, not later than Oct. 1, 1913.

T. M. Wafer was granted an honorable location at his own request. Bishop Mouzon announced that he had ordained the following men to be deacons: O. L. Tucker, J. H. Hoffpauir, R. M. Brown, H. W. Jamieson, George Fox, T. J. Embree, and G. P. White. He announced further that he had ordained the following to be elders: R. S. Walton, T. V. Peters, F. R. Power, J. G. Snelling, H. T. Young, R. H. Bamburg, L. E. Crooks, T. J. Holladay, J. L. Sutton, J. W. Faulk, and G. A. Morgan.

The report of the Committee on Conference Relations was read and adopted. A resolution was presented and adopted asking that a committee be appointed to make a study of the subject of laity rights for women and report its findings to the 1913 session of this Conference. Upon nomination of the presiding elders, the following committee was appointed: S. H. Werlein, R. R. Reid, K. W. Dodson, R. O. Randle, E. K. Means, T. H. Morris, and J. W. Moore.

The report of the Legal Conference and that of the Committee on District Conference Records were read and filed for record. A resolution of thanks was adopted. Mr. V. L. Fulton was re-elected Lay Leader of the Conference. After the reading of the report on Sabbath observance, which was adopted, Dr. F. S. Parker read the minutes of the morning's session, which were approved.

At this time, the business of the Conference having been finished, Bishop Mouzon arose and delivered an able address, after which he led the Conference in a fervent prayer. Question 49 was asked and the following appointments were read in answer to it:

LOUISIANA CONFERENCE APPOINTMENTS.

ALEXANDRIA DISTRICT—H. W. May, P. E.; Alexandria, S. H. Werlein; Boyce and LeCompte, A. S. J. Nell; Bon Ami and Carson, B. H. Sheppard; Bunkie, F. M. Freeman; Campti, J. H. Montgomery (supply); Colfax, E. L. Cargill; Columbia, C. M. Thompson; Delidder, J. E. Foster; Glenmora, H. B. Vandenburg; Harrisonburg, J. J. Kelly; Jena, W. D. Kleinschmidt; Melville, P. A. Swann; Merryville, D. C. Bennett; Natchitoches, R. H. Harper; Oakdale, S. L. Riggs; Opelousas and Washington, G. A. Morgan; Pollock and Rochelle, C. B. Powell; Provencal, W. J. Newsom; Selma, J. A. Alford; Simsport and Evergreen, W. B. Perritt; Standard, J. M. Alford; Tioga and Pineville, (to be supplied); Trout, C. F. Sheppard.

BATON ROUGE DISTRICT—W. H. Coleman, P. E.; Amite City, H. W. Bowman; Baker, S. D. Howard; Baton Rouge, First Church, W. W. Drake; Second Church, W. A. Mangum; Clinton and Jackson, J. B. Williams; Denham Springs, J. W. Harper; East Feliciana, R. H. Bamburg; Franklinton, L. C. Wilson; Hammond, Elton Wilson; Kentwood, R. S. Walton; Mount Hermon, H. C. Murphy (supply); Pine Grove, J. S. Rutledge; Plaquemine and New Roads, G. P. White; Ponchatoula, J. A. McCormack; Port Vincent, S. D. Roberts, and one to be supplied; St. Francisville, J. B. Fulton; St. Helena, H. B. Perritt; Tickfaw, R. V. Fulton; Wilson, F. N. Sweeney; Zachary, J. D. Harper; Conference Secretary of Missions, W.

W. Drake; Chaplain State Penitentiary, H. S. Johns.

LAFAYETTE DISTRICT—R. H. Wynn, P. E.; Acadia Circuit, E. B. Troy; Bell City, to be supplied; Crowley, C. D. Atkinson; Evangeline Mission, Louis Hoffpauir; Eunice, W. H. Long; Franklin, R. W. Vaughan; Gueydan and Abbeville, J. D. Nesom; Houma Mission, C. V. Breithaupt; Indian Bayou, J. I. Hoffpauir; Jeanerette, J. W. Booth; Jennings, D. A. Morris; Lafayette, H. N. Harrison; Lake Charles, K. W. Dodson; Lake Arthur, H. N. Brown; Morgan City, C. C. Wier; New Iberia, A. S. Lutz; Patterson, C. E. Fike; Rayne, John Sholars; St. Martinville Mission, W. V. Falcon; Sulphur and Vinton, A. J. Bonnette; Vermilion, J. H. Hoffpauir; French Missionary, Martin Hebert; Conference Secretary of Education, M. C. Holt; Conference Missionary Evangelist, L. N. Hoffpauir.

MONROE DISTRICT—W. Schuhle, P. E.; Bastrop and Collinston, George Fox; Bonita, W. E. Akin; Brooklyn, J. E. Napper, (supply); Calhoun, E. C. Grice; Eros, G. D. Purcell; Farmerville, to be supplied; Florence, W. T. Woodward; Gilbert, W. L. Hunter; Lake Providence, J. W. Lee; Mangham, R. Randle; Mer Rouge and Oak Ridge, A. F. Vaughan; Monroe, C. C. Miller; Oak Grove, G. D. Anders; Rayville, A. I. Townsley; Tallulah, V. D. Skipper; Waterproof, W. S. Henry; West Monroe, H. W. Ledbetter; Winnboro, S. S. Bogan; Superintendent State Training School, D. C. Barr.

NEW ORLEANS DISTRICT—J. M. Henry, P. E.; Bogalusa, L. I. McCain; Donaldsonville and Vacherie, T. D. Lipscomb; New Orleans: Algiers, R. M. Brown; Carrollton Avenue, J. G. Snelling; Epworth, W. L. Doss, Jr., Felicity, C. A. Battle; First Church, J. W. Moore; Louisiana Avenue,

NOTICE TO PREACHERS

Beginning January 1, 1913, the rates of subscription to the New Orleans Christian Advocate will be as follows:

Single subscriptions, one year.....	\$1.50 net
In clubs of five or more, each	1.25 net
Eight months	1.00 net
To preachers	1.00 net
To widows of preachers	1.00 net

The commission heretofore allowed has been discontinued, because only a very few of the preachers accept commission, and the great majority we have talked with expressed it as their opinion that a commission has proven a hindrance to them in working up the subscription list on their charges.

In cases where persons are very poor, the pastor may recommend that the paper be sent at a reduction. Remittances should be made by Money Order, Registered Letter, or in Stamps. Preachers may deduct for any expense incurred in remitting.

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SHREVEPORT DISTRICT—P. M. Brown, P. E.; Anacoco, John Franklin, (supply); Bayou La chute, H. J. Boltz; Coushatta, to be supplied; Fisher, S. J. Davies; Grand Cane, W. R. Harvell; Greenwood, A. H. Parker; Ida, C. F. Staples, H. W. Jamieson, junior preacher; Leesville, R. W. Tucker; Logansport, F. R. Power; Many, W. F. Henderson; Mansfield, T. H. Morris; Mooringsport and Vivian, C. M. Morris; T. J. Holladay, junior preacher; Pelican, J. F. Waltman; Pleasant Hill, S. S. Holladay; Shreveport: First Church, G. E. Cameron; Noel Memorial, W. W. Armstrong; City Mission, H. T. Young; H. W. Cudd and F. J. McCoy, junior preachers; South Mansfield, W. F. Roberts; Wesley, to be supplied; Zwolle, J. C.

(Continued on Last Page)

WANTED: A MAN OR WOMAN who is willing to receive information for work and money in the field. Experience and education not required. Write to: **Mr. J. Edgar Hoover**, U. S. Department of Justice, Washington, D. C. 20535. **NO PHONE CALLS.**

THE INTERNATIONAL REVIEW OF MISSIONS.

This periodical was authorized by the World Missionary Conference at Edinburgh, and began publication with January, 1912. Four numbers have appeared, containing matter of such exceptional quality that the existence of the magazine has been fully justified by them. It will be enlarged and mechanically improved for the second volume, beginning with January of 1913. The subscription list, drawn from Christians of all branches throughout the English-speaking world has grown so large as to justify the management in taking this step. The editor has shown much skill in securing contributions from missionary and religious leaders in all parts of the world. The questions discussed have already covered a wide range.

The fourth number for 1912 is an excellent example of what may be expected in variety of interest. It has two most illuminating articles on Moslemism—one a philosophical examination of the inner nature of Islam by a missionary born in the East and familiar from infancy with the speech and life of Mohammedans; the other, a minute survey of Moslem influence in the Sudan. There are, besides, a discussion of the missionary situation in South Africa, an account of the growth of the Baptist work among the Telugu; an exhibit of the opportunity for the mission school in China; a luminous discussion of woman's relation to missionary administration, besides other briefer but not less interesting articles and editorials.

The scope of this Review is such that it does not compete with denominational publications. It is beautifully printed in the best Scottish style, and the editor evidently has a fondness for excellent English, since practically all the accepted articles are of faultless literary quality. At two dollars a year it is a good investment for any who would keep abreast of the great religious movements of the world. It may be ordered from the Missionary Education Movement, 156 Fifth Avenue, New York. Subscriptions for the 1913 volume should be sent in before the middle of December.

G. B. WINTON.

SOME RELIGIOUS UTTERANCES.

"He alone can rule his own spirit who puts himself under the command of the spirit of God revealed in his son, Jesus Christ, our Savior." "No great nation can ever survive its own temptations and its own follies that does not indoctrinate its children in the word of God, so that as schoolmaster and as governor I know that my feet must rest with the feet of my fellow men upon this foundation, and upon this foundation only, for the righteousness of nations like the righteousness of men must take its source from these foundations of inspiration." "I am sorry for the men who do not read the Bible every day." * * * It is one of the most singular books in the world, for every time you open it some old text that you have read a score of times suddenly beams with a new meaning. "There are problems which will need purity of spirit and an integrity of purpose such as have never been called for before in the history of this country. I should be afraid to go forward if I did not believe that there lay at the foundation of all our schooling and of all our thought the incomparable and unimpeachable word of God." "The providence of God is the foundation of affairs, and only those can guide and only those can follow who take this providence of God from

the sources where it is authentically interpreted."—Woodrow Wilson.

HE GAVE ME HIS HAND.

It is said that Judson, one of the first missionaries in Burma, once stopped in a village on the banks of a river. Seeing a woman close to the landing place, he offered her his hand, and asked how she was. A few moments afterward he was called back to the boat, and left her with his blessing. Judson probably thought no more about the incident; but what was the result? The woman had never before received such courtesy from any man. Though a princess, she had been treated as a slave. She had seen, she said, "one of the sons of God," and after this nothing would persuade her to worship the heathen gods again. She had served them ever since she was a child, but she said, "they have never prevented my husband from beating me. This man spoke kindly to me, and gave me his hand. His God must be the God." That very night she began to pray to the unknown God of the white foreigner—a most touching prayer: "Lord God, in the heavens, in the earth, in the mountains, in the seas, in the north, in the south, in the east, in the west, pity me. I pray. Show me thy glory, that I may know thee who thou art." Thus she continued to pray for five years. Then a Christian missionary came to that district. She heard the gospel, and at once became a Christian. She helped to establish a Christian church at Dong Yahn, out of which two others soon grew. From that time Guapung (that was her name) tried to win for Christ all she came in contact with. She had great power with every one, for she herself lived so near to Christ.—The King's Messengers.

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"SHE HATH DONE WHAT SHE COULD."

We are constantly told in the newspapers and elsewhere about the great and generous things that are freely done by women of large wealth who have large hearts. Thus, in liberal gifts and continual benefactions, our ministering women still, as when Jesus was on earth, give of their abundance that he may be supported and comforted. Does he not still say from the home above, "Inasmuch as ye have done it unto the least of these, ye have done it unto me?" Those who give great gifts of talent, influence, and money freely for Christ's sake are the successors of those ministering women who went everywhere with him when he was on earth.

There are those of whom the world never hears—women who have no fortune, little time, and only a great love for Jesus Christ, who are doing large things for him, and on whom he looks with smiles of love. In a certain home presided over successfully by two quiet women, children who were waifs of poverty have been fed, clothed, taught, trained and brought into the refined atmosphere of an affectionate Christian household. This daily work of tender ministry has been going on for years, and the most beautiful thing about it all is that those who are doing it are not in the least aware that they are doing angels' work.—Margaret E. Sangster.

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Ar. San Francisco	11:00 a.m.	Ar. New Orleans	7:20 p.m.
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A Talk to Mothers

Every good mother is something of a doctor.

She is called upon almost daily to practice medicine in the lesser ailments of the children.

Frequently she is forced to use her skill on more important diseases until a doctor can be secured.

Hence every mother should be as well informed as to advanced methods of sanitation and medical practice as possible.

Here are some valuable medical facts which every mother ought to know.

1.—In treatment of coughs, colds, catarrh, croup, and especially pneumonia, plenty of fresh air is all important. It is life to the organs of respiration.

2.—In the treatment of these and of other diseases it is very important not to disturb digestion.

The stomach is the laboratory in which fresh life blood is made from food and drink.

In the interest of health the process should never be interfered with, if it can be avoided.

3.—Given plenty of fresh air, and good digestion, it only remains to eliminate the cause of disease and nature quickly responds to complete recovery.

4.—The modern treatment of croup, colds, catarrh and pneumonia with Vick's Croup and Pneumonia Salve permits plenty of fresh air to enter the lungs, avoids interference with digestion, by stomach medication and instead attacks the disease at the real seat of infection, the air passages of head, throat and lungs.

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6.—This loosens the phlegm, cleanses the mucous membrane and allays the inflammation.

The process also stimulates the organs, by absorption into the skin of throat and chest, overlying the seat of the trouble.

The fever is reduced by elimination of the congestion, which is its cause?

In cases of croup, breathing becomes easier immediately and in fifteen minutes the case is relieved.

Similar excellent results are secured by using Vick's as a salve for various forms of diseases due to inflammation or congestion.

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LEADS IN LOUISIANA.

(We take the following interesting account of the Sunday school of the First Methodist Church at Shreveport, La., from the Shreveport Times of December 8. The pastor of this church is Dr. G. E. Cameron, and the Sunday school superintendent is Mr. W. A. McKennon.)

To-day is the last Sunday of the year with the Methodists of Shreveport, and the Sunday school of the First Methodist Church is rejoicing that to them belongs the honor of having the largest Sunday school of any Methodist Church in the State. It has not always been so.

Some years ago this Sunday School put on a forward movement with the aim of making a Sunday School worth the interest of every one in the church. How well they have succeeded is now commented upon generally, and especially by those who have come in contact with the school during the year. Beginning with the "Cradle Roll Class," which has a membership of about 250, the interest throughout every department is active, and the work is in the hands of competent and enthusiastic Christian workers.

The largest class in the school is "The Baird Class," which is an organized adult Bible class, with an enrollment of about 300. There are three other adult classes, "The Wesley Adult Bible Class," with an enrollment of 125, and the "Baraca" and "The Fulton." There are twenty-four classes in the Elementary Department having pupils under 12 years of age. The total number of officers and teachers necessary in this school is 91.

One feature of the school, which illustrates the interest and enthusiasm, is the orchestra. The singing is led by an organized orchestra of fourteen instruments, consisting of a piano, four violins, four cornets, a trombone, a flute, a clarinet, a tuba and drums.

The new church, now under construction, is especially designed to accommodate in the most approved fashion this great school, of which all the city is proud. There are thirty-five rooms for separate class recitation, the largest seating 150, and the smallest 20. The church will provide comfortable quarters for a school of 2,000.

This school has planned for an attendance to-day of 750. On special days they have had larger attendance, three times this year having had over 1,000 present. The record attendance was 1,605.

APPRECIATORY RESOLUTIONS

Adopted by the Methodist Congregation at Prentiss, Miss., on Sunday, Nov. 24.

Whereas, this is the close of Brother White's four-year limit on the Prentiss Circuit and at this church, and under the rules of our Church he will not be permitted to return to us; and whereas, our church has been greatly benefited and revived under his kind and helpful pastorate, zealous work, and faithful and fearless preaching of the Word; therefore be it resolved by the Prentiss Church:

1. That we the members of this church hereby extend to Brother White our sincere thanks for his faithful and efficient labors among us during his four-year stay, now closing.

2. We especially give him our heartfelt thanks and genuine appreciation for his noble and generous work in causing this edifice in which we now worship to be built. To him belongs the principal credit for the erection of this magnificent little church, of which we are all so proud.

3. That he has been a great blessing to our church by inaugurating therein the Laymen's Missionary Movement,

The Best Way? Go To Your Doctor

No sense in running from one doctor to another! Select the best one, then stand by him. No sense in trying this thing, that thing, for your cough. Carefully, deliberately select the best cough medicine, then take it. Stick to it. Ask your doctor about *Aver's Cherry Pectoral* for throat and lung troubles.



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which has proved such a great source of information and good to our members.

4. That the memory of Brother White's cheerful spirit, zealous work, faithful preaching and loyalty to his church and people will abide with us in the future and inspire us to better and nobler service; that there is nowhere a more loyal and true pastor to his church and people than he. He is patient, kind, generous, loving and true to the letter. We are going to miss him, but we assure him that his memory will linger with us when he is gone and that our prayers will go with him into whatever field he may be called. We have the evidence that whosoever he shall go he will be about his Father's business.

5. That a copy of these resolutions be presented to Brother White, a copy sent the New Orleans Christian Advocate, and a copy be preserved in the archives of this church.

PRENTISS METHODIST CHURCH.

(Signed) W. H. Livingston, J. A. Broom, Capt. J. E. Dumas, W. C. Veach, J. S. Bozman, J. L. Berry, Committee.

QUARTERLY CONFERENCES.

NORTH MISSISSIPPI CONFERENCE.

Sardis Dist.—First Round.

Sardis Dec. 14, 15
Coldwater Dec. 21, 22
Olive Branch Dec. 28, 29
Pleasant Hill Jan. 4, 5
Oakland Jan. 11, 12
Charleston Jan. 12, 13
Cockrum Jan. 18, 19
Longtown Jan. 25, 26
Crenshaw Jan. 26, 27
Arkabutla Feb. 1, 2
Senatobia Feb. 2, 3
Sardis Ct., at Davis C. Feb. 6
Eureka, at Pisgah Feb. 8, 9
Courtland Feb. 9, 10
Wall Hill, at Chulahoma Feb. 14
Tyro, at Fredonia Feb. 15, 16
Como Feb. 16, 17
Batesville Feb. 22, 23
Lake Cormorant, at Hines Mch. 1, 2
Hernando Mch. 2, 3
The District Stewards will meet at Coldwater on Jan. 20, 1913.

Columbus Dist.—First Round.

Artesia and Sessums Dec. 27
Longview Dec. 28, 29
Macon Ct., at Macon Jan. 4
Shuqualak Jan. 5, 6
Mashulaville Jan. 11, 12
Macon Jan. 10, 13

Crawford Jan. 18, 19
Brooksville Jan. 19, 20
Columbus, First Church Jan. 21
Columbus, Second Church Jan. 22
Cedar Bluff Jan. 25, 26
Mathiston Jan. 26, 27
Mayhew Feb. 1, 2
West Point Feb. 3
Sturgis Feb. 3, 9
Starkville Feb. 7, 9
Cochrane Feb. 15, 16
Columbus Circuit, at Mount Pleasant Feb. 22, 23
The District Stewards will meet in West Point Jan. 7, at 1:30 p.m., in the Methodist Church.
J. E. THOMAS, P. E.

Winona Dist.—First Round. (In Part.)

Winona, at Winona Dec. 15, 16
Itta Bena, at Itta Bena Dec. 22, 23
Moorhead Ct., at M. Dec. 29, 30
Greenwood, at Greenwood Jan. 5, 6
Isola Ct., at Inverness Jan. 12, 13
Indianola, Miss., at Fairview Jan. 18, 19
Indianola Sta., at I. Jan. 19, 20
Drew Ct., at Drew Jan. 25, 26
Ruleville Ct., at Ruleville Jan. 26, 27
District Stewards will meet in the Methodist Church at Greenwood, Miss., at 1 p.m., Monday, Jan. 6, 1913.
BEN P. JACO, P. E.

ORIGIN OF THE BOLSTER.

The Crusaders are said to have brought home with them the bolster, and, according to Dr. Cantlie, their wives, in ignorance of the only rational way of using the article (that is, placed lengthwise as a support for the back of a person when lying on his side), and not knowing what else to do with it, put the bolster where it is still found on the beds of those who have not learned the wisdom of discarding it altogether—under the pillow!—London Chronicle.

Little things are little things, but faithfulness in little things is something great.—St. Augustine.

You cannot dream yourself into a character; you must forge and hammer yourself into one.—Froude.

No power on earth, nor under the earth, can make a man do wrong without his own consent.—Sharpless.

All right use of life, and the one secret of life, is to pave ways for the firmer footing of those who succeed us.—George Meredith.

Woman's Missionary Work

Edited by Mrs. R. F. Harrell, 1235 Josephine St., New Orleans
Conference Press Superintendents:

Louisiana Mrs. A. C. McKinney, Ruston, La.
Mississippi Mrs. H. L. McGleskey, Hazlehurst, Miss.
North Mississippi Mrs. A. C. Yeager, Water Valley, Miss.

All communications for this department should be sent to the Editor at the address given above.

To Auxiliary Presidents.

January 1st closes our fiscal year—the first full year of twelve months since our new plans and organization went into effect. What is the record for this year in your auxiliary? Has your auxiliary gone backward, or forward? If your present financial status satisfactory to you? If not, won't you rally around your officers? Take the books and pore over them; compare, pray, plan—and then execute. Call upon God for wisdom and guidance, and let not your auxiliary fall short anywhere. Why may not we, at this happy Christmas time, bring in great offerings to our Lord? Let us not be content with merely that which we promised. Let us shower upon him our love and our gifts as we celebrate his coming to liberate man from sin. What a stimulus to the work of the whole Church if the women should bring in an excess!

Will you do your part? Don't leave this for some other auxiliary that may feel the same way, but do it yourself. We want to roll in such a big surplus that our work may advance and not be forced to stand still.

What We Face.

We face failure and disappointment unless this is done. In the Foreign Department \$140,000 must be sent to the General Treasurer by January 1st, if the record of the past is to be kept up, without any advance at all. This amount is sufficient only for expenses already incurred. In the Home Department \$60,000 must be collected before January 1st. To fail in this will bring debt. Even a \$1 deficit in every auxiliary makes a big debt arise. Let us advance on our knees and send in a surplus for the enlargement of our work. This is the Lord's work; this call is critical—do not pass it by.

Mississippi Conference Treasurer's Report for the Third Quarter.

Adult membership dues	\$494.86
Y. P. membership dues	2.40
From Life members	1.25
From Bally Roll	5.37
From Junior Division dues	16.35
From Adult mite boxes	7.59
From Baby mite boxes	14.48
From Junior Division mite bxs.	8.44
Conference pledge	105.07
Biloxi Wesley House	5.60
Scarritt Endowment Fund	30.25
Relief Fund	8.70
Conference Expense Fund	51.40

Total sent to Conf. Treas. \$751.76
Local Work.

Orphans' Home, supplies and cash	\$37.00
Value of supplies given locally	133.75
Amt. expended for assistance of the needy	239.15
Cash expended on parsonages—Local and district	317.02
Churches	273.02
Conference Expense Fund expended by auxiliary	4.35
Otherwise (not specified, Travelers' Aid, etc.)	100.75
Amount expended for city mission work, as reported by auxiliaries	39.40

Total local reported \$1,144.44
Grand total, \$1,896.20.

MRS. Z. W. KENDALL, Treas.

Items from the Foreign Department.

The following items were sent by Mrs. J. B. Cobb, Secretary of the Council, Foreign Department:

South Georgia's beloved leader, Mrs. S. W. Hitch, went to heaven Nov. 6. The last work she did for her Conference showed her executive ability. On Oct. 23-25, at a meeting of the Conference officers at Macon, she committed to her District Secretaries the work for next year. The women to whom her courage and faith had been an inspiration, and who have gladly followed her leadership, will carry out her wish and raise the pledge she proposed to them.

Our new missionaries have reached their respective fields of labor, and they are imparting strength and hopefulness to the over-worked women in the fields.

Misses Drake, Claiborne, and Lester have been given permission to spend several months in study before returning to China.

Miss Nina Keiser will go to China with her sister, Mrs. W. B. Nance, who with her husband and children will return in January. Miss Keiser, a teacher of unusual ability, will assist in the Laura Haygood School at Soochow. Miss Drake, who has been connected with that school, will take charge of the Susan B. Wilson School at Sungkong. Other adjustments will be made by the Bishop. The appointments of several of the new missionaries will be changed on account of the sad death of Miss Sophia Manns. The Mission has been slow to rally from this unexpected and heavy blow.

Thursday, Jan. 9, 1913, was chosen by the Women's Board of Foreign Boards of Foreign Missions at their triennial conference in Philadelphia as a day for united prayer. Will you not arrange to have it observed in your Conference?

Miss Linnie Barcroft, who was granted a year at home from her work in the Mary Keener Institute, in Mexico City, is spending the winter with her mother in Tupelo; but when we know of the work she is doing at home, we sometimes wonder when she rests. She teaches a mission study class among the young girls in Tupelo. Recently she attended a rally service at a country charge in the Aberdeen District, where she made a strong missionary address, and received a voluntary offering for missions from a congregation that has not had a foreign missionary society. She was a helpful messenger at the Institute that was held at New Albany in November. And the daily papers recently gave an account of a stirring address she made at the session of the Memphis Conference, which was held in Brownsville, Tenn. (This last item was furnished by Mrs. T. M. Clarke, Conf. Sec. For'n. Dept., North Miss. Conf.)

Week of Prayer and Missionary Institute at Lexington, Miss.

The members of the two departments of the Missionary Society at Lexington received so much enthusiasm from the talks of Misses Davies and Knapp that they observed the Week of Prayer with a larger attendance and with a much larger offering than in any previous year. At the monthly meeting they achieved union by unanimous consent, and the offering of the prayer service (\$41) will be equally divided between the two departments. This is a step in the right direction. These women have ever been faithful workers, but will be able to do much more effective work, since the union is under the leadership of a wise and able President. A. C. Y.

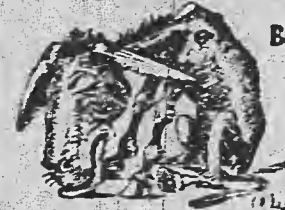
FOR BACKACHE, RHEUMATISM
KIDNEYS AND BLADDER

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BLACKMAN'S MEDICATED SALT BRICK

Worked Wonders For Miss Annie Mule



Brought Worms in Wads
as Big as Hen Eggs



MISS ANNIE MULE SLOWLY DYING OF WORMS

I had two more wads I was thinking of dropping and I commenced using the Medicated Salt Brick and instead of having to drop them they started off and got as big as a hen egg.

It is the best stomach remedy I know of. These of the bricks will last a long 90 days and be just as good as a cure for all the worms in a day, and a day's work done.

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THE IDEAL INSTRUMENT for every member of the family, because it meets all requirements of both the piano and the player. The player mechanism is contained within the compass of the ordinary piano case and in no way interferes with the regular playing of the piano.

THE ADVANTAGES of the Kimball 88-Note Player are manifold in the simplicity of mechanism and the ease of operation, but of the greatest interest to music-loving people is its wonderful efficiency in musical effects.

COME AND SEE IT hear it. Let us demonstrate its wonderful possibilities, and at the same time tell you how you can own one of these celebrated instruments on almost your own terms.

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MENTION THIS PAPER

Notice.

The following from Miss Godat was delayed in reaching us, but we trust the delay will not affect the response of our Louisiana women. Miss Godat writes: "We are planning to have a linen shower for Scarritt on Christmas to celebrate its 21st birthday, and I know you would be glad to have a part in it. We need especially dollies, tray cloths and linen for the dining-room. * * * I want Louisiana to do her part. If you will help us, send your gift to me."

THE SWEETEST SINGER IN THE WORLD.

Who is it? The mocking bird, of course. The sunshine of Dixie scintillates in its liquid notes. The sweet singer of the Southland, famous the world around, knows no competitor in the softness, purity and melody of its

musical notes.

And what the sunshine of the South has accomplished in softening and sweetening the tones of the mocking bird has its parallel in the field of instrumental music, for it was a Southern piano bouse that is responsible for perfecting the superb Ludden & Bates Piano, claimed by critics to possess the sweetest tone of any piano that has yet been built. Professional musicians pronounce its notes absolutely free from the "metallic" quality which piano builders have found so much difficulty in avoiding.

It is this "Mocking Bird of the Piano World," the peerless Ludden & Bates Piano, which is eliciting so much praise from the members of the Advocate Piano Club. A beautifully illustrated catalogue describing the five different styles, will be sent free on request to and reader. Address Ludden & Bates, Advocate Piano Club Dept., Atlanta, Ga.



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DR. TICHENOR'S ANTISEPTIC

affords instant relief. Its
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prevent swelling, blistering
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"It draws the fever"—you
cannot afford to be without it
at home.

All druggists 25 and 50 cts.

ASK ANY ONE WHO
HAS EVER USED IT!

RESOLUTIONS OF APPRECIATION.

(The following preamble and resolutions were passed by the Fourth Quarterly Conference of Seminary Charge, Hattiesburg District, Mississippi Conference, on November 16, 1912.)

Whereas, The Lord in his infinite wisdom has seen fit to call our friend and brother, Rev. J. O. Windburn, to his final reward; therefore be it resolved:

1. That we recognize that a godly man and one useful in the ministry has gone from us, and realize the great loss sustained by ourselves and the church in his departure.

2. That we greatly sympathize with the bereaved wife and children of our deceased brother in their bereavement and loss.

3. That these resolutions be recorded in our minutes; that a copy of them be sent to the New Orleans Christian Advocate for publication, and a copy be furnished to the family of the deceased. Signed: L. W. Pearson, C. J. Willett, committee.

GATHERING THE ROSEBUDS.

"O, it is a pity to cut them," exclaimed the caller to the generous one in the flower garden, as she led the way from bush to bush and cut the most beautiful blooms from each for the caller to carry home with her. The owner of the flower garden laughed as her sharp scissors snipped off another lovely bloom.

"They last only a day or two. You might just as well have them and enjoy them while they are in their beauty," she answered, and put the great bunch of fragrant blooms in the other's hands.

There are many things in life that are like the blossoms in the flower garden. They come and brighten a day or an hour and are gone; they are not meant to be hoarded in miserly fashion, but to be shared and passed on and so made to bring joy to as many as possible while they last.

Young people can take a lesson from this accident. They have youth and energy and enthusiasm. How are they using these? Selfishly for just their own good or pleasure? Or are they sharing them with those who may have none of these beautiful

things; giving freely of their own abundance that others may forget the burdening years, and under the inspiration of their help do good things that they could not accomplish alone?

It is a wonderful and beautiful thing to gather the rosebuds of life and pass them on to others. Do not put it off until the flower blooms and fades and the opportunity is gone. Better to—

"Gather ye rosebuds while ye may,
Old time is still a-flying;
And this same flower that smiles to-day,
To-morrow will be dying."

—From Onward.

THE SOURCE OF SPIRITUAL STRENGTH.

The Bible is a book to be read quietly, if possible, thoughtfully, and with desires Godward, for the illumination of the Holy Spirit every day. It is the source of spiritual strength, the divine manna for the soul. It is the guide of our steps, the lamp for our path, provided by the Creator for our souls. It gives the peace, the serenity, so necessary to the proper performance of duty. It contains the highest knowledge and wisdom, and makes men intelligent and sagacious as no other book does or can. It is the strong consolation of men in a world where divine discipline is administered; where loss, sorrow, sickness and death are constantly present. Clear seeing and right thinking and lofty ideas and desires are promoted by the Bible. Read every day in faith and love, as a message from God to the reader, as a little child reads a beloved father's letter—it will give all that it promises.—Christian Intelligencer.

A FRIEND FOR FORTY-THREE YEARS.

J. F. Cherry, of Detroit, Texas, writes: "I have used Gray's Ointment for forty-three years, and can truly say there is nothing equal to it or like it, and I would advise anyone suffering from old sores to give it a fair trial and they will never regret it or be without it. I believe if it had not been for Gray's Ointment my leg would have killed me long ago. There is grateful relief for anyone suffering from old sores, cuts, boils, carbuncles, burns, bruises, festering wounds, ulcers, tumors, etc., in Gray's Ointment. In order to test the above statement write Dr. W. F. Gray & Co., 806 Gray Building, Nashville, Tenn., for a free sample postpaid. 25c at druggist or by mail from the manufacturer."

If you will not grub for your neighbor's weeds, in your own garden you'll find their seeds.—Cooke.

THE SOUTH LEADS THE NATION.

Has it ever occurred to you in how many different fields of human activity the South has led the nation and the world? A Southern physician discovered Anaesthesia and gave the world painless surgery. A Southern surgeon revolutionized surgical procedure and won for himself the name of "The Father of Gynecology." A Southern man invented the harvesting machine. A Southern General and Statesman was the "Father of his Country" and still another the "Father of Democracy." Southern theologians, orators, jurists, statesmen, generals, scientists, authors, artists and inventors have time and again led the world to greater achievements in their respective fields.

And in the field of instrumental music it is a Southern Piano House that is responsible for the perfecting of the peerless Ludden & Bates Piano, said to possess the sweetest and purest musical tone of any instrument ever built. It is this superb piano, that we have secured for members of the Advocate Piano Club. Five beautiful styles including the Baby Grand, three Cabinet Grand Uprights and a Self-Player Piano are offered in the Club's catalogue, a copy of which will be sent free upon request to any reader. Address Ludden & Bates Advocate Piano Club Dept., Atlanta, Ga.

Utterly Wretched

Nervous Prostration Long Endured Before Remedy was Found.

Miss Minerva Reminger, Upper Bern, Pa., writes: "For several years I had nervous prostration, and was utterly wretched. I lived on bread and beef tea because my stomach would not retain anything else. I took many remedies, but obtained no relief until I took Hood's Sarsaparilla, when I began to gain at once. Am now cured."

Pure, rich blood makes good, strong nerves, and this is why Hood's Sarsaparilla, which purifies and enriches the blood, cures so many nervous diseases. Get it today in usual liquid form or chocolate tablets called Sarsatabs.

Fine Table Meal

—Pure, wholesome, nourishing table meal cannot be ground with cheap mills—mills that are made merely to sell.

Those who use

Monarch Mills

can tell you how easy it is to grind the best meal, and how profitable they find it grinding for their neighbors. If you will write us stating the kind and amount of power you have, we will tell you some facts about meal grinding that will surprise you.

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Get Rid of Shiftless Help

THE farm labor problem in the South is a serious one. Scarcity of dependable help causes tremendous money losses every year, especially on big farms and ranches.

Don't let poor, shiftless help hamper and delay your farm work. Save your share of these money losses. Turn them into profits. A

HART-PARR OIL TRACTOR

solves the problem in a practical way. Solves it permanently, too, by doing as much work as 3 to 6 men and 15 to 30 strong horses or mules. And no matter what kind of work it is doing, a man of ordinary mechanical ability can properly operate and care for the tractor. It is a One Man Outfit, both in traction and belt.

Less stock to feed—fewer farm hands to board—means a saving that pays for your tractor in a few seasons. Then there is the additional saving in fuel expense. A Hart-Parr tractor uses cheapest KEROSENE for fuel and uses it only when actually producing power.

You need this tractor because it furnishes dependable power, day after day, without tiring. You need it because it really is an economy over any other kind of power, either animal or mechanical.

Write today for interesting catalog
and convincing figures on costs.

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The Connectional Brotherhood of Ministers and Laymen. Life or Term Certificates from \$250.00 to \$2,000.00. Benefits payable at death, old age, or disability. \$125,000.00 paid to widows, orphans, and disabled. \$18,000.00 reserve fund. Write for rates, blanks, etc. J. H. Shumaker, Secretary, Nashville, Tenn.

Royal Baking Powder Absolutely Pure

The Woman Makes the Home

She makes it best who, looking after the culinary department, turns her back resolutely upon unhealthful, or even suspicious, food accessories. She is economical; she knows that true economy does not consist in the use of inferior meat, flour, or baking powder. She is an earnest advocate of home made, home baked food, and has proved the truth of the statements of the experts that the best cooking in the world today is done with Royal Baking Powder.

LOUISIANA CONFERENCE PROCEEDINGS.

(Continued from Page 9.)

Rousseaux, President Centenary College, F. R. Hill, Sr., Professor Centenary College, H. T. Carley, Students Centenary College, J. L. Cady, L. A. Sims, Sunday School Missionary Secretary, P. O. Lowrey, Conference Missionary Evangelist, A. W. Turner, Transferred, C. C. Seelman to Southwest, Missouri Conference.

LOUISIANA CONFERENCE ITEMS.

Rev. A. W. Turner did a very acceptable year's work as Conference Evangelist. His report was entirely satisfactory to the Board of Missions with just one exception: the collections were not large enough to pay the salary promised. Brother Turner's faith in the future success of the work was so great that he volunteered to continue as Conference Evangelist without a salary. With the past year as a criterion by which to judge Brother Turner's ability as an evangelist, there is no question that he will find ready access to the best pulpits of the State.

Prof. H. B. Carre and Dr. F. N. Parker were present at the Conference. It was a pleasure to the brethren to meet these two men who are giving such great satisfaction as teachers of the Bible at Vanderbilt University and Trinity College.

Rev. J. C. Rousseaux, who was returned to the Zwolle charge, received last year 120 persons into the Church. Brother Rousseaux is taking rank as one of our most effective young men.

Rev. C. C. Miller stated that there had been a number of precipitations over his being compelled to leave the Baton Rouge District, but that he had skillfully prevented any report of them getting into the columns of the Advocate. There is an old adage that "murder will out," and though late, the fact that many charges passed resolutions of appreciation of Brother Miller's services is hereby stated.

Dr. Gross Alexander claimed kinship to the Louisiana Conference. He said that he is the nephew of two former members of this Conference.

At the close of Prof. Gilbert's address on Friday afternoon, a collection was taken which amounted to \$126 in cash and about an equal amount in subscriptions. The money will be used in opening our new mission in Africa.

It was stated on the floor of the Conference that there is now living no male relative of the late Bishop Keener bearing his noble name.

Two young men of the Louisiana Conference, Revs. F. R. Power and H. T. Young, not only served charges and passed in their Conference course of study during the past year, but did full work in Centenary College and won medals for merit.

There were seventeen lay delegates present on the first day of the Conference and enough others came during the session to make almost a full lay delegation. It augurs well for the future of our Church when our laymen make a sacrifice of time and money to attend to the business of the Church.

The sermon on Thursday night by Dr. G. E. Cameron was full of spiritual truth and was enjoyed by all present. Dr. Cameron has a way of talking to the hearts of men, and his methods are Methodist to the core. To look into the faces of the brethren as they sang the old songs and shook hands around the altar, made us feel that it would be better if we had more preaching and fewer anniversaries at our Conference sessions.

The following are a few striking statements made by Bishop Mouzon during the session of the Conference: "Grace is a much bigger word than love." "The time has come to re-instate the doctrine of entire sanctification and preach it anew." "The sermon is the central thing in Protestant worship." "The Discipline is not a rod with which to beat people, but a staff to support them. The end of discipline is the salvation of the soul." "The budget plan is the cause of short collections. It is a systematic education to stinginess." "A man in the national army cannot do his duty and devote any considerable time to the making of money; neither can a soldier of the Cross." "I wish the word salary would drop out of the vocabulary of the Methodist ministry. We are not working for hire; we are working for the Lord." "When a preacher's salary is not in full, it is falsifying when you report it in full."

A. J. GEARHEARD.

REPORT OF THE HOSPITAL COMMITTEE, NORTH MISSISSIPPI CONFERENCE.

Your committee is pleased to report that progress has been made during the past year in raising funds to establish a Methodist Hospital in Memphis, Tenn.

Over \$63,000 has been raised in subscriptions, and about \$15,000 of this amount has been paid. We are fully convinced that our people have not yet realized the magnitude and importance of this enterprise. The erection and equipment of an adequate and creditable hospital in the city of Memphis is a stupendous undertaking; but it can be done. The need for it is undeniable. Every hospital in Memphis is now crowded with patients, and as medical science progresses the facilities of a well equipped institution for the care and cure of the sick will be more and more in demand.

That the Methodists of this section have not done this work long before this time is not at all creditable. Surely this neglect is not a token

of their lack of sympathy for the sick and diseased; but the fact that they have failed to enter this field has occasioned unfortunate criticism and possibly loss. We are not willing for other religious bodies to care for our sick. The beginning already made puts the matter squarely before us. It is a promise to the public that we will build. The present situation is a challenge to all our Methodist people within the bounds of the four Conferences proposing to take part, more especially to our wealthy people. If there is needless delay in pushing the enterprise to a speedy conclusion, it will be an unpardonable shame to us.

Our Field Secretary, Rev. H. M. Ellis, has been diligent and faithful, and in the face of hard conditions has gone forward with his work. We commend him and his work to all our people. Let our preachers open the way for him in their charges and co-operate with him in his plans.

We offer the following suggestions for your consideration:

1. That Jan. 19, 1913, be set apart to be observed as Hospital Day throughout the bounds of our Conference, the Field Secretary to arrange and furnish, on request of the pastors, such a program as shall meet the demands of the occasion.

2. That our laymen should be actively engaged in this campaign, offering their services to pastors and Sunday school superintendents in any way that may advance the cause.

3. That committees be appointed in every church to secure a subscription from every member.

4. That our pastors and Sunday school superintendents take a cash collection for the Hospital on Sunday preceding Christmas as a Christmas offering.

J. C. PARK.
For the Committee.

MISSISSIPPI CONFERENCE STATISTICAL SUMMARY.

Number of Local Preachers, 148; Number of Members, 55,667; Infants Baptized, 1233; Adults Baptized, 1585; Senior Epworth Leagues, 63; members, 2245; Junior Leagues, 32; Members, 2331; Total Number Leaguers, 5007; Number of Sunday Schools, 445; Officers and Teachers, 3223; Scholars, 30,912; Assessed for Superannuates, \$12,000; Paid Thereon, \$9343.59; Raised for Foreign Missions, \$8929.46; Raised for Domestic Missions, \$9643.32; Church Extension, \$5129.57; American Bible Society, \$1108.37; Paid for the Support of Presiding Elders, \$13,502.36; Preachers in Charge, \$115,922.58; Support of Bishops, \$2408.81; Number of Societies, 578; Number of Houses of Worship, 491; Value of Same, \$991,625; Indebtedness Thereon, \$37,987; Pastoral Charges, 160; Number of Parsonages, 148; Value, \$273,050; Indebtedness, \$22,951; Number of Districts, 7; Number of District Parsonages, 8; Value, \$37,000; Indebtedness, \$9560; Number of Churches Damaged, 4; Amount of Damages, \$25,000; Insurance Carried, \$412,135; Losses Sustained, \$2500; Premiums Paid, \$2625.75; Collections on Losses, \$1100; Number Educational Institutions, 4; Value of Same, \$332,000; Endowment, \$300,500; Professors, 44; Students, 788.

Mansfield Female College

MANSFIELD, LA.

A Louisiana College for Louisiana Girls

OTHER GIRLS ARE WELCOME

A school that can teach the open Bible and freedom to worship God according to the dictates of conscience. Non-sectarian, but religious. Methodists, Baptists, Presbyterians and Episcopalians are in student body.

Offers Domestic Science, Teacher Training, Piano, Violin, Voice, French, German, Spanish, and the usual College branches.

Each member of faculty chosen for her training, experience, scholarship, culture and Christian character.

Fine buildings and beautiful campus. Expenses reasonable. Number limited.

Our graduates are exempt from examination for teacher's certificate except in the Theory and Art of Teaching, and our Teacher Training course prepares for this.

Come, join our happy College family. We will find room for one more at any time. For information, address,

R. E. BOBBITT, Pres.

NEW ORLEANS CHRISTIAN ADVOCATE

VOL. 59—No. 52.

"Prove All Things: Hold Fast That Which Is Good."

WHOLE No. 2966.

ROBERT A. MEEK, Editor.

NEW ORLEANS, LA., THURSDAY, DEC. 26, 1912

CHAS. O. CHALMERS, Publisher.

Editorial

A PLEDGE OF LOVE.

"Forever will I love Him
Who saw my hopeless plight,
Who felt my sorrows move Him,
And brought me life and light;
Whose arm shall be around me
When my last hour is come,
And suffer none to wound me,
Though dark the passage home."

FAR-REACHING IN ITS INFLUENCE.

The birth of Jesus is the most outstanding event of all time. It was a mighty achievement when by the exercise of his wisdom and power God brought the stupendous universe, with its rolling suns and systems and multitudinous forms of life, into existence. But it was a far nobler consummation when he sent his only begotten Son, who was "the brightness of his glory and the express image of his person," stripped of his heavenly honors and in extreme humiliation, to this lost planet to enlighten, uplift, and save it. 'Twas great to speak a world from naught; 'twas greater to redeem it. Moreover, there are intimations in the Scriptures that the incarnation is cosmical in its reach: that it was not designed to affect the earth alone, but all the widely extended dominions of Deity. It was this Pauline suggestion that the sainted Enoch Marvin had in mind when he wrote: "The waves of infinite love, agitated by the death pain of Jesus, may wash all the shores of eternity and of being."

WHO CAN RIGHTLY CELEBRATE IT.

Only the true Christian can properly celebrate Christmas, because he only knows the deeper significance of the Master's advent. In a sense, all the millions of the race are the beneficiaries of our Lord's coming, whether they have heard his blessed name or not. He is the "true light which lighteth every man that cometh into the world." There is no heart upon the planet untouched by "preventive grace." The atonement undergirds the whole vast fabric of human society; indeed, but for it the career of humanity would have ended with the fall of the first pair in Eden.

But the material blessings of Christianity are of all the things it brings the least valuable. True, it does much for the physical man, making immensely brighter and better his temporal habitation; but its nobler and more enduring work is found in what it does for the deathless human spirit. To it, it gives pardon, peace, joy, holiness, conscious communion with God, and an inheritance rich beyond finite conception. The soul to which these glorious experiences have not come, must necessarily have an inadequate appreciation of what the incarnation meant, and consequently cannot vibrate with the deeper notes of praise to the Heavenly Father for his "unspeakable gift."

To what heights those who enthrone Christ within shall finally be raised, we may not know until the curtain of eternity lifts. "Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that when He shall appear, we shall be like him; for we shall see him as he is."

THE INCREASING CHRIST.

Between the world's appraisal of Christ in the first and twentieth centuries there is a striking contrast. The first picture that we have of him is as the Babe of Bethlehem, shut out of the inn and sleeping in a manger. Then followed thirty years of poverty and obscurity, during which time he learned the trade of a carpenter. Next we see him as a comparatively unknown teacher, discoursing in public, as opportunity offered, in one of the petty provinces of the wide-reaching Roman Empire. At the close of three years of such a life, we see him arrested, arraigned, condemned, and crucified between two malefactors. If ever a career seemed a complete failure it was when the Man of Galilee expired in agony upon the cross. Every follower had forsaken him. He had talked of founding a kingdom and doing other great things, but there his body hung a bloody corpse and apparently nothing had been accomplished. His end, so far as the human mind could see, was an ignominious one and his name stigmatized for all time to come.

A few days pass and we witness a marvelous transformation in the few former disciples of Jesus. They are again loyal; their cowardice is gone; nothing can now frighten them. They boldly proclaim that the Crucified One was the long-promised Messiah. They affirm that he is risen from the dead and has ascended to sit again upon his eternal throne. A strange power attends their words; the consciences and hearts of men are stirred, and their number begins to increase. That these early disciples had a lofty conception of the Master's personality and work after the Holy Ghost had descended upon them at Pentecost, is clearly manifest from their writings. St. John, in the prologue to his wonderful gospel—perhaps the sublimest piece of writing in all human literature—says: "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not anything made that was made. In him was life; and the life was the light of men." And St. Paul in his extraordinary Second Chapter of Philippians, after telling how Christ Jesus had counted it nobler to serve and die in abasement on earth than to continue to reign in glory with the Father above and let humanity perish, breaks forth in the rapturous exclamation, "Wherefore also God hath highly exalted him and given him a name which is above every name: that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every

tongue should confess that Jesus Christ is Lord to the glory of God the Father."

But while the early Christians, with their visions clarified by the Holy Spirit, soon began to catch some glimpses of the majestic stature of him who had lived, and wrought, and suffered the fate of martyrdom among them, this was not true of the great masses of mankind. Long after the Master's triumphant ascension from the slopes of Olivet, he continued to be to the world at large the unknown Christ. The odium visited upon the Leader in his closing days still clung to his adherents. They were a despised and hated sect. The more powerful nations, busy with what they regarded as more important matters, seem not to have noticed the new propagandists. Contemporaneous historians and those living in the decades immediately following scarcely mention the career of the Galilean Teacher.

But how different it is in this age! The name then pronounced in derision and obloquy is now the most honored and revered spoken by human lips. All history is to-day classified with reference to that name. It appears in every book issued by the world's largest printing-presses and upon every coin and bank-note of mighty nations. It occupies the most conspicuous place in the world's literature, music, art, and architecture. It is chisled upon towering structures that hid defiance to the corroding tooth of time; it is the inspiration of earth's loftiest oratory, and the theme of its grandest songs. It is invoked wherever men engage in heroic struggles in behalf of the high and good; it is spoken in accents soft and low when the shadows gather and human hearts are bleeding; and it is the talismanic word that opens the doors of heaven and brings its richest blessings down. Tottering infants lisp it at their mothers' knees; the dying whisper it as the flickering fire of life goes out, and it gleams upon the marble slabs that guard the sacred dust of our dead in our cemeteries.

Nor is the end yet. He who has marched across the centuries from a position of lowly obscurity, and even seeming disgrace, to his present place of unchallenged pre-eminence upon our planet, is still ascending to loftier heights. Every passing year finds him occupying a larger place in human thought and affairs. His kingdom widens with every setting sun. We have scant patience with blind optimists who prate about the battle for human redemption being nearly won, and of how we shall soon be singing the songs of the Millennium. Though we believe that vast moral progress has been made since the first Christmas morning more than nineteen hundred years ago, it is our conviction that the fiercest part of the long, long struggle is yet to come. The forces of darkness are strongly entrenched and still control the vast majority of the race. Armageddon is not in the past, but in the future. But we believe that we shall finally win. Our faith is not in feeble men, but in our all-sufficient Leader. When he descended to earth, he came never to forsake it, but to subdue it more and more, until all enemies are put under his feet and he holds the scepter of universal dominion securely in his scarred hand.

"Lo! 'tis coming up the steep of time,
And this old world is growing brighter;
We may not see its dawn sublime,
But high hopes make the heart thro' lighter;
We may be sleeping in the ground,
When it awakes the people's wonder;
But we have felt it gathering round,
And heard its voice of living thunder:
Christ's reign—ah, yes, 'tis coming."

THE NATIVITY.

Phillips Brooks.

O little town of Bethlehem,
How still we see thee lie:
Above thy deep and dreamless sleep
The silent stars go by.
Yet in thy dark streets shineth
The everlasting Light;
The hopes and fears of all the years
Are met in thee to-night.

For Christ is born of Mary:
And gathered all above,
While mortals sleep, the angels keep
Their watch of wondering love.
O morning stars, together
Proclaim the holy birth;
And praises sing to God the King,
And peace to men on earth.

O holy Child of Bethlehem,
Descend to us, we pray:
Cast out our sin, and enter in,
Be born in us to-day.
We hear the Christmas angels
The great glad tidings tell:
O come to us, abide with us,
Our Lord Emmanuel.

THE BIRTHDAY OF JESUS CHRIST.

Christmas has become not only a universal but the chief holiday of all the year. If we tenderly regard the birthdays of those near and dear to us; if we rather to hear and utter praises on the birthdays of great poets, statesmen, and generals; if we make noisily merry the birthdays of great events; of the founding of the Nation, of the winning of a victory, of the beginning of some vast project of practical science; so much the more befitting is it that we should above all mark the birthday from which we date all that is best and noblest in the world's civilization; on which began the one perfect life and the one perfect example which has appeared on earth; the day which brought mortals those "tidings of great joy" which are infinitely more precious than the most thrilling tidings of worldly fortune that could possibly greet our ears.

There need be nothing solemn or gloomy about the celebration of Christmas. The serious thoughts it should inspire in every mind need cast no shadow on the cheery and merry enjoyment of the day's festivities—the joyous greetings of relatives and friends.

Those are wisest who think gladly of the significance of the day, and take real pleasure in its spiritual, as well as its palpable, bounties. It is a time to rest and be thankful, to utter praises, to make the hearts of others glad; to be mindful of the poor, and cast the rays of genial charity within forgotten doors; to renew expressions of the love that dwells in the breast for kindred and neighbors; to be thankful, generous, and grateful, and to look forward with pure desires and loftier aims.—Youth's Companion.

A CHRISTMAS MEDITATION.

Until Jesus came, humility was not accounted a virtue. Pagan sages taught their disciples to despise meekness. The militant spirit was considered the most manly. Humility was thought to be weak and cowardly. Some of the ancient Hebrew prophets pointed out the excellence of humility, but the Jews never learned the great lesson.

Of all the great leaders of men, Jesus alone could say, "I am meek and lowly in heart." He alone proclaimed the blessedness of meekness. He came to show men that the lowliest path leads to the highest glory. He being exalted above all creatures in heaven and upon earth, humbled himself, took upon him the form of a servant, and became obedient unto death, even the death of the cross.

He was born in a manger. His mother was a lowly peasant. He chose for himself a lowly path through the world. He was not afraid of poverty, nor ashamed to be numbered with those who had no reputation. He refused worldly

wealth, worldly honor and glory. He was despised and rejected of men.

The men of this world are slow to learn the lesson of lowliness. Two of our Lord's disciples, after having walked with him for years, felt the touch of his spirit and witnessed the beauty of his example, knew no better than to beg of him the honor of a place on his right and left hand in his kingdom. We see the folly and weakness of this petition, but in presenting it these two men were closely following the spirit of the time in which they lived and of the world in which they were dwelling. It is not easy for any to escape the bondage of this spirit.

To most men it still seems that noble birth, worldly position, political preferment and official distinction really exalt a man and make him great. Jesus taught a different lesson, and placed tremendous emphasis on it. To the ambitious disciples he said: "Ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them. But it shall not be so among you; but whosoever will be great among you, let him be your minister; and whosoever will be chief among you, let him be your servant; even as the Son of man came not to be ministered unto but to minister, and to give his life a ransom for many." Office never exalted any man. Birth never made anyone great. One may be the son of a king, and for all that he may be a very small man. It is character that exalts men. Position never made any man great. Lowliness is greatness. Service is pre-eminence.

How hard it is to learn this lesson! How subtle the temptation to seek pre-eminence through office! On this rock the Church has been stumbling through all the Christian centuries. By a strange infatuation the chief men of the Church are generally betrayed into an unseemly assumption of superiority. Unconsciously they cease to be meek and lowly and become high and mighty. High-sounding titles are coveted by them more than the ornament of a meek and quiet spirit. They exercise dominion over their brethren, and become masters instead of servants. When these symptoms appear the decay of the Church has already set in. So subtle is this evil that decay is often far advanced before it is suspected.

The benefits of Christmas day will be missed by the Church if we fail to learn the lesson of lowliness. Let the advent of our Lord, the words of our Lord and the example of our Lord conquer all our pride and create within us the spirit of humility. "Let this mind be in you which was also in Christ Jesus."—New York Christian Advocate.

THE COUNTRY CHURCH.

By Rev. John M. Moore, D.D.

The farmers and the farmers' churches in the South need and deserve better treatment from the religious denominations than they are receiving. In no State in the union is the church in the country receiving the consideration and the service, in quantity or quality, which its importance should warrant. Between thirty and forty millions of people of these United States live on the farm—more than one-third—and yet the country church that gets efficient service once a week is the exception, while the town or city church that fails to get weekly service is the exception. Country people have been required so long to be content with one service a month, because they must be a part of a circuit, that they have ceased to expect very much attention.

A new era has begun in the attitude of publicists, educators, philanthropists and other leaders in the world's work toward the farm, the farmer and farm life. The Roosevelt Commission on Country Life was the beginning of a national campaign in the interest of rural progress. The demonstration work of the Department of Agriculture of the United States is putting farming upon a new basis. The Southern Commercial Congress at its meeting in Nashville, last spring,

discussed principally agriculture and farm life. The Conference on Education in the South, two years preceding, discussed the present country school and agricultural instruction in all the country schools. Representatives of the State Bankers Associations, meeting in Memphis, and the American Bankers Association in Detroit, recently discussed chiefly farming and farm credit. Many books have recently been written as follows: Bailey's "The Country Life Movement"; Butterfield's "The Country Church and Rural Progress"; Roads' "Rural Christianity"; Wilson's "The Church of the Open Country"; Carver's "Principles of Rural Economics"; Beard's "The Life of John Frederick Oberlin"; Dr. Warren H. Wilson, the superintendent of the Department of the Church and Country Life in the Presbyterian Church, has made surveys in five States that have revealed startling facts as to the conditions of churches in the country. Emphasis is being put upon country life, the country school and the country church. The consensus of opinion seems to be that the church should furnish the leadership for the social and intellectual as well as religious life in the country. The country church is being called upon as never before in any country.

What is the key to success in the country? The same as elsewhere—the man. John Frederick Oberlin, a university graduate, a theologian of profound thought, a preacher of commanding ability, declined to leave his rural community in Alsace for a great church in Strasbourg. He led in the building of good roads, good schools and good society, during his long life in the country places. Denmark owes the credit of her world-renowned dairy farming to one of her bishops. Men! Men! that is the need in the country. But no man, however brilliant, masterful and heroic, can render his best service where he must be anxious from day to day about food, raiment and shelter for himself and his family. The great preachers of the towns and cities have social and intellectual advantages for themselves and their wives and children. The preacher who is to render a needed and commanding service in the country, as well as in town, must have such a support as to banish anxiety and furnish him with books, leisure and facilities for carrying on proper work. A starved man can never supply an enthusiastic and capable leadership to the Church or to country life.

While competent, trained men are essential to the rejuvenation and complete establishment of the country church, yet the primary and fundamental consideration is that of support. Without proper support, no man can accomplish his best work and no man will do very much in the country or anywhere else. With proper support, the Church can demand that her ministers meet the requirements of the country and country life, or retire from ministerial leadership. So long as the Church gives insufficient support incompetent service must be not only expected, but endured. Poor circuits, paying starvation stipends, will always have very inadequate service.

There should be no poor circuits in any Conference. Every man who enters the Methodist itinerancy should be insured a living wage. The Conference doors should be jealously guarded so that no incompetent man will get in; and if one gets in by mistake or otherwise, perfect candor should be used in asking him to retire to the local ranks. Our Conferences have not always been honest with men and given them a chance to enter other fields of life service when it was apparent that their success in the ministry was highly problematical. The ministry of Methodism is its leadership, and it must be strong intellectually, socially and religiously if it is to win and hold the respect of the people that make and direct the affairs of social, industrial, professional and commercial life of a community. Oatmeal, blue milk and faded clothes will never make a strong ministry. The church or community that wants meat in the sermon must put beef on the preacher's table. Since no man and

no church wants a poor preacher, so no preacher should be compelled to go to a poor circuit. The charges in the country, as well as in the towns and cities, should not be allowed to starve a preacher, but all should be brought to the basis of a living wage, which should be designated by the Conference as the minimum salary that can be assessed for ministerial support by the Boards of Stewards. The figure should be set by the Conference that sends the man, below which no salary can be assessed.

"Good"—some man says, "hut how?" "Where there is a will there is a way." First, the Conference must "will," and then proceed to make the way. Second, the scale of minimum salaries should be agreed upon. The Methodist Church of Canada at its last General Conference set as the minimum salaries exclusive of expense of moving, parsonage or house rent to be assessed by the stewards, as follows: For married ordained men, \$1000; for single men, \$800; for single unordained men, \$600. These amounts were increased from \$750, \$600 and \$400, respectively, which were fixed by a previous General Conference. What scale should be adopted by our Conferences? Let each Conference decide for itself; but \$900, \$700 and \$500 would be small enough for the three ranks of ministers. Third, the cabinets might be respectfully requested to arrange the charges so that these minimum salaries would be possible. The large circuits might be made to take care of a married senior preacher at \$900 to \$1200, and a junior single preacher at \$500 or \$600; or a senior ordained single preacher at \$700; and a junior unordained single preacher at \$500. Local preachers and lay helpers should be enlisted for unpaid services as assistants upon the circuits under the direction of the preacher in charge. Fourth, the Conference mission money should be largely used as a sustentation fund to help bring the salaries to the minimum. In one Conference in New York the sustentation fund is being increased by special contributions from those pastors that receive large salaries. A preacher that receives \$3000 to \$5000 should be willing to share a part of that salary with a brother minister who is assigned to a country circuit. A system of equalization would aid in driving out the spirit of restlessness which is found in the ministry in some sections. In Canada a Children's Fund is collected in the churches and Sunday schools to assist in bringing the salaries up to the standard, and each minister who serves a needy circuit is given an amount not exceeding twenty-five dollars for each child that he has under a certain age.

The new developments in country life will make new demands upon the country ministry which must be met or the ministry will be more and more discounted, and the country church become less and less a factor in the affairs of the community. The country people must have more and better service from the Church, if the Church is to retain its rightful place in their regard and affection. The character of the ministry which is granted the country churches will be the determining element in their development or deterioration. "Men! Men!" The response is, "Support! Support! Support!" Supply the support and the men will be forthcoming. This matter cannot be worked out in a day, but it is time that we were making a start in this direction. Let serious thought be given to this great interest.

LAITY RIGHTS VERSUS POLITICAL SUFFRAGE.

By Rev. John Paul.

It has been surprising to some of us that talented brethren on both sides of the question should confuse the lay privileges sought for the women of Southern Methodism with woman's suffrage in the political world. Where an individual has the right of suffrage in the State, it is unethical for him to neglect to exercise it. You cannot permit a people to vote by civil law with-

out compelling them to vote by moral law. A right always involves an obligation. Our objection to woman's suffrage would be removed in a large measure if they were all equal to the obligation; but we would be unwilling to compel our mothers and sisters to vote just because a third or even half of our feminine citizenship wanted to vote. Indeed, it would not be fair, if nine-tenths of the ladies wanted the ballot, to compel the one-tenth to go to the polls, which we would be doing if we established woman's suffrage.

But there is no serious analogy between woman's suffrage and laity rights in the Methodist Church. At the polls and in the conventions of the political world she would have to jostle against people of low ideals and little reverence. In exercising a voice in the Church she may sit in the pew where she always sits, and there is no necessity of her going anywhere except where she is needed for the promotion of Christ's kingdom; nor does it follow that she must fill any office, as Conference delegate, steward, class leader or Sunday school superintendent, excepting under those particular circumstances where she is the most suitable and capable person to be found. And where she is the most suitable person, it is pitiful that we should be hampered by an economy which makes it necessary for us to exclude her and put in some figurehead because he happens to be of the masculine gender. It would not be so pathetic if there were any Scripture for it, and if it were not based upon an illogical abhorrence for innovation which has always made the Church die hard to its old measures, thus opening the way to new measures which would get results.

When some of the brethren a hundred years ago objected to organs and brass violins in the church, they said, "The next thing, you will be wanting to dance in the church." Some recent writers in this paper seem to have grave fears that if our ladies were granted lay rights in the Church, they might become suffragettes, or aspire to the order of Elder or the office of Bishop. In the first place, these brethren ought to be too chivalrous to impugn the ladies' motives; and, in the second place, they ought to be too fair in argument to heg the question by holding up scare crows. Nor should it be thought that this is a thing sought by the ladies out of egotistic or selfish motives. They represent the stronger moral wing of the human race, and are modestly seeking to help advance the kingdom of Christ.

The Methodist Episcopal Church (North) enacted this lay rights privilege for women at their General Conference in 1904. It is freely granted that much good has come of it, and in a constant reading of their papers I have not seen a complaint of its working from the pen of any of its former opponents. This cannot be said of their measure abrogating the time limit, or the one changing the name "presiding elder" to "district superintendent." Indeed, it is a rare thing that you see a measure enacted that proves to be so wholesome as to allay all objection and leave no faction to advocate a return to the old way; but such has been the fortune of that movement which places woman along with man in the more active positions of lay work in the Church.

MY LAST CHARGE AND ELSE.

By Rev. H. P. Lewis.

III.

After staying five years in charge of the original, and a part of the original, Liberty circuit (having served under Jas. A. Godbey three years as my P. E., H. F. Johnson, one year, and J. A. B. Jones one year), I was sent to Providence circuit.

After being elsewhere, here and there, for twenty-four years, I was returned on Dec. 17, 1906, to Liberty. What wonderful changes had taken place during the twenty-four years! I had ten in family when sent away, but only one—myself—when read out for Liberty in December, 1906.

Children were all gone—six of them in the ministry; one on the Railroad (how I wish he had yielded to the call like his brothers did); one in business in Jackson, and one—the precious wife and mother, gone home to rest. What a lonely, sad life I had lived for more than two years; no one knows except those who have had a like experience.

Of course it was understood by the Bishop and his advisers that I would not be alone when I got to Liberty. The Good Book says, "It is not good that man should be alone." I fully concur. In a few days I was in Liberty, mixing with the people. I found four Baptist, one Presbyterian, and one Methodist preacher there. I told one Baptist brother that there were preachers enough there to capture Liberty for Christ, if they were any account; and if not, that Liberty would be better off without them. Some preachers are worthless when it comes to winning souls to Christ.

Well, I found but few members that were there thirty years before. A new church had been built at Woodland, also at Salem. Tarver's Chapel had been torn down and moved to Glading, a thing that ought not to have been done. How short-sighted we are sometimes! The old church I left standing in Liberty was still there, but in a dilapidated condition. A movement was on foot to build a new church; so in less than twelve months time we had a beautiful church in a more desirable place. I found the Sunday school in almost a dying condition. It did die, or was suspended in June, but was resurrected in the new Church in December, and has been doing finely since.

There are many splendid people in and around Liberty. Then there are some of the other sort. It has been a long time since I served a people who held their preacher and his wife in higher esteem than did many of the people of the Liberty charge; especially was this true of those at Liberty and Glading. Among the excellent people of those places we mention the Brewers, Butlers, Sabines, Terrels, at Liberty; and the Smiths, Harveys, Webbs, at Glading. At Woodland, Brother Dan Kelly, father of our Conference evangelist, D. E. Kelly, was still holding on, the same good man he was thirty years before, though feeble with age. But few better men are found anywhere than old Father Dan Kelly. He has one son and one stepson in the ministry, both doing good work.

At one place I read, as my usual custom had been for many years, the General Rules of the Church, and commented on them. A widow woman, a hater of the Methodists, said to her pastor, "Mr. Lewis preached a doctrinal sermon, I want you to preach one in our Church." She did not know the difference between the General Rules of our Church and a doctrinal sermon. There are many such people in our land. I want to say right here, I found Brother Patton, pastor of the Presbyterian church, and Brother Sproles, pastor of the Baptist church, to be good and true men of God.

During the last thirty years, seven young men who were brought up in the Woodland neighborhood, were licensed to preach. Six of them went into the itinerancy. All of them, save one, have done good service and are still in the ministry. One brother, a man I dearly loved, fell by the way. My prayer is that he may yet see the error of his way, return unto the Lord, and be reinstated in the Church and ministry. God bless him! A brother who was converted, licensed to preach in early life, but was afterwards expelled from the Church and ministry for immoral conduct, while I was his pastor in 1866, was awakened, reclaimed, restored to the Church, and afterwards proved faithful and true to God and the Church till the day of his death. For ten years he had not gone inside of a church; yet God was still good to him. "Return unto me and I will return unto you." God willeth not the death of any, but that all should come to repentance. May God still have compassion on and help the erring brother!

Jackson, Miss.

Church News

The Methodists of South Carolina are planning to raise \$100,000 for Wofford, Lander, and Columbia Colleges.

The College Presidents' Association of the Methodist Episcopal Church will meet in Lincoln, Nebraska, January 14-16. This conference of educators ought to be productive of great good.

Dr. John P. Goucher is reported to have said that one in every three persons in Baltimore, Md., is either a Methodist or a descendant of Methodists. Much of the great Episcopal Methodisms are strong in the Monumental City.

To his other helpful and widely read volumes—"Other Sheep," "Twice Born Men" and "Souls in Action"—Harold Regbie has added another, entitled "The Ordinary Man and Extraordinary Thing." The George H. Doran Company, of New York, are its publishers.

From many sources we have recently heard words highly commendatory of the preaching and episcopal work of Bishop J. H. McCoy. Everywhere he goes he seems to captivate the people. By no means least among his many splendid qualifications for the episcopal office are his unfeigned modesty and his sincere brotherliness.

It is stated that the number of Presbyterians in Chicago has increased from 14,870 to 20,807 since 1890. Over 100 per cent in twenty-two years is a fact showing in a city which is considered one of the most wicked in the Western Hemisphere. However, this is barely keeping pace with the growth of the city's population which was 1,093,850 in 1890, and 2,185,283 in 1910.

Dr. Shailer Matthews, the new President of the Federal Council of the Churches of Christ in America, is a Baptist. He is a teacher of theology in the University of Chicago, editor of the Biblical World, and is an author of note, two of his best known books being "The Church and the Changing Order" and "The Gospel and the Modern Man." His orthodoxy has at times been challenged.

Bishop A. W. Wilson will on the fifth of next February celebrate his seventy-ninth birthday. He was elected to the episcopacy in 1882. Bishops Linus Parker, J. C. Granbery and R. K. Hargrove, who were elected at the same time, have long since passed to the Church Triumphant. The oldest living Southern Methodist Bishop is Bishop S. Key, who was born July 18, 1829. Bishop Morrison was born May 30, 1842; Bishop Hendrix May 17, 1847, and Bishop Hoss, April 14, 1849.

At the first meeting of the Methodist preachers of Louisville, Ky., after the Annual Conference, Dr. F. M. Thomas, the brilliant presiding elder, in a brief address suggested three keynotes to success: First, sole-leadership: under this head he emphasized the necessity of faithful pastoral visitation. Second, sympathy: he urged the preachers to acquire and evince a genuine feeling of interest in their people. Third, spirituality: this he insisted must be the underlying basis of all truly successful Christian work.

Bishop Candler has evidently been having a great time with the brethren in Oklahoma and Arkansas. Recent issues of the Western Methodist have contained a number of his striking sayings from the chair and pulpit. The great Georgian is not only a vigorous thinker, but we know of no living man who can compress more sound truth into a sentence than he can. Bishop Candler will go

to Cuba to perform official duties about the middle of next January. Dr. I. W. Cooper, the President of Whitworth College, will accompany him.

The Secretary of the Woman's Missionary Council of the Methodist Episcopal Church, South, with headquarters in the Methodist Publishing House, has received information that a valuable piece of property in Cuba had been given to the Council by Senor Pedro G. Tosca, of Matanzas, Cuba, who was for many years a teacher in the government schools of his country. He expressed the desire that the property, which consists of a splendid building with attractive grounds, be used as an orphanage; but in the event that this was not practical, it was to be used, as the Council wished. The property is valued at \$7,000. —Nashville Banner.

The Baltimore Southern Methodist states that Dr. John Poisal Hyde is a candidate for the Chaplaincy of the United States Senate, and that he is a typical Southern gentleman and has the endorsement of some of the strongest Democratic leaders in Virginia and elsewhere. We do not know to what Church Dr. Hyde belongs or how well fitted he is for the place to which he aspires, but we sincerely hope that the retirement of Mr. Taft will mark the end of any official recognition of Unitarianism at Washington. It is little less than an affront to the millions of orthodox Christian men and women in the United States for Congress to choose its chaplains from the comparatively insignificant little band in the nation who deny the Deity of Christ.

The Christian Index, of Atlanta, Ga., a Baptist paper, which has been owned and published by Mr. T. P. Bell and Mr. B. J. W. Graham for several years, will be taken over by the Index Printing Company on January 1. It is stated that this paper for the past four years has paid a 9 per cent annual dividend on a \$30,000 valuation, and that every \$100 share of stock is worth \$166. It is announced by the new management that an effort will be made to distribute this stock more generally among the Baptists of Georgia, though those owning it are little disposed to place it on the market. The Baptist Church claims a membership of 275,000 in that State. It is refreshing to hear of a religious journal in the South that is being published at a good profit. The price of the Christian Index is \$2 a year.

DR. DUBOSE AS A REFORMER.

An Augusta (Ga.) dispatch to the Atlanta Georgian and News, bearing date of December 2, refers to Dr. H. M. DuBose's work as a reformer during his two years' pastorate in Augusta, as follows:

"If there are any blind tigers in Atlanta, Dr. H. M. DuBose, the new pastor of the First Methodist Church, will certainly go gunning for them and he will not be long about it. During his two years as pastor of St. John's Methodist Church of Augusta, Dr. DuBose has made things extremely uncomfortable for law-breakers. He spoke right out in meeting about the condition of affairs in this city. As the leading spirit in the ministerial alliance, Dr. DuBose framed and had passed some of the strongest resolutions against local conditions that have ever been read here. Mayor Thomas Barrett was attacked repeatedly, although what has been going on under the Barrett administration is not any worse than has been going on for many years under other administrations. As far as gambling in Augusta is concerned, it is believed to have been effectually stopped, but as for selling whiskey, that, seemingly, will go on forever, as the juries refuse to convict and the sentiment of the people seems to be in favor of selling whiskey. Dr. DuBose is a brilliant writer and speaker and he had many strong supporters here in his attacks on local conditions."

HELPFUL COMMENTARY.

The pastor of the First Church of Manchester, N. H., Rev. William Wapsett who is a lover of Methodist hymns, and as such a close student of them, writes this interesting comment concerning a recent editorial note in the Herald:

"Appropos of 'The Commentary' in this week's Herald on Job 1: 'As the sparrow fly upward, I would seek unto God—truly a beautiful and suggestive interpretation—may I call attention to a similar utterance in stanza 2 of Robert Seagrave's inspiring hymn, No. 933 in our Methodist Hymnal, a hymn not as well known nor as much used as it might be with profit in our worship:

Rivers to the ocean run,
Nor stay in all their course;
Fire ascending seeks the sun;
Both speed them to their source:
So a soul that's born of God,
Pants to view His glorious face:
Upward tends to His abode,
To rest in His embrace."

The poet had caught a vision which the translator had evidently failed to see. How often this is the case! Which leads to the remark that there are few forms of devotional literature as valuable as the hymns of the Church. To love and know them means inspiration and help, strength and comfort.—Zion's Herald.

A STRIKING ILLUSTRATION.

A Chinese preacher, in urging the sacredness of the Lord's Day, used this story: "It came to pass that a man went to market, having on his shoulder a string of seven large copper coins (Chinese coins are strung on strings and carried on the shoulder). Seeing a beggar crying for alms, he gave the poor creature six of his seven coins. Then the beggar, instead of being grateful, crept up behind the kind man, and stole the seventh coin also. What an abominable wretch! Yes, but in saying this you condemn yourselves. You receive from the hand of the gracious God six days, yet you are not content. The seventh also you steal!"—World Wide Missions.

A CHRISTIAN INDEED.

Mr. Chung, head of the Canton Christian College, was in the United States during the recent revolution in China. Immediately upon his return to Canton he was sought as chairman of the Board of Education, at a salary of \$4,000; the College was giving him \$900. At once he made this proposition to the College: "Allow me to retain my position and salary as head Chinese teacher in the College, but give me time to direct the Board of Education in this work, and I will take my salary of \$4,000 in that position and turn it over to the College."—Christian Work.

I call it one's first duty to be socially delightful at home. The art of being lovely at home is the finest, hardest, highest art I know of. I don't care what other art a woman has if she hasn't that.—Elizabeth Glover.

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Secular News and Comment

By Rev. A. J. Gearheard.

Woodrow Wilson is just fifty-six years of age. His birthday is December 28.

The body of the Hon. Whitelaw Reid is being borne from England to America aboard the British battleship, Natal.

It is claimed that a number of women have organized a company in Canton, China, and will conduct and edit a daily paper in the Chinese language.

The latest compilation of statistics concerning the 1912 cotton crop gives the total number of bales as 13,700,000. Texas produced 4,725,000 bales; Georgia, 2,750,000; Mississippi, 1,050,000, and Louisiana 440,000.

President-elect Wilson has little desire to be the target of curious eyes. He has announced that there will be no public receptions in the big East Room of the White House while he is President.

It has been authoritatively announced that the Nobel Peace Prize will not be awarded this year. The reason of this is that the Committee having the giving of it in charge did not think there was anyone who had done enough for the cause of peace to merit such a prize.

A British committee, organized for the purpose of preparing a program for the celebration of the centennial of Anglo-American peace in 1914, has proposed the erection of a statue of George Washington in Westminster Abbey or in Westminster Hall, adjoining the House of Commons.

Andrew Carnegie has announced that all his fortune except \$25,000,000 will be left to the Carnegie Corporation of New York, which corporation will continue to carry forward his plans for uplifting the American people by the promotion of educational and charitable work.

Jan Kubelik, the famous violinist, who but a year ago boasted that he had accumulated a million dollars with his violin and would rest and enjoy his money, has been forced to give up his favorite instrument, Virtuoso's famous "Guarnerius," to satisfy a judgment. Truly, money has wings.

Woman suffragists are planning to run a paper in the interest of their cause in New York. The paper is to be named "The Woman's Political World," and Mrs. Harriet Stanton Blatch is to be its editress. The suffragists hope to carry New York State for the enfranchisement of women in 1915.

The residence occupied by Jefferson Davis as an executive mansion during the closing days of the Civil War is located at Danville, Va., and is valued at \$48,000. A movement has been inaugurated to secure enough money to purchase the property and preserve it as a memorial of this honored leader of the Old South.

President W. H. Taft has announced his acceptance of the Kent Professorship of Law in Yale University at a salary of \$5000 per annum. He will probably enter upon his new duties immediately upon his retirement from the White House. In addition to his duties as a lecturer in Yale, he will have ample time to lecture in other schools and pursue other lines of business.

Mr. A. H. Babcock, a member of an anthropological society in Washington, D. C., denies that Christopher Columbus discovered America. He has in his possession a map which he claims

was drawn by Martin Behaim before Columbus made his voyage. He may be right, but we seriously doubt his ability to shake the faith of the American people in the claim made for Columbus.

Mr. F. Hopkins Smith, a noted writer and lecturer, expressed his opinion recently that the book, "Uncle Tom's Cabin," not only did untold harm before the war of the sixties, but that it is yet bearing a false message to the youth of America and should not be circulated. He says that the relationship that existed between the negro and the people of the South was not then understood, and that it is not any better understood to-day. Mr. Smith, in our judgment, is not far from right.

Recently a New York City official was convicted on the charge of bribery and sentenced to prison. He was taken to Sing Sing, and there given special apartments and permitted to have the attention of private servants. The New York Tribune has editorially denounced the prison officials for allowing what it terms partiality among convicts. We believe the Tribune has taken a proper stand. The sooner the moneyed man is toppled off the pedestal of special privileges in America, the sooner will we be served with more impartiality by our courts.

The librarian of Congress favors changing the name of the Congressional Library to the "Library of the United States." He further suggests that the Library should be divided, and parts of it located in the leading cities of the nation so that it would serve a larger number of people. During the last year there were added to the Library 120,000 printed volumes and pamphlets. The most notable addition was that of 7,000 volumes of Chinese books bearing on the subjects of agriculture, botany, horticulture, and materia medica. They were selected by Dr. Hing Kwai Fung.

The teachers of journalism recently met in Chicago for a conference. There were twelve universities represented. Profs. Talcott Williams, of Columbia University, and Walter Williams, of the Missouri University, were the principal speakers. The dominant note in the convention seemed to favor stricter rules for secular journalism. It seems that the great teachers would have our news written in conformity to a fixed standard, as are modern business letters. If such a method becomes the rule, we predict that there will be a sharp decline in the interest of the public in the secular papers. Individuality, in our opinion, is the soul of interest in any kind of journalism.

AN INTERESTING SITUATION FOR OUR IMMERSIONISTS.

The age in which we live is characterized by acuteness of vision and the power to detect the false and the sham. False ideas are now being punctured and truth is gradually working its way from the junk-heaps of error and prejudice to its place of power in the larger life of the world. In religion the process is perhaps slower than anywhere else, but even here many favorable signs are beginning to appear.

When Rev. J. E. Mahaffey, of Clinton, S. C., two years ago pointed out some grave errors upon which immersionists have based their theory for ages—errors published in their standard works and remaining unchallenged for scores of years—it was thought by some that perhaps he was mistaken and that the standard works and the denominations which they represent would be defended by some one who might at least offer some explanation of the matters in question.

The stern fact remains, however, that, after being read by nearly a half-million people and carefully examined by modern scholars, Mahaffey's book stands the test; the immersion guns

are silent, and it is believed that a great step has been taken toward securing from our immersion brethren the recognition which our position deserves and thus bring about a more fraternal relation between the differing denominations. Such a result would surely be hailed with delight by all sincere followers of our only Lord and Savior.

The Baptist Commonwealth says: "As a denomination Baptists are confronted by what, in general, we may call a new departure. The Mt. Morris Church, of New York City, the First Church, of Ithaca, N. Y., and the First Church, of Los Gatos, Cal., have voted to receive to their membership members of other than Baptist Churches on the baptism that is satisfactory to the person thus received. There may be other than those, of which we have not heard. Others still are said to be considering such a movement, while it is a fact well-known, though not widely proclaimed, that many of our younger ministers and some of them among the most prominent, favor such a change. Surely, in view of the fact that our uniform Baptist usage in this country has been the reverse of this, we may call it a new departure."

A most favorable indication of this trend of things is seen in a recent utterance of the Christian Century, which paper is a loyal exponent of the Disciples, or Christian Church. They seem to be preparing to lead the way in a great movement in the right direction. Extreme immersionists would do well to ponder seriously the suggestive extract quoted from the Century, as follows:

"There is a deep-rooted and rapidly spreading conviction among the Disciples of Christ that both our historic plea and the demands of the age into which we have come call for the casting away of this one last survival of sectarianism in our practice—the practice of selecting from among Christ's followers only the immersed and rejecting all others from our fellowship. * * * There is a widespread disillusionment with regard to the immersion dogma. The sanctions for this dogma are breaking down. The New Testament facts are against it. The spirit of Christianity is against it. The spirit of the age is against it."

* * * The immersion dogma is a sectarian obsession in which the big, sane-visioned men and women of the world, who are working at the world's real task, have no interest."

To all of the above we heartily say, "Amen," and patiently await the right hand of fellowship from our immersion friends in Christian recognition. May the "wide-spread disillusionment" continue to widen until some glad day not far away we shall see how good and how pleasant it is for brethren to dwell together in unity—Observer.

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THE CHRISTMAS SPIRIT.

Bishop F. J. McConnell, of the Methodist Episcopal Church

When we try to urge upon a man the thought of the opportunity lost through not making way for Joseph and Mary, he talks to us again about first come, first served. He says that this is the only rule by which we can get along. He tells us that while the Golden Rule is good, it is not to be taken "literally," as he calls it, by which he is apt to mean that the rule is not to be taken as if it meant what it says, but as if it meant what it does not say. He may even say things that seem to him very funny about what would happen if everybody waited for everybody else, and if everybody gave up to everybody else. But all such talk misses the point. The Golden Rule would have us treat others as ourselves and in cases of unusual need render unto others the good that at such times we should like to have given to ourselves. There is something wrong with first come, first served, when it allows a strong, healthy man to sleep in comfort while Mary goes to the manger.

We must not make our list too long, but we ought to hear at least one more man. This man tells us that he saw Joseph and Mary come into the inn and that he intended to give his place to them. While he was thinking about it, though, they passed on. He could not get Joseph and Mary out of his mind, but after he had failed to speak to them on first seeing them, he felt ashamed to hunt them up. As it was, they were on his mind all night. He felt once or twice that he must get up, even in the middle of the night, and let them have his place. But he didn't. He pulled his blanket around his shoulders and fell into a doze.

Now why do we talk in this way about these people? Just because the persons did what we would probably have done if we had been in their place. For many of us, day after day, act just as they did. To be sure we do not have the chance to aid Christ as did these travelers who stopped on the first Christmas Eve at the inn, but Christ has told us that he is before us when one of his children anywhere is in need. And Christian parents have trained us to manners of consideration for others, not merely to have us appear better at dinners and parties, but to put us onto the way of rendering Christ service. We do not say that those travelers in the inn at Bethlehem were wicked; we do not say that they wished to have the new-born Christ laid in a manger. We simply say that they were thoughtless or that they were thinking only of themselves.

If we could call back together the different persons we have mentioned—all who might have made a place for Christ but did not—there is one thing they would all alike say: that if they had known that Christ was to come to the inn that night they would have been glad to make a place for him, but they did not know. We sometimes make the same excuse, but we cannot make it with the same right that the travelers in the inn did. For since Christ has spoken his truth to us, we know that every time one in real need stands before us Christ stands before us.

There is something more. Christ comes to us, not only in the form of those in distress or need, but he comes to us in promptings to do right—those inner promptings that no one may know of except ourselves. Our lives, after all, may be spoken of as Bethlehem inns, where Christ may be born. The little promptings to do right are the coming of Christ. But what if all the room is taken? If we are thoughtless or careless or interested merely in our own pleasures, some of these strivings toward the better life have no place to stay in our hearts. Let us remember that Christ was kept out of the inn, not because the people in the inn did not like him or because they were trying to keep him out. He was kept out because the places were

all taken. If I want to have my own way, that takes a room. If I am interested just in myself, that takes a room—maybe all the rooms. Every time I fill up the rooms in this way and keep out the good impulses, I am making what happened in the olden time to happen again. There is no room for Christ in the inn. And our lives are really more than inns. They are dwelling houses. Christ comes not to stay over night, but to stay all the time. He comes to live with us. But he cannot stay with us unless he can get in. And he cannot get in if there is no room. And there cannot be room unless we make room. We can make room if we will. It need never be said of our lives that they had no room for Christ.—From "Christmas Sermons."

REV. R. S. GALE.

Robert Sidney Gale was born near Satartia, Yazoo County, Miss., February 14, 1851. After serving faithfully his day and generation according to the will of God, he peacefully "fell on sleep" in his parsonage home at Summit, Miss., on Sunday afternoon, September 1, 1912.

Brother Gale was the last surviving member of his father's family, an only sister having preceded him to the grave but a few weeks; so it has been impossible to obtain satisfactory information concerning his ancestry and early life. This much, however, we know: the home of his childhood was not without culture, refinement and Christian training. His parents were Presbyterians and he was brought up in the faith of that great Church. However, his conversion did not take place until he had reached young manhood and after he was married to his first wife. It was largely due to the influence of this excellent Christian woman that this promising young man was soundly converted to God and brought into the membership of the Methodist Episcopal Church, South.

His call to the ministry followed soon after his conversion, and he was licensed to preach in the twenty-seventh year of his age. The license was granted by the Quarterly Conference of the Mount Olivet Circuit, Vicksburg District, on Nov. 10, 1877, and was signed by Rev. F. M. Featherston, P. E.

Brother Gale served eight years in the local ranks, two of which he spent as a supply on the Paulding Circuit. He was elected to Local Deacon's orders at Brookhaven and was ordained by Bishop John C. Keener, December 18, 1881. The Annual Conference which was held at Meridian in December, 1885, admitted him on trial, and his first regular appointment was Columbia. The second year he served the Holmesville charge and was admitted into full connection at Jackson in December, 1887. From this Conference he was returned to Holmesville. The year 1888 he spent on the Adams charge. At Crystal Springs, in December, 1889, he was ordained Elder by Bishop Charles B. Galloway, and was appointed to the Bowerton (now Bayou Pierre) charge. In 1890 he was sent to the Shiloh charge, and to Trenton in 1891. While on this charge his health failed and he was placed on the superannuate list for the following year. He served the Bayou Sara charge in 1894 and was again superannuated. However, after a year's rest, he was able to resume his "loved employ" and continued in unbroken service until called to his reward. He served the Meadville charge the years of 1897-8; Decatur, 1899; Raleigh, 1900-01; Taylorsville, 1902-03; Eucutta, 1904; Vossburg and Heidelberg, 1905-06; Lucedale, 1907-08; New Augusta and Richton, 1909; and McHenry and Wiggins, 1910-11.

In December, 1911, he was appointed to the Eden charge, where he remained until May, when he was changed to Summit and East McComb to fill the vacancy caused by the election of Rev. C. M. Chapman to the presidency of Port Gibson Female College. He entered upon the work of this important charge with commendable energy and with the promise of success; but even then a

deadly disease had marked him for its prey, and after weary weeks of suffering he heard the voice of his Lord saying, "It is enough, come up higher."

Brother Gale was married four times. First to Miss Abby Luella Pease, of Mobile, Ala. Of this union five children were born, only one of whom survives. His second wife was Miss Elizabeth Lewis, of Wesson, Miss., a niece of our honored brother, the Rev. H. P. Lewis. She lived but a short while and died at Adams, in 1888. In the year 1889 he was married to Miss Allie Leggett, of Barlow, Miss., a sister of the Rev. J. T. Leggett of the Mississippi Conference. For more than a score of years this most excellent woman walked by his side and shared heroically the varying fortunes of the itinerant life. Of this union were born four children, all of whom survive. On the 21st day of May, 1912, he was married to Miss Catherine Cox of McHenry, Miss., who, like some good angel of love and mercy, seemed to have been sent into this good man's life just in time to minister to him in the time of weakness and pain.

In the death of Brother Gale the Mississippi Conference has lost one of its most worthy and faithful members. Were I called upon to give in a single word the key-note of his life, that word would be "fidelity." Perhaps, among us there have been men of greater talent and more conspicuous ability, but not in our history have we had one who was more faithful to the trust committed to him.

The greater part of the twenty-seven years of his itinerant ministry was spent in what are considered the harder charges of our Conference, often with a very inadequate support, yet he went willingly and wrought faithfully for God and the Church.

As a preacher, Brother Gale was above the average. His sermons gave evidence of much prayer and careful preparation. He was clear in his exposition of the great doctrines of the Holy Scriptures. While he did not shun to declare the whole counsel of God, yet his choice theme seemed to be the great love of the Father, as manifest in the Cross of Calvary. He recognized the fact that his ministerial vows laid upon him a two-fold obligation: to be a faithful dispenser of the Word and Sacraments, and to visit from house to house among his people. As a pastor, Brother Gale excelled. Kind, sympathetic and tactful, he loved his people and carried their interests and sorrows upon his heart. He was very helpful to young Christians, especially to young preachers. The writer of these lines makes grateful acknowledgment of the benefit which he derived early in his ministry from the godly counsel of this good man.

In his attitude toward his brethren of the ministry we have never had a more sincere, a more guileless man among us. During an acquaintance of twenty years, during much of which time we were intimately associated, I do not recall one unkind word spoken by him concerning his brethren. Among his last words was a message of tender love for them.

The Psalmist has said, "Mark the perfect man and behold the upright, for the end of that man is peace." And so it was with our beloved brother. Death was to him but the home-going. "He was confident and willing, rather to be absent from the body and present with the Lord."

On the morning of September 2, after service conducted by the writer, assisted by Brothers J. H. Foreman, R. H. Barr, Jno. A. Moore and Nolan B. Harmon, we tenderly laid his body to rest in the cemetery at Wesson, near the sacred dust of loved ones gone before.

"Our friend serenely to his final rest has passed, While the memory of his virtues lingers yet, Like twilight hues when the bright sun is set"

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"GRAMPA."

My grampa, when it's Chris'mas, he
Comes to our house the day before,
An' Chris'mas mornin' him an' me
Gets all my toys down on th' floor,
An' he winds up my engine men
An' makes my train go 'round the track,
An' helps me march my soldier men
An' shows me 'bout my jumping jack.
An' ever'thing I say I know
'Bout Santa Claus he says it's so.

My grampa he don't ever care
How much I rumple up his clo'es
Or muss his whiskers or his hair—
He says 'at such things only shows
'At boys is hoys, an' has to play
An' be as glad as they can be—
An' ever' time it's Chris'mas Day,
W'y he comes here to play with me,
An' ma, one time, she kind o' smiled
An' said, "Which one o' you's the child?"

My grampa always understands
Just what I mean an' how I feel
When I don't want to wash my hands
Before I sit down to a meal,
An' ma she laughs at him an' says
"A man of his age ought to know
'Bout raisin' children—anyways,
He really musn't spoil me so."
An' onct I ask her, when he's gone,
"Is grampa a boy with whiskers on?"
—Harper's Magazine.

AT CHRISTMAS TIME.

If you were a little Belgian girl or boy you would fill your shoes with beans and carrots, and set them in the chimney place for the good saint's horse. In the morning your carrots and beans would be gone (of course the horse ate them), and in their place would be sweetmeats.

If you lived in Italy, you would go to the church to see the Bambino, or image of the Christ-child, who is supposed to give the presents.

If you were a little Spaniard, you would hide your shoes or slippers in the bushes on Christmas Eve, and find them filled with fruit and sugar plums in the morning.

In Bohemia, you would watch and listen for the chariot and the white horse of the Christ-child, who comes flying through the air with his Krippe full of gifts.

If you were a French child, you would find gifts in your shoe if you were good; but if you had been naughty, Noel, who brings the Christmas gifts, would leave instead a whip in your shoe.—Normal Instructor.

THE KITTEN'S CHRISTMAS TREE.

Helen M. Richardson, in the Western Christian Advocate.

It was so unfortunate that measles should swoop down on the Cartwright family just as the Christmas holidays set in. But measles is a disease that can not be bribed, Graham, who was the oldest of the two Cartwright children, had heard his mother say.

Anita was at first too sick to give the subject much thought. But a few days before Christmas she began to join her brother in wishing that they were going to the Sunday school Christmas tree.

As Bob and Betsy, the two Angora kittens, were playing together one afternoon, Anita suddenly thought that it would be great fun to have a Christmas tree for them, if mamma were willing.

"Why, yes," assented Mrs. Cartwright, "I should enjoy getting one ready for them, and we will go right to work."

Mrs. Cartwright was very willing to procure a tree, which must be small, of course, in order that the kittens could get at their presents themselves. "Santa Claus would be apt to frighten them; so we will have to get along without him, I think," Mrs. Cartwright said.

How the children laughed when they saw the tree! "Why, it's the cunningest little fir tree I ever saw!" said Anita.

"I believe Betsy could climb it," asserted Graham.

"We will test her climbing capacity," Mrs. Cartwright said in a laughing tone. "We will put a mouse on the top branch and give her and Bob a chance at it. The one that gets it may keep it."

Such fun as the children had getting that Christmas tree ready! There were little muslin bags to be made which were to be filled with catnip, instead of candy. A very few were to contain some tender meat very finely cut up, because the Angoras were not allowed much as it was not considered good for them.

Numerous small gray flannel mice were filled with catnip before they were sewed together. And last of all there were strings of popcorn, because the kittens liked popcorn and milk. Then several rubber balls were suspended by strings from the branches for them to play with.

It was to be a daylight tree, because Bob and Betsy might burn their paws on lighted candles. Therefore, nine o'clock Christmas morning was the time set.

The day before Christmas the kittens' fur was nicely combed, and on Christmas morning Betsy was adorned with a blue and Bob with a pink ribbon. As both kittens were black, they made a very fine appearance.

"Well, I do not consider this a very measly-looking crowd," Mr. Cartwright remarked, as a bright-eyed, expectant group of kittens and children stood awaiting the removal of the screen that concealed the tree from view.

The kittens had already commenced to sniff, for the odor of catnip is very penetrating. Bob's whiskers were twitching, and Betsy's little up-raised paw was on a catnip bag as soon as the screen was removed.

Such fun as they had! It was not long ere the catnip bags were torn open, and the contents scattered over the floor to be eaten or rolled in as the whim seized these frolicsome kittens. All the catnip mice were disposed of in like manner.

Then Bob seized a ball and amused himself by rolling it over the floor, and Betsy busied herself trying to pull off the strings of popcorn.

It was while doing this that the mouse upon the topmost branch was discovered by her. This caused a scramble to the top of the tree, during which the tree, Betsy, and the mouse all fell to the floor in a heap.

"I think the pussies' Christmas tree has been excellent medicine for measles," Father Cartwright remarked, with a twinkie in his eye when the fun was all over.

"So do we!" chorused the children.

"And so do I!" chimed in Mother.

"And so do we!" purred the delighted pussies as they blinked their sleepy eyes from amid the catnip ruins of their dismantled Christmas tree.

THE CHEERFUL GIVER.

A cheerful giver! Who hut mother can claim that title? Think of her daily sacrifices, her endless gifts, her faithful devotion, and her loving, cheering words.

From the time her eldest is a wee little tot, to the time her youngest is a stately mother, her whole life is a sacrifice for her children. She gives—what? Her time, thoughts, everything to her children. She sews for them, plays with them, and teaches them the right way. She entertains for them; in short—she gives her whole life, her whole ambition.

Those of you who have a mother's love, think this over, and I am sure you will agree with me that it would be vain to search the whole world for a more cheerful giver than "mother."—Helen L. Eckel, in St. Nicholas.

GIPSY SMITH'S EPIGRAMS.

What is the use of a religious profession if Jesus is out of it?

I wonder if Jesus Christ came to some of our churches where they are looking for a pastor, if he would be invited to fill the vacant pulpit.

God can open the blind eye or unstop the deaf ear, or paint a lilly bell, or form a dewdrop, or create the trill of the bird song, or open the gates of the morning without a creak of their hinges, or set an atom swinging in the sunshine, with all its rhythm and poetry, as much as in the movement of a constellation; but he can save no man against his will.

St. Paul's Cathedral is nothing but a glorified quarry if Christ be out of it, and my old gipsy tent is a cathedral when Christ is in it. Christ makes the temple.

Your soul is not a trinket that you can buy for 5 cents and replace when you have lost it.

Wherever Jesus comes somebody knows and wants to be where he is, for the great throbbing, weary, weeping, sad, broken heart of the world needs Jesus.—Central Christian Advocate.

TO THE MINISTRY IN MISSISSIPPI.

Dear Brethren:

(1). If any of the ministers are not receiving "American Issue," it is because their names were overlooked in copying names from the Minutes. Please notify this office, if you do not receive it.

(2) Please get in touch with some two or three or more good citizens on the First Monday in January, go in a body before your County Board of Supervisors and ask them to make an order appropriating one-third of the fines from liquor convictions (or as much of one-third as may be necessary) to defray expenses of the catching and convicting. Get them to make the order right then and there, and take the vote while you are present. Then when persons in your county write for detective service, they know where the expense money is coming from to pay for it. This makes the criminal "blind tiger" pay for his own conviction and makes one fellow pay to catch the other fellow.

Please notify this office of the result of your visit to the Supervisors. When Mr. J. C. Cavett and I asked the Hinds County Board to make this standing order, it was the beginning of the Jackson clean-up. It is really a revenue measure, as they ought to see, unless the supervisors are themselves whiskey sympathizers.

Yours for a truly dry State,

G. W. EICHELBARGER,

State Supt. of the Mississippi Anti-Saloon League, Jackson, Miss.

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BEAUTIFUL STORY OF THE EVANGELISTS.

How simple and beautiful are the accounts of the nativity of our Lord given by the Evangelists! And in this respect they differ most strikingly from those contained in the apocryphal books. As is usually the case with uninspired writers, the latter show a disposition to pry into everything, and there is in their narratives an exuberance of marvels. They have flying birds poised perfectly still in the air and donkeys and oxen kneeling to worship the Babe in the manger. Many kinds of curious occurrences are described. This is out of harmony with the divine method. God has never been prodigal in the exercise of his miracle-working power. The same conservation of energy that we see in the physical world is characteristic of the operations of Deity in all realms. With the Lord there is no confusion nor waste. He does what ought to be done and no more; he says what is proper and then ceases to speak. The silence of the Bible concerning many of the great questions upon which it touches is one of its most remarkable features, and is no mean attestation of its superhuman origin.

PEACE NEGOTIATIONS.

Representatives of the six great Powers of Europe—England, France, Germany, Russia, Austria, and Italy,—are now assembled in London for the purpose of securing peace upon satisfactory terms between Turkey and the Balkan States. The sittings of the body are being held in the historic St. James Palace, where they are entirely shut off from the noise of the street, and where they have in view a peaceful, grass-covered quadrangle. The Outlook sums up the questions before the Conference as follows:

"The new boundaries in the provinces of Thrace, Macedonia, and Albania, as the result of the successful advance of the allies.

"The disposition of the fortress of Adrianople and the city of Salonika.

"The disposition of the district of Novibazar.

"The question as to whether Albania is to be erected into an independent state.

"The claim of Serbia to an AEgean or Adriatic port.

"The claim of Greece to Crete and the islands in the AEgean Sea.

"The question as to what indemnity, if any, Turkey shall pay to the victors.

"The adjustment of the Turkish debt.

"The guarantees to be given by Turkey for the well-being of Christians in any territory now occupied by the allies but to be restored to Turkey."

SENATOR WILLIAMS AT COLUMBIA UNIVERSITY.

Senator John Sharp Williams, of Mississippi, is not only possessed of extraordinary gifts as a debater, but is also an accomplished and widely read scholar. He was educated at that famous Southern seat of letters, the University of Virginia, and also in his early years prosecuted his studies in Germany. Many in this section will

read with interest the following press dispatch from Washington City, concerning the service recently performed for one of America's leading educational institutions by this gifted Southerner:

"Senator Williams has completed his series of lectures before the students of Columbia University, New York, on 'The Influence of Thomas Jefferson.' These lectures, under the auspices of the George Blumenthal foundation, which carries an endowment to secure a series of eight lectures from national figures on the science of government, were largely attended, and, as the New York newspapers show, were heard with the keenest interest. A number of letters of the highest commendation have come to Mr. Williams, showing appreciation of the light shed upon the character and attainments of the Republic's great constructor. These lectures will be published by the University as soon as Mr. Williams corrects the proofs. Among former lecturers on the Blumenthal foundation is Gov. Woodrow Wilson, whose subject was, 'Constitutional Government,' a work from which there have been numerous citations."

In this connection, it may not be amiss to recall the fact that the religious press of the country last year did Mr. Williams a very grave injustice when he recited his parody on the Apostles' Creed in Congress. That act was, in our judgment, a regrettable one, but it did not justify any journal in holding Mr. Williams up to the public as an unbeliever and a scoffer. The truth is, the Mississippi Senator is an Episcopalian and is entirely respectful in his attitude toward the Christian religion. The effort to catalogue him with the skeptics was only another illustration of how poorly informed many church editors are concerning public men and public affairs. The reckless use of the tongue does much harm, but even more is done by the reckless use of the pen. We write this in the interest of truth, and in justice to the distinguished publicist who was misrepresented and the Christian constituency that he serves. No infidel could be elected to high office in Mississippi.

DRAWING TO A CLOSE.

After continuing for about six weeks, the trial of the Vanderbilt University lawsuit in the Chancery Court of Davidson County, Tennessee, is drawing to a close. The attorneys for the defendants completed the presentation of their proof on December 18, and it was announced that the solicitors for the complainants had very little additional evidence to submit. It was agreed that the arguments in the case, which are not to be limited by the Court, should be deferred until after the holidays.

So many misleading statements as to Bishop Hoss's position concerning the management of the University have appeared in the Nashville papers, that he was led last week to make a public statement on the subject. We may let our readers see it next week. The Bishop's mental machinery is manifestly all right, despite his physical condition. He still possesses that remarkable power of lucid and vigorous expression for which he has long been distinguished. Few men in the course of their lives have been so much misrepresented, as Bishop Hoss has since the beginning of this regrettable controversy.

HOSPITAL DAY.

By action of the North Mississippi Annual Conference, Sunday, January 19, has been named as Hospital Day throughout its bounds. Every pastor and congregation are urged to arrange a service suitable for the occasion and to present the claims of this great enterprise to those in attendance and to take an offering for it. Rev. H. M. Ellis, of Memphis, Tenn., will take pleasure in furnishing suggestions as to a fitting program for the day, if asked to do so. We are now thoroughly committed to this urgently needed project, and it behooves us to unite our efforts in carrying it speedily forward. Brother Ellis has already secured in cash and subscriptions more than \$63,000. It is to be hoped that every church in North Mississippi will obey this order

of the Annual Conference, and that a creditable showing will be made on January 19. If all will lend a hand, something worth while will be accomplished.

PERSONAL AND OTHER NOTES.

Rev. J. A. Bowen, of Birmingham, Ala., attended the recent session of the Florida Conference, in Tampa.

It has been announced that Dr. J. B. Lawrence, of Columbus, Miss., will edit the Mississippi Baptist, published at Newton, Miss. Dr. Lawrence has had editorial experience, and is a fluent and forceful writer.

Rev. Brisco Carter's title of "Presiding Elder-at-Large" has been confirmed. He was recently introduced as such to the members of the North Texas Conference, and Bishop Mouzon thus referred to him at Monroe last week.

Among the preachers who took sick in Monroe last week before the appointments were read out were Rev. C. C. Miller, Rev. C. B. Carter, and Rev. H. N. Brown. We forbear to mention the names of those who took sick after the appointments were read.

"It would be like parting from a dear friend to give up the Advocate," writes Sister M. L. Wilson, of Aberdeen, Miss. We are glad to know that our paper wins its way into the hearts of some of its readers and renders them a service which they highly value.

Rev. T. D. Lipscomb, who has been assigned to Donaldsonville and Vacherie for the next year, was in the city last Saturday. He says that since returning from Conference he has been so busy telling the people at Slidell good-bye, that he has scarcely had time to pack up to move.

At the recent session of the Louisiana Conference, Rev. J. W. Rutledge was assigned to the Pine Ridge circuit, where he formerly served successfully as pastor for four years. Later, however, a change was made, and it is now reported that he will serve the Bell City charge.

Dr. S. A. Steel has begun his pastorate most auspiciously at Washington Street Church, Columbia, S. C. On a recent Sunday evening the other six churches of the city called in their services and came to Washington Street to hear Dr. Steel deliver his great address on "The Pioneers of Methodism."

An effort is being made to effect the organization of a choral club to be composed of members of the Louisiana Conference. The purpose of the club will be to assist in the leading of the old-time hymns at the Conference sessions and to render quartettes and such other special selections as may be called for.

There are now three former members of the Louisiana Conference engaged in evangelical work in the State, besides the two members of the Conference who were appointed to that work at Monroe last week. Surely it should not be necessary for the Louisiana pastors to send off for helpers in their revival campaigns.

A leading member of the Louisiana Conference, who chanced to drop into our office last week, stated that Bishop Mouzon's sermon in Monroe on the Sunday that the Louisiana Conference was in session there was a really great utterance. He predicted a career of large usefulness and increasing influence for this youngest of our Chief Pastors.

An exchange of appointments between Rev. A. F. Vaughan and Rev. R. W. Vaughan was effected after the assignments were announced at Monroe last week. Rev. Floyd Vaughan will serve the Franklin Church, and Rev. Robert Vaughan will serve Mer Rouge charge. Brother R. W. Vaughan was formerly pastor of the Franklin congregation for four years.

At the recent session of the North Mississippi Conference, Rev. W. L. Duren was returned to Tupelo to round out his quadrennium. Brother Duren is one of the most forceful pastors and efficient workers in North Mississippi, and many think that he has the most desirable charge in the northern half of the Magnolia State, if not in the entire commonwealth.

The Nashville Christian Advocate of December 13, stated that Dr. T. N. Ivey entered a Sanitarium at Statesville, N. C., on Dec. 7, and that, though improving, he would likely be compelled to remain there for a few weeks longer. We regret to hear of the illness of the capable editor of our General Organ, and we trust that no complications will arise and that he will make steady progress toward a complete recovery. Dr. Ivey's work on the tripod has been highly complimented in all parts of the connection.

Rev. O. L. Savage writes that the Belzoni charge, North Mississippi Conference, has given him a royal welcome. Already this stirring pastor is sending in subscriptions to the Advocate.

Mrs. Bessie W. Lipscomb, Dean of the Whitworth College faculty, left Brookhaven for Kansas City last Friday, whither she has gone to spend the holidays with her daughter, Miss Olive Lipscomb, who is attending the Scarritt Bible and Training School.

We regret to be informed that Rev. C. McDonald, of Pelahatchie, Miss., has been ill since his return home from the Conference at Hazlehurst. We are pleased to state, however, that he is now much improved. Already he has had an appreciated "pounding" from his parishioners, and his pantry is filled with a sufficiency of good things to last for weeks.

Information has reached us that Dr. Tho. Cope land is having a great year at Cabanne Street Church, St. Louis. He is preaching to the largest congregations that he has had since he has been stationed in the Missouri metropolis, and the outlook from every view point is most encouraging. He has received 35 members into the Church since the Annual Conference.

We take the following from the Lincoln County Times of December 19: "Rev. J. T. Leggett and family leave to-day for their new home in Meridian. They will visit relatives at Wesson and Jackson en route. During their four years' residence here, they have greatly endeared themselves to the Brookhaven people, whose good wishes follow them to their new place of residence."

After a successful pastorate at Coldwater, Miss., Rev. D. W. Babb has been assigned to Charleston, Miss., as the successor of Rev. J. W. Bell, who is now presiding elder of the Aberdeen District. Brother Babb has the confidence and high esteem of all who know him. It would not be amiss to call him the St. John of his Conference. The Charleston church should count itself most fortunate to secure his services.

Rev. A. Inman Townsley will visit relatives in Tennessee during the Christmas holidays, while Sister Townsley carries with the home folk in New Orleans. Brother Townsley expects to be in place soon at Rayville, La., his new appointment. It goes without saying that the people of that charge will be highly pleased when they become acquainted with their pastor. He has a way of winning the hearts of the people wherever he goes.

Rev. A. G. Shankie, at his own request, was taken out of New Orleans at the recent session of the Louisiana Conference and sent to Minden, La., which is an excellent appointment. Brother Shankie served the Rayne Memorial Church for the past two years, and has shown himself to be a preacher of uncommon strength and impressiveness. He will leave behind in the Crescent City a host of friends who will ever hold him in loving remembrance.

The Magnolia (Miss.) Gazette of last week says: "In the list of appointments of the Louisiana Annual Conference, which completed its work at Monroe on Monday, the 16th inst, we notice the designation of Rev. J. M. Alford as pastor at Tioga next year, and the assignment of Rev. J. A. Alford to the churches at Simsport and Evergreen. Both of these splendid young preachers are Pike County boys, sons of Rev. N. E. Alford of this vicinity, and it pleases us to see them taking high rank in the Louisiana Conference."

From a late number of the Columbus (Miss.) Commercial, we clip the following: "The people of Lexington, Miss., who are noted for their culture, are to be congratulated upon having Dr. H. G. Henderson as their minister. He is a man of scholarly attainments, and is thoroughly conversant with the Scriptures. His sermons are always logical and free from the claptrap arguments characteristic of so many preachers of the day. His countless friends in Columbus wish for him abundant blessings in his new field of labor."

Last week's issue of the Alabama Advocate contained stenographic reports of the sermons delivered by Bishop Wilson and Bishop Kilgo at the late session of the Alabama Conference at Union Springs. Both discourses were of an uncommonly high order, and are well worth reading and meditating upon. Bishop Wilson has long been regarded as a pulpit star of the first magnitude, and the spiritual and eloquent utterances of Bishop Kilgo are attracting much attention wherever he goes. Southern Methodism has never been without her "sons of thunder."

Our sanctum was gladdened one day last week by the genial presence of Rev. W. W. Holmes, who was associate pastor of the First Methodist Church of this city last year, but who has lately been given charge of our church in Ruston, La. Brother Holmes has spent most of his ministerial life in New Orleans, and was perhaps the best known and most popular Methodist minister here. He was President of the Protestant Ministers' Association, a position of considerable

honor. We give this choice young itinerant up with not a little reluctance.

Dr. W. F. McMurray has gathered together in a book the various Church Extension sermons and addresses which he has been collecting from the brethren for several months, and which have already been largely distributed in pamphlet form. The new volume, which appears under the suggestive title, "Priming for the Future," is handy in size and quite attractive in its mechanical make-up. The price is 25 cents, which barely covers the cost of publication. Our distinguished Church Extension Secretary has a Rooseveltian energy, and is doing a great work for the Church. He is a leader who leads.

Dr. A. F. Smith, the accomplished and popular pastor of our First Church at Jackson, Miss., has been sent back for another year, to the great delight of the people. Dr. Smith serves the largest congregation, and perhaps occupies the most responsible place, of any pastor in Mississippi. In carrying forward the enterprise to erect the new Galloway Memorial Church, just across the street from the residence of the late Bishop Charles B. Galloway, he is rendering an important service to the Methodism of the entire commonwealth. Our Church needs to be at her best at the Capital of the State and the seat of Millsaps College.

We were honored last Saturday by a visit to the Advocate office of the Rev. Dr. E. B. Ryckman, a member of the Montreal Conference of the Canadian Methodist Church. Dr. Ryckman, accompanied by his daughter, is making a tour of the United States. He served in the active ministry for 51 years and has been in the superannuate relation for five years. He served for twenty-seven years as the President of his district, a position similar in the Canadian Church to that of presiding elder in our Church; he has been a member of the General Conference continually since 1874; he was twice elected President of the London Conference and once of the Montreal Conference, and has been a member of the last three Ecumenical Conferences. We are pleased to have so distinguished a minister among us.

THE BINDING FORCE OF SCRIPTURE.

Our Savior astonished the people because, instead of being lost in the mazes of arbitrary and vicious excrescences that darkened the face of religion, he taught them "with authority, and not as the scribes." Taught them with authority, that is to say, with the title to command, and with the force of command. If God has given us a revelation of his will, whether in the laws of our nature, or in a kingdom of grace, that revelation not only illuminates but binds. Like the credentials of an earthly ambassador, it is just and necessary that the credentials of that revelation should be tested. But, if it be found genuine, if we have proofs of its being genuine, equal to those of which, in the ordinary concerns of life, reason acknowledges the obligatory character, then we find ourselves to be not independent beings engaged in an optional inquiry, but the servants of a Master, the pupils of a Teacher, the children of a Father, and each of us already bound with the bonds which those relations imply. Then head and knee must bow before the Eternal, and the divine will must be embraced and followed by man with all his heart, with all his mind, with all his soul, and with all his strength.—W. E. Gladstone.

WHEN YOU HAVE FOUND YOUR PLACE.

You will be happy in it, contented, joyous, cheerful, energetic.

The days will be all too short for you. Dinner time and closing time will come before you realize it.

All your faculties will give their consent to your work, will say "Amen" to your occupation. There will be no protest anywhere in your nature.

You will not feel humiliated because you are a farmer, or a blacksmith, or a shoemaker, because, whatever your occupation or profession, you will be an artist instead of an artisan.

You will not apologize because you are not this or that, because you will have found your place and will be satisfied.

You will feel yourself growing in your work, and your life broadening and deepening.

Your work will be a perpetual tonic to you. There will be no drudgery in it.

You will go to your task with delight and leave it with regret.

Life will be a glory, not a grind.—Great Thoughts.

A NEW EDITION OF THE BIBLE.

A New York dispatch to the Times-Democrat, bearing date of November 18, reads as follows:

"First copies of the revised edition of the Bible published by the American Baptist Publication Society reached the Society's headquarters to-day. The new edition is a radical departure in its construction from the language used in the King James version. In the new Bible the names 'Adam and Eve' do not appear. Their place is taken by the words 'man' and 'woman,' which is a direct translation of the old Hebrew names. The word 'hell' is eliminated, 'underworld' being inserted in its place. Other great changes are made. The story of Jonah and the whale is changed so that the words 'Great Fish'—as being a nearer interpretation of the ancient Hebrew—take the place of 'whale.' 'Jehovah Thy God' takes the place of 'Lord Thy God.' 'Carved' replaces 'graven' and the word 'immersed' in parenthesis follows the word baptize in every instance. In the new edition the Lord's prayer becomes: 'Our Father who art in Heaven, hallowed be Thy Name. Thy kingdom come. Thy will be done, as in Heaven so on earth. Give us this day our daily bread. And forgive us our debt, as we also have forgiven our debtors. And bring us not into temptation, but deliver us from the evil one. Amen.'"

ASK GREAT THINGS.

The story goes that Sir Walter Raleigh one day asked a favor from Queen Elizabeth, whereupon the latter said to him: "Raleigh, when will you leave off begging?" To which the ambitious courtier replied: "When your Majesty leaves off giving." This was a shrewd answer from a worldly point of view, and it is not without its spiritual application. God, who is the King of kings, is actuated by a royal generosity. He loves to be asked, in a humble and trustful way, for the best things, and should be approached by every believer in the spirit of an ample expectancy. "Thou art coming to a King, large petitions with thee bring." It will be time to leave off asking when God leaves off giving.

—Zion's Herald.

A KING WHO REGARDS HIS SUBJECTS.

King Nicholas, the grand old Montenegrin King who is battling with Turkey, when asked by impatient ones how long the besieged city of Scutari would hold out, replied:

"We should have been in possession days ago if I were not obliged always to have regard for the valuable lives of my soldiers. My Montenegrins are brave and full of self-sacrifice, but their numbers are inconsiderable. My sacred duty is to spare their lives so that Montenegro may be able to win more battles. We have sufficient time, for, even without our assistance, the common cause of the Balkan kingdoms has already been crowned with success."

Had kings and generals from the beginning spoken and acted thus, much of the horror of war would have been unknown. To drive troops to certain death in a desperate, almost hopeless venture, when even victory was of minor importance, merely to add luster to a leader's fame, is murder. A man's life is sacred and valuable in war as in peace.—Northwestern Christian Advocate.

That is what life means to me—a place where true joys don't hang on material pegs, and where all the while the fact that God our Father is on his throne lines every cloud with gold.—Wilfred T. Grenfell, M. D.

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Obituaries.

Obituaries not over 200 words in length will be published free of charge. All over 200 words will be charged at the rate of 1 cent a word. Count the words and send the amount necessary with the obituary. That will save trouble all around. Otherwise the obituaries will be edited down to 200 words.

MRS. POLLY FALKNER DAY, the daughter of Mr. and Mrs. Decatur Butler, of Amite County, Miss., was born August 20, 1853, and died Nov. 19, 1912. She joined the Methodist Episcopal Church, South, at Salem Church in 1868, under the ministry of the late Rev. Jas. A. Godfrey. She was married to William Hockett Day, Oct. 8, 1872. Nine children—four sons and five daughters—with their father, survive to mourn her death. Truly it can be said that Mrs. Day lived for God, her Church, and her family. The old home is sad and can never again be the happy gathering place of the family as once it was, yet we are assured that there is a place where all can gather and be forever in happy, eternal union. To such a place she has gone to await our coming. She was buried Nov. 21, in the Zion Hill cemetery. The funeral service was conducted by the Revs. H. C. Herring and J. Lloyd Decell in the presence of a large gathering of sorrowing loved ones and sympathizing friends. We tenderly laid her away to await the call of God. Our sorrow is borne in triumphant faith, hope and love. **J. EARLY GRAY.**

On the night of Dec. 2, 1912, the home of J. L. McBryde was overshadowed by a cloud of great sorrow, and Wells' Chapel, of New Albany circuit, North Mississippi Conference, was made poorer, by the death of Mrs. **MARY L. MCBRYDE**. Sister McBryde was born in Tippah County, Miss., March 18, 1858, and was married to J. L. McBryde, Dec. 20, 1877. To them were given six sons and one daughter, all of whom, with their father, are now living and bearing the burden of this great sorrow. Sister McBryde became a member of the Methodist church at Wells' Chapel twenty-two years ago, and she was a faithful member till death. She had not only the respect of the community in which she was reared under the wholesome influence of her father and mother, Mr. J. W. and Mrs. Mary Jamieson, but the love and perfect confidence of the church in her neighborhood and wherever she was known. Sister McBryde was the child of affliction for several months before her death, but she bore it patiently and in the spirit of submission to her Heavenly Father's will, and died in peace, testifying that she was ready. Her former pastor,

T. CAMERON.

A SAFE PATH.

A little child of three or four years was taken down into the heart of a great city one day by a relative who was on a shopping expedition. The thronged sidewalks, and especially the crowded streets with their stream of traffic—cars, automobiles and horses pressing upon each other continually—greatly interested the baby, and she told of it on her return home. "Weren't you afraid to go across among all those things?" she was asked.

"No," she answered serenely. "The big policeman just held up his hand, and all the folks and horses just waited while Charlotte went over."

To her childish thought it was all for Charlotte—just a moment of enforced quiet that one little girl might pass safely. It was all she needed to know; and practically it was true. We older ones, bewildered and often sore trouble by all the whirl of life about us, the cares and problems of the world that press us on every hand, might learn a lesson of comfort from the little one's faith and confidence. However alarming and hopeless the outlook may seem,

things are never beyond the control of the Power that keeps watch over all. For the soul that trusts in him God will make a safe path, day by day, amid all the turmoil and perplexities, a quiet place where we may walk undisturbed and unafraid.

"Among so many, can he care? Can special love be everywhere?" I asked. My soul bethought of this: "In just that very place of his, Where he hath put and keepeth you, God hath no other thing to do."

—From Forward.

IN FAVOR OF A NEW ORLEANS DEPOSITORY.

(Adopted by the Mississippi Conference in Its Recent Session at Hazlehurst.

Whereas, in the City of New Orleans, La., the Methodist Church owns a building known by the corporate name of "The New Orleans Methodist Depository," and that this building in construction and location is well adapted for a book store, and

Whereas, there is no place in the city where Protestant literature, Bibles, and religious books are kept on sale, which lack is a great drawback to our work in that city and the surrounding country; and

Whereas, the charter of incorporation of this building provides that said building shall be used by our Publishing House free of rent for the purpose of storing and disseminating our books and literature, as well as for the publication of the New Orleans Christian Advocate; therefore be it

Resolved, That the Mississippi Conference joins the Louisiana and North Mississippi Conferences in petitioning the Book Committee, or Smith and Lamar, the Publishing Agents of the Methodist Episcopal Church, South, to establish and maintain a book depository in the city of New Orleans, similar to the branches that have been established in other cities.

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In selecting a piano it is well to remember that instruments which are ordinarily sold at two hundred to two hundred and twenty dollars, almost invariably develop a metallic tone within one to five years. Such instruments soon become a nuisance to the neighborhood and fall into disuse. They are the most expensive pianos you can possibly buy.

It is here that the Advocate Piano Club comes to the rescue of the man with a limited purse, for, by uniting our interests in a Club of one hundred buyers, instead of each one purchasing from a different factory, we are able to secure the wholesale instead of the retail price, and thus obtain instruments of standard quality for a price such as we are ordinarily asked to pay for an inferior product. Every reader is cordially invited to write for the Club's beautifully illustrated catalogue, which gives full information. Address Ludden & Bates, Advocate Piano Club Dept., Atlanta, Ga.

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MEMORIAL RESOLUTIONS.

(Adopted by the Home Mission Society at Coldwater, Miss.)

On Dec. 4, 1912, the sweet spirit of our sister and co-worker, Mrs. EMMA CANADA, winged its flight from earth to the God who gave it. We miss her sadly, but we are thankful for having known and been associated with one of so gentle and sweet a nature as was hers. Therefore, be it resolved:

1. That the Coldwater (Miss.) Home Mission Society has lost a faithful and beloved member, and that, while we mourn her loss, we bow in humble submission to the Divine will, knowing that all things work together for good to those that love the Lord.

2. That we extend to the bereaved family our deep and sincere sympathy and commend them to the care of the Father above.

3. That these resolutions be spread on the minutes of the Home Mission Society and published in the New Orleans Christian Advocate.

(Signed): Mrs. R. A. Jones, Mrs. J. D. Turley, Mrs. C. L. Graham.

WORK WANTED.

The undersigned is a Methodist preacher who desires to supply a work somewhere within Louisiana or Mississippi. I have a fair literary education, taught school six years, during which time I held a first-grade license, and have a wife and one child. I have had experience as a pastor, and will gladly give the details of my experiences in the ministry and make satisfactory explanation as to my former connection with the Mississippi Conference to any presiding elder who will write me. I have been offered employment in the secular world, but my heart is in the work of the ministry, and I prefer to serve any kind of a charge rather than enter the secular world.

W. F. MCCRORY,
Route 2, Box 61,
Newton, Miss.

VERONA, MISS.

These good people at Verona, will not quit their old ways. As soon as they got the Conference news they came to the parsonage to welcome us back for the third year, bringing with them flour, meat, sugar, coffee, fruits, both canned and fresh, and many other good things too numerous to mention—a sufficiency to supply our table for many days. Indeed, they have given us a most cordial reception. Sunday was a beautiful day upon which to begin the work of the new year. We had good congregations at each hour. It looks to me as if the indications are favorable for success. I feel sure that every preacher left Greenwood resolved to try to live nearer to the Lord and do more for His glory than in the time past.

A. W. LANGLEY.

THREE KINDS OF CHRISTIANS.

There are, as a matter of fact, three kinds of Christians. Some Christians give God a place in their lives. They would not for a moment think of banishing him, or give up the thought of some measure of fellowship with him. These are the nominal Christians. There are many of them, and of a most respectable class, in all our churches.

There are others who give him much prominence in their lives. They

make much of the church, love the society of Christians, yet have not gone far enough to realize for themselves the "seek ye first the kingdom of God and his righteousness" of the Master's requirement. These are the active members and the workers in most of our churches. They keep most of the church machinery moving. They seldom, however, touch the real spiritual work of the kingdom.

Then there are those who give him pre-eminence in all things. Christ occupies all the field. Outside of his fellowship there is nothing worth having. All of the life, with its plans and aims, has been consecrated to him. These are the real workers, those finding the real joy as well as the real fruitfulness in Christian service. To belong to this last class is the blessed privilege of every Christian; and this is the only Christian it is worth while to be.—Methodist Recorder.

GOD THE FATHER.

When one of the Roman emperors was entering Rome in triumph, a little child darted through the ranks of the soldiers who lined the road, and made for the gorgeous car in which the emperor was seated. Some of the soldiers tried to restrain the little one, and said to him: "It is the emperor." "Your emperor," said the boy, "but my father." That was the boy's warrant to approach.

And so some would say: "What right have you, a poor sinner, to approach the King of kings and Lord of lords, before whom cherubim and seraphim veil their faces with their wings?" The right this word gives, "Our Father!"

This name, "Father," is a new name. It is a name no one but Jesus could have revealed to men. We could never have known God the Father save through the Incarnate Son. Men only saw God from the outside. They only judged him by his works. * * * But here we get a view of God, if I may so speak, but from the inside. Here you have God's heart laid bare. * * * In Bethlehem, in Nazareth, in Galilee, in the Garden of Gethsemane, on the cross of Calvary, Jesus was spelling out for us this new name, revealing to us that God is more than wisdom, more than power, more than justice; that God above and beyond everything else is Love.

—Pittsburg Christian Advocate.

A MOTHER'S LOVE.

Rev. Sam. P. Jones had the following peroration at the close of one of his lectures:

"An angel was sent down from heaven one day to bring back the most beautiful thing on earth. He hunted long and carefully, saw a bed of full blown American Beauty roses, lovely beyond compare, and he gathered an armful and started to return to his home above. As he soared into the air he saw a baby's smile, and filled with rapturous admiration at the sight, returned to take it, too. By its side he discovered a mother's love, and with all three in his arms, he mounted to the place beyond the skies. Just outside the pearly gates the spirit paused for a moment, and lo! the roses had withered and were dead, the baby's smile had vanished, but strong as ever the mother's love remained, and he cast the others aside and took this and laid it at the Master's feet as the most lovely and lasting thing on earth."

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Ar. San Francisco	11:00 a.m.	Ar. New Orleans	7:20 p.m.
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A REPEATED REQUEST TO OUR PASTORS.

So cordial was the response of our pastors to the request made last year for a sermon on Christian Stewardship that we feel encouraged to repeat the request. January 5th is the day selected for the sermon this year. If this date conflicts with your plans we shall be glad to have you present the subject on the first Sunday that is convenient.


There is no more opportune time to stress this important subject, and we shall appreciate very much your cooperation in this effort to get this very vital matter on the conscience of the whole Church.

MRS. J. W. PERRY, Third V. Pres.,
Woman's Missionary Council.

NOTICE.

Five and one-half months in college for only \$50 to \$75 for board, washing, heat, lights, entrance fees, and tuition from now till June. A fund donated enables us to make this special offer. For particulars, address

MERIDIAN MALE COLLEGE,
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DOCTOR TICHENOR'S ANTISEPTIC
UNDER A STRAIN

The muscles always become sore and stiff. Delightful and lasting relief is immediately had by applying

Dr. Tichenor's Antiseptic

Its healing effect is truly wonderful. You can't well be without it. Take a bottle home today.

All druggists 25 and 50 cts.

ASK ANY ONE WHO HAS EVER USED IT.

CUTTING DOWN THE COST OF PIANOS.

Have you ever stopped to ask yourself the question why oranges which sell for five cents apiece cost only forty cents a dozen? Or why apples sell so much cheaper by the bushel than by the nickel's worth?

It is the same way with pianos and everything else you buy. If you were to purchase one hundred pianos (eight car loads) you would expect to get a much lower price than if you purchased only one. That is why the Advocate Piano Club, composed of one hundred piano buyers, who club their orders into one big order, is able to save its members at least one dollar out of three and still provide pianos of much better quality.

You are cordially invited to write for your copy of the Club's beautifully illustrated catalogue, which fully explains every feature of this unusual piano opportunity and pictures and describes each of the five different styles of pianos offered. Address Ludden & Bates, Advocate Piano Club Dept., Atlanta, Ga.

AN INTERESTING ORGANIZATION.

On the afternoon of December 14th, 1912, at 2:30 o'clock, there met in the auditorium of the Methodist church in Hazlehurst, Miss., those who were admitted on trial into the Mississippi Conference at the recent session. Those present were as follows, to-wit:—

R. F. Harrell, S. H. Frazier, P. F. Daniel, H. M. Johnson, T. A. Ferguson, C. E. Downer, S. E. Finny, A. S. Oliver, A. S. Byrd, H. R. McKee, A. W. O'Bryant, and A. H. Steele. O. C. SeEVERS was absent.

R. F. Harrell was elected temporary chairman and P. F. Daniel temporary secretary of this class.

It was understood to be the sense of the meeting that we form a permanent class organization; so a motion to that effect was made and carried, and to that end the election of officers was in order.

R. F. Harrell was elected President, and S. H. Frazier was elected vice-president.

A motion was made and carried that the office of Secretary and Treasurer be combined, and P. F. Daniel was elected to that place.

A motion was made and adopted to the effect that, as not one of our class of thirteen, just admitted on trial into the Conference, used tobacco in any form, we place ourselves on record as being opposed to its use and pledge ourselves to war against its use as being injurious both to mind and body.

The Secretary was instructed to write up the proceedings of this meeting and send it to be published in the New Orleans Christian Advocate.

On motion, it was voted that seven members of this class, meeting in any place in pursuance to notice from the President, shall constitute a quorum.

It was resolved that we consider ourselves a prayer circle and that we covenant together that on each day of the ensuing year each of our number shall take the names of all the others to a throne of Divine Grace and pray God's blessing upon them in their respective fields of labor; that they might have the guidance of the Holy Spirit in all things they undertake to do in the Master's name. And, further, that we pledge ourselves to keep in touch with each other during the year by some means of communication.

A motion was carried that, in view of the fact that the next meeting of this Conference to be held in Natchez, Miss., will be its hundredth anniversary, that we, as a class, at that time and place should express our appreciation of the labors of our superannuated brethren by giving them a banquet.

It was agreed that we should meet at the Methodist church to-morrow morning, Sunday, Dec. 15, 1912, at 9 o'clock for the purpose of engaging in a devotional service to be conducted by Bro. O. C. SeEVERS. The class adjourned with a short prayer by each member.

R. F. HARRELL,
President.

P. E. DANIEL,
Secretary.

THE BOOKS OF THE BIBLE.

How many books are there in the Bible? Here is one good way to remember. First, write down the words, "Old Testament." Now, how many letters are in the word "Old?" Three. How many in the word "Testament?" Nine. Put three and nine together and you have 39—the number of books in the Old Testament.

Next, write down the words, "New Testament." There are also in "New" and "Testament" 3 and 9 letters. Multiply 3 by 9 and you have 27—the number of books in the New Testament. By adding 39 and 27 you have 66—the number of books in the Bible.—New York Christian Advocate.

MARRIED.

At the home of the bride's parents in McComb City, Miss., on December 17, 1912, by Rev. P. D. Hardin, Mr. G. H. DYE of Magnolia, Miss., and MISS LILLIE HINTON.

At the home of the bride's mother in McComb City, Miss., on Dec. 18, 1912, by Rev. P. D. Hardin, Mr. M. B. TURNER and Miss LILLY R. HALES.

TRACTOR EDUCATION.

Every year thousands of gas and oil tractors are built and sold. There is a consequent large demand for knowledge concerning the operation and use of these engines. The majority of those who purchase these machines have at the time of their purchase very little if any practical knowledge of the construction, operation and care of the tractor, which they are buying.

About the only use with which they are familiar is for the operation of belt driven machinery; consequently, they must be taught how to operate, care for and repair their tractors. They want to know how to do the various things for which the tractor is adapted.

The Hart-Parr Company, Charles City, Iowa, has adopted a very novel, practical and successful method of supplying this knowledge. They have established what is known as the Hart-Parr School of Tractor Farming and Tractor Engineering.

This school gives very thorough instructions regarding the construction and function of all the various parts of internal combustion tractors; how to operate, care for, adjust and repair such tractors; and the best methods of using them for all the various types of work to which they are adapted.

This instruction is given in two ways: First, by correspondence; Second, by means of practice or demonstration schools. The correspondence course, as now compiled, consists of 15 lesson booklets.

These lessons are thorough, complete, up-to-date.

During the winter of 1911-12, fourteen practice or demonstration schools of ten days each were conducted at their various branch houses throughout the United States and Canada. During the winter of 1912-13 about the same number of these practice schools will be conducted. Here actual experience is given the students in handling engines. They are taught to readjust engines that are out of adjustment; they are shown how to repair various parts. The more intricate parts of an engine are shown dismantled, so that the students can see each individual part and just how they work together to accomplish their purpose.

At the present time they have 1900 students enrolled in the correspondence department of this school. Last winter over 900 of these attended some one of the different practice schools, which were conducted. The students who are enrolled in the correspondence department, and, especially those who attended the practice school, are very enthusiastic regarding the character of the instruction which they have been given.

The natural result of the work of this school is that the owners of tractor engines are enabled to get much wider use and much more economical use out of their engines than they could have without this instruction. Many young men who do not own engines are taking this course of study and fitting themselves to operate engines owned by others. Thus the number of experienced, practical operators throughout the country are being greatly increased. Still, it is impossible to supply the demand for thoroughly capable operators.

It is expected that this school each year will do more and more in supplying this great demand and need for experienced operators. And in doing so make an opportunity for many young men to fit themselves to earn larger and better pay on the farm than they could receive without it.

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Best Cough Syrup. Tastes Good. Use in time. Sold by Druggists.

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Whittemore's Shoe Polishes
FINEST QUALITY LARGEST VARIETY



"GILT EDGE" the only ladies' shoe dressing that positively contains Oil. Blacks and Polishes ladies' and children's boots and shoes, shines without rubbing, 25c. "FRENCH GLOSS," 10c.

"STAR" combination for cleaning and polishing all kinds of russet or tan shoes, 10c. "DANDY" size, 25c.

"QUICK WHITE" (in liquid form with sponge) quickly cleans and whitens dirty canvas shoes, 10c. & 25c.

"BABY ELITE" combination for gentlemen who take pride in having their shoes look A-1. Restores color and lustre to all black shoes. Polish with a brush or cloth, 10 cents. "ELITE" size, 25 cents.

If your dealer does not keep the kind you want, send us the price in stamps for full size package, charges paid.

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CATARRH TRUTH

You Can Plainly See the Truth This Picture Tells.

This picture shows the mucous membrane tract of the nose, throat, and air passages. This is where catarrh germs live and where the disease spreads. The small black spot No. 1, shows where balms, creams, pastes, ointments and such treatments reach by direct application. You can see that it doesn't reach more than 2 per cent of the disease.

No. 2 shows where douches, sprays, atomizers and similar treatments reach. So their cures, like 1 and 2, only reach a tiny part of the disease. You cannot cure catarrh by stopping the disease only in a very small part.

No. 3 shows that medicated smoke can, will and does reach ALL the corners, nooks and creases, touching every part. Dr. Blosser's Catarrh Remedy which I will send you free, is made of herbs, roots, flowers and leaves; no tobacco or habit-forming drugs. When this mixture is burned in a tube or new clean pipe, which I send you free, it sends forth a powerful, germ-killing, volatile smoke, relieving the distress and killing the germs. You can instantly feel the beneficial effects. I have shown you in the picture the truth about various treatments. You can see it is reasonable and fair.

Now I want you to write for a free treatment to let you prove for yourself what a grand remedy I have. The regular treatment costs only \$1.00, postpaid. Just say in a letter or on a postal to me, "Please send me Dr. Blosser's Catarrh Remedy Free." When I get your request I will send the treatment by mail free and also facts about catarrh you will be glad to know. Address Dr. J. W. Blosser, 224 Walton St., Atlanta, Ga.

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FREE attention: The PLAPAO-PADS are different from the truss, being medicine application made self-adhesive purpose to hold the parts securely in place. Neutrapa, buckles or springs cannot slip, so cause chafe or compress against the public bone. Thousands have successfully treated themselves at home without hindrance from work and conquered the most obstinate cases. Soft material—easy to apply— inexpensive. Awarded Gold Medal. Process of recovery is natural, so no further use for truss. We give you Trial of Plapao absolutely FREE. Write TODAY. Address, PLAPAO LABORATORIES, Bldg. 132, St. Louis, Mo.

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The Sunday School.

LOUISIANA NOTES.

Rev. P. O. Lowrey.

Brother Manotte, the New Orleans colporter for the American Bible Society, found 35 copies of the King James translation of the Bible in 150 Catholic homes in New Orleans, while in the same round of visits he only found one Bible to every ten Protestant families. These nominal Protestants were from all parts of the country and belong to the "lost sight of" church members, those who simply did not adhere to the Church of Rome. None of them claimed to be Southern Methodists. This record among Catholics is an encouraging sign of their growth in independence in the matter of Bible reading.

Rev. J. W. Moore is planning a Sunday school thermometer in the form of the face of a clock with movable hour and second hands. At the hour marks the daily attendance is to be noted, and the second hand marks the new scholars. He plans his totals from one hundred as the minimum at the one o'clock mark, up to three hundred, at the twelve o'clock mark. The second marks, used for new scholars each Sunday, goes from one to ten. This strikes us as a fine scheme for picturing to the eye the progress made by the school in getting new scholars, and we commend it to all who have no better plan.

When Mr. W. W. Williams, superintendent of the Pineville Sunday school, took charge last May, there were in regular attendance about eighteen. Now there are fifty pupils organized into regular graded classes, from the Beginners to the Adults. One of his first problems was to secure good order, and this he did by curtailing off some rooms and by treating the bad boys like he esteemed them to be gentlemen. But the exceptional thing about this school is that it has made this progress without a pastor or a preaching service of any kind. And this also puts the burden of raising all the finances for maintaining the building upon the Sunday school. Br. A. T. Manifold is the assistant superintendent.

For many years Louisiana Methodists have felt the importance of a model Sunday school at Natchitoches where so many of our young Methodists are trained to teach in the public schools of the State, and who would, should they have this further knowledge of Sunday school work, be of inestimable value to Christianity and the Church. We have had such Methodist leaders in the State: Normal school there as Mrs. Lizzie Carter McVoy, Prof. D. B. Pickles, and Prof. R. E. Bobbitt, who have been faithful Methodists and who were consecrated to the task of making a model Sunday school. In spite of the cramped quarters of the little makeshift of a church where they have had to work, they have done magnificently. Now at the beginning of Rev. R. H. Harper's fifth year's pastorate, the long hoped for church is being completed and is about ready for occupancy. If not all that Natchitoches needs, the new church is at least an attractive edifice of the stucco type of architecture, and has, with the Sunday school department immediately in the rear, ample room for the present. One happy incident connected with the building of this church was the enlistment of Mr. James Dezendorf, who became its supervising builder and architect. He was a skilled workman who resided in Natchitoches, and on a Sunday that Miss Elizabeth Kilpatrick was to speak there, was on his way to the baseball park when met by Prof. Bobbitt, who was on his way to hear Miss Kilpatrick's address to the Adult Bible Classes. Upon an invitation from Prof. Bobbitt to go with him to church Mr. Dezendorf accepted, since he was only going to the park to kill time. The address captured him and he joined one of the classes. Later he became a teacher in the

Sunday school, a steward, and came to his recent death only after he had the church building so near completed that a brother has taken up the task of finishing it without any inconvenience. Who can estimate the final worth of this invitation to bear a Sunday school address?

NEWS AND NOTES.

By Miss Elizabeth Kilpatrick.

A giving Christmas is the only one real Christians can enjoy. Let this be the kind the Sunday schools in North Mississippi observe.

Some thoughtful Adult Classes are ordering big fragrant Balsam pillows from the Adirondacks for tuberculosis and bronchial patients for Christmas. These are said to make coughing less and bring sleep to weary eyes, and thus prove a great blessing.

Mrs. Wyatt, now teaching in Columbus at the I. I. & C., has organized the 300 Methodist girls in attendance upon that institution into a regular Sunday school. She has quite a number of classes all doing fine work and is accenting church and Sunday school interest in her own fine way. Heretofore little definite denominational work has been done in this institution, and Mrs. Wyatt is to be congratulated on her effort and her success.

The Men's Banquet given by the W. A. B. C. Class, First Church, Greenville, was a great success—sixty were present and such timely topics as the following were discussed:—"The Need and Opportunity for Men in the Church," "Man's Place in the Sunday School," and "Social Service." The ladies of the church served a well-appointed banquet, and great fellowship was enjoyed. Dr. Bulla and the Field Secretary are going down later to assist this class in some additional good work. A girls' class in this same school has raised \$25 for the Hospital in Memphis and hopes to double that amount by this time next year.

The Boy Scouts in Greenwood have a splendid organization. During the late Conference they met all trains and assisted in numberless ways in making everybody comfortable. One boy, so the story goes, had not been overly imbued with piety or courtesy till he joined the Scouts and learned the various and sundry fine things they had to do to keep up the scout ideals. One day the mud was deep, the streets were almost impassable, and an old lady, none too wealthy or attractive, contemplated a street-crossing very ruefully, before even attempting to start over. This erstwhile thoughtless bad boy told her to wait a bit, then he went over fitting toe and heel, in an unbroken, if straight and narrow, path, and then returned and started her on a smoother, dryer path. When thanked, he said: "Oh! don't mention it; I'm a Boy Scout, and we each help somebody every day." That is quite a worthy companion picture to hang by the one of Sir Walter Raleigh and Queen Elizabeth, and it is beautiful to know that such courtesy and thoughtfulness are not extinct.

MISSISSIPPI CONFERENCE NOTES.

By R. A. Maddox, Field Secretary.

During the three months preceding the Annual Conference, the Field Secretary traveled 1637 miles, working along the lines laid down by our Sunday school authorities, and organized teacher-training classes with 217 members.

The Mississippi Conference at its recent session resolved to pray and work for the salvation of 10,000 souls during its centennial year of 1913. Do not forget that, as a rule, 85 per cent of the persons converted in our churches come from our Sunday schools.

The Conference Sunday School Board has arranged for a series of Sunday School Institutes in our territory during the year 1913. All pastors wanting such an institute would do well to apply early to the Chairman of the Board, or to the Field Secretary.

The writer is at present at Louise and Silver City in the interest of our Sunday School work at these places. He will spend the first Sunday in January with Brother Morton at Purvis, with a view to helping the Teacher Training Work. He would be pleased to hear from any of the pastors when they feel that they need him.

At the meeting of the Conference Sunday School Board a few days ago, Mr. N. A. Mott, of Yazoo City, was elected Superintendent of the Wesley Adult Bible Class work; Mrs. G. D. Cameron, of Canton, was elected Superintendent of Mission Work; Miss Daisy Magee of Columbia, was chosen Superintendent of the Elementary Department; and the Executive Committee was authorized to employ a Superintendent for the Teacher Training work. These, together with the Field Secretary, will give us five special workers in our Conference. This is proof that we have a progressive Sunday School Board.

Cancer-Free Treatise.

The Leach Sanatorium, Indianapolis, Indiana, has published a booklet which gives interesting facts about the cause of Cancer, also tells what to do for pain, bleeding, odor, etc. Write for it to-day, mentioning this paper.

Be always displeased with what thou art, if thou desirest to attain to what thou art not; for where thou hast pleased thyself, there thou abidest.—St. Augustine.

COSTS OF POWER IN FARMING.

A practical Texas farmer estimates the cost of plowing with an Oil Tractor as compared with an equivalent number of horses as follows:

Fuel and Oil	\$ 3.22
Labor, plowman and engineer ..	4.00
Board of two men	1.14
1/2 per cent of year's depreciation	1.15
1/2 per cent of year's interest ..	.69

Total cost for 25 acres, \$10.20
25 Horses for one day:

Feed for horses	\$ 6.64
Labor of five men	7.50
Board of five men	2.85
1-3 per cent of year's depreciation	1.66
1-3 per cent of year's interest ..	1.00

Total cost for 25 acres, \$19.65

This shows a saving of 37.8c, almost one-half, in the cost of plowing each acre. And even then he has not considered the cost of the horse feed on those days they did not work. And one should remember that this saving in cost is not the only item in favor of the tractor. It does the work quicker and deeper than it is done with animal power. This means that the work is done better. The Tractor will do all other kinds of farm work correspondingly cheaper and better than it can be done with horses or mules.

The Hart-Parr Company, 330R Lawler Street, Charles City, Iowa, have prepared some very interesting comparisons of this kind, which are both instructive and of vital importance to the Southern farmer. We suggest that you write them and ask for their booklet, "Plowing and Tilling with the Modern Farm Horse."

WANTED.

A preacher for Farmerville, La. This pastoral charge has four appointments. Farmerville and Madison are towns on the railroad—the other churches are in the country.

The charge can pay \$550.00. The parsonage was recently destroyed by fire, but with the missionary appro-

Hood's Sarsaparilla

Cures all humors, catarrh and rheumatism, relieves that tired feeling, restores the appetite, cures paleness, nervousness, builds up the whole system. Get it today in usual liquid form or chocolate tablets called Sarsatabs.

How to Make Better Cough Syrup than You Can Buy

A Family Supply, Saving \$2 and Fully Guaranteed.

A full pint of cough syrup—as much as you could buy for \$2.50—can easily be made at home. You will find nothing that takes hold of an obstinate cough more quickly, usually ending it inside of 24 hours. Excellent, too, for croup, whooping cough, sore lungs, asthma, hoarseness and other throat troubles.

Mix one pint of granulated sugar with 1/2 pint of warm water, and stir for 2 minutes. Put 2 1/2 ounces of Pinex (fifty cents' worth) in a pint bottle, then add the Sugar Syrup. It keeps perfectly. Take a teaspoonful every one, two or three hours.

This is just laxative enough to help cure a cough. Also stimulates the appetite, which is usually upset by a cough. The taste is pleasant.

The effect of pine and sugar syrup on the inflamed membranes is well known. Pinex is the most valuable concentrated compound of Norway white pine extract, rich in guaiacol and all the natural healing pine elements. Other preparations will not work in this formula.

The Pinex and Sugar Syrup recipe is now used by thousands of housewives throughout the United States and Canada. The plan has been imitated, but the old successful formula has never been equaled.

A guaranty of absolute satisfaction, or money promptly refunded, goes with this recipe. Your druggist has Pinex, or will get it for you. If not, send to The Pinex Co., Ft. Wayne, Ind.

THE SOUTH LEADS THE NATION.

Has it ever occurred to you in how many different fields of human activity the South has led the nation and the world? A Southern physician discovered Anaesthesia and gave the world painless surgery. A Southern surgeon revolutionized surgical procedure and won for himself the name of "The Father of Gynecology." A Southern man invented the harvesting machine. A Southern General and Statesman was the "Father of his Country" and still another the "Father of Democracy." Southern theologians, orators, jurists, statesmen, generals, scientists, authors, artists and inventors have time and again led the world to greater achievements in their respective fields.

And in the field of instrumental music it is a Southern Piano House that is responsible for the perfecting of the peerless Ludden & Bates Piano, said to possess the sweetest and purest musical tone of any instrument ever built. It is this superb piano, that we have secured for members of the Advocate Piano Club. Five beautiful styles including the Baby Grand, three Cabinet Grand Uprights and a Self-Player Piano are offered in the Club's catalogue, a copy of which will be sent free upon request to any reader. Address Ludden & Bates Advocate Piano Club Dept., Atlanta, Ga.

priation made the rent problem is easily solved.

Applicants will please give reference and write to the undersigned.

WM. SCHUHLE, P. E.
Monroe, La.

Woman's Missionary Work

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North Mississippi Mrs. A. C. Yeager, Water Valley, Miss.

All communications for this department should be sent to the Editor at the address given above.

SOME FURTHER WORDS OF EXHORTATION.

Again we appeal to the auxiliary presidents. Our fiscal year closes Jan. 1, and our funds are wholly inadequate for the demands made upon them. Oh, sisters, how long will you continue to be "at ease in Zion?" Is it not time to be up and doing? Our Christmas season is upon us, and every woman knows the true meaning of the Christmas-tide. We are all busy planning gifts for our loved ones, but what about the gifts for the One who gave us the greatest and most precious gift the world has ever known? Are we going to forget Him? If our love were more divided our gifts would be more commensurate, and our coffers would be filled to overflowing. There would be no need for repeated appeals, and the work would go forward with strides and bounds. This is what should be, but the state of affairs which really exists is quite different. Failure and disappointment are staring us in the face if our women do not put forth extra efforts during these last weeks of December. Our obligations must be met. Don't wait for some one else to take the initiative, but you, dear sister, be the first one to make the move. Make every effort to have your collections in full, for even a small deficit from each auxiliary means a large debt for the general treasury to face. Now, this is what we want each auxiliary to do: read the following and see which ones your auxiliary has failed to meet; then pray over them; plan, and carry into execution your plans. You will more than succeed.

To have all of our financial obligations met in full we must pay:

1. Dues—full 10 cents from each department.
2. Offerings from both young people and children.
3. Full enrollment fee—Baby Division—25 cents per year for each child enrolled.
4. Mite offering from Junior and Baby Division.
5. Special Funds promised to both departments.
6. Conference Pledge for both departments.
7. Conference Expense Funds.
8. Relief and Retirement Fund, 5 cents per year per member for each department.
9. \$2.00 per year from both Home and Foreign departments for Scarritt.

Echoes from Institutes.

We have received quite a number of reports of Institutes held throughout Mississippi and Louisiana, and as it is impossible to publish all of them at one time, and keeping them for several weeks will cause them to lose their freshness and interest, we are just going to publish the best and most helpful parts of those sent in, hoping that this will meet with the approval of the Press Superintendents as well as the women who took the trouble to write up the Institutes. We appreciate what they have done for us, and ask that they continue to give us their co-operation.

Cleveland, Miss.—"Delegates reported from ten different societies. The hospitality of the people of Cleveland was unstinted, and their kindness unsurpassed. All felt that it was good to have been there. Miss Davies was present at every service, except part of the last afternoon, giving information to those who were so fortunate as to hear her. She was, in-

deed, a benediction to us all and we regret exceedingly that more of our women could not have heard her, for we consider it a rare opportunity to hear one so gifted, so well informed—one with such practical knowledge and at the same time so full of the spirit of Christ. The burden of her talk was for more definite, importunate prayer; more conscientious, painstaking study; more liberal, systematic giving. A strong appeal was made to the womanhood of the Church to arise from a state of indifference into which we have fallen through callousness.

"Considering its resources, Greenville district is not doing what it should. We need a broader vision. Miss Davies said that church work such as building and equipping parsonages and churches was not missions. Miss Knapp, our deaconess from Corinth, was present, and told of her work. She said her work was different from all others of her class in that she was the only one that has ever been sent to a small town and the only one supported by a Conference."

Starkville, Miss.—"At Starkville there was a greater number of delegates than at Okolona, 22 delegates being present. Miss Knapp and Miss Davies were the Council's Representatives. Mrs. Scales, Mrs. J. E. Thomas, Mrs. Susie Thomas, Mrs. S. B. White, and Mrs. T. M. Clark were the Conference officers. The meeting was very profitable."

Okolona, Miss.—"A rain in the early morning prevented many who were coming from catching their trains. The attendance on the meetings was largely local."

New Albany, Miss.—"Miss Knapp, our deaconess, complimented the meeting at this place, under the leadership of the efficient District Secretary, Miss C. Rogers, with a double "E" mark. This is very encouraging. Of course, all enjoyed Miss Davies wherever she went."

Ruston, La.—"Miss Daisy Davies, assisted by Mrs. R. W. Vaughan, conducted the Institute in Ruston. Miss Davies is a power for good, an eloquent and forceful speaker who carries conviction with her message. Several nearby towns sent delegates. The few of us who were so fortunate as to have the benefit of her instruction will doubtless profit by it. Unfortunately a large majority of our members failed to attend."

Hammond, La.—"After reading the reports from the auxiliaries in the district, Miss Davies gave a talk on 'How the Missionary Work is Organized.' In the afternoon Rev. C. C. Miller talked on 'Home and Foreign Missions,' followed by Miss Davies, who discussed the duties of the officers of the Missionary Society. 'Social Service' and 'Lay Rights for Women' were fully discussed by her. At night Miss Davies gave an address on 'The Home the Center of Civilization.' Being a disagreeable day there were not many delegates present, but those who were, felt they had enjoyed a rare treat in hearing Miss Davies."

Almost every report from the Institutes chortled the same sad fact—small attendance. Many and varied are the excuses given. We evidently are not in earnest about our King's business; in fact, we seem to be just "playing at missions." How long are we going to continue in the state of indifference? Our Father's business re-



For Coughs and Colds Is safe for Children

FOLEY'S HONEY and TAR Compound

Cures all the Coughs

ROCHE'S HERBAL EMBROCATION FOR

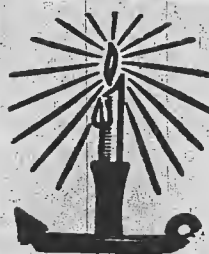
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The Celebrated Effective Remedy Without Internal Medicine.

OR CROUP

ALSO VERY BENEFICIAL IN CASES OF BRONCHITIS, LUNGAGO and RHEUMATISM

Copy of an order received. "Baroness Melting requests Messrs. Edwards to dispatch six bottles of Roche's Herbal Embrocation, used for children having whooping-cough, to Her Royal Highness, the Duchess of Cumberland, Penzance, Vienna, 24th March, 1892." This order was repeated in 1894, 1899, 1903 and 1905. W. Edwards & Son, 157 Queen Victoria St., London, Eng. All druggists, or R. FOLEY & CO., Inc., 90 Beekman St., N. Y. L.



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FULL LINE OF SUPPLIES

quireth haste, so let us be as the wise virgins, ready for the coming.

Our Sub-School, Key West.

The Cuban Primary School, at Key West, Fla., located down in the factory district, is in a flourishing condition. Sixty-three children are enrolled, with an average attendance of thirty-five. This school is located in a portable building on rented ground across town from Ruth Hargrove Institute. —Missionary Bulletin.

THE CENTURY'S "AFTER-THE-WAR" SERIES.

The January "Century" will contain the third in that magazine's notable "After-the-War" Series. The topic is the Impeachment of Andrew Johnson, the introduction to which was discussed in the December number by Gen. H. S. Otis and Gen. J. B. Henderson. Gaillard Hunt, Chief of the Bureau of Manuscripts in the Library of Congress, now gives with much personal detail President Johnson's defense—his side of the case as told by his correspondence. Major Benjamin C. Truman, who was Secretary to Johnson as Military Governor and as President, supplements Mr. Hunt's article with a wealth of anecdotes of Johnson, in which the character of the man stands out strongly.

THE SWEETEST SINGER IN THE WORLD.

Who is it? The mocking bird, of course. The sunshine of Dixie scintillates in its liquid notes. The sweet singer of the Southland, famous the world around, knows no competitor in the softness, purity and melody of its musical notes.

And what the sunshine of the South has accomplished in softening and sweetening the tones of the mocking bird has its parallel in the field of instrumental music, for it was a Southern piano house that is responsible for perfecting the superb Ludden & Bates Piano, claimed by critics to possess the sweetest tone of any piano that has yet been built. Professional musicians pronounce its notes absolutely free from the "metallic" quality which piano builders have found so much difficulty in avoiding.

It is this "Mocking Bird of the Piano World," the peerless Ludden & Bates Piano, which is eliciting so much praise from the members of the Advocate Piano Club. A beautifully illustrated catalogue describing the five different styles, will be sent free on request to and reader. Address Ludden & Bates, Advocate Piano Club Dept., Atlanta, Ga.

WONDERFUL INCREASE IN EGG PRODUCTION

"I had thirty hens giving only three or four eggs per day. After using your remedy my returns from the same hens were remarkable, running up to 15 eggs per day visible eight days. I am satisfied you have a formula that is scientifically constructed and will bring fine results."

Athens, Tenn. DR. E. J. SCHUMAKER

May 25, 1912.

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was secured from D. M. Owen, one of the country's greatest poultry judges and breeders. It is a perfect tonic, a sure cure and preventative of Boup, Cholera, Sorehead, etc., and a wonderful stimulant to the egg-producing organs. Life to growing chicks.

In 25c cans and 25-lb. 83 bottles. If your dealer won't supply you, write us.

Money back if not satisfactory.
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Look Up the Insurance and write us.

Glad to furnish information. Glad to Assist You in Any Way.

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For Headache, Indigestion, Constipation, Billiousness. Best and Cheapest. Tin box to last about one month, 15 cents. Money back if not satisfactory.

BOOKS AND PERIODICALS.

(Report of the Committee of the North Mississippi Conference.)

Publishing House.

The exhibit of our Publishing Agents, Smith & Lamar, for the year ending February 29, 1912, shows that our Publishing House is still in a flourishing condition, a fact that should prove gratifying to every member of our Church. It is an indication of a healthy condition.

This exhibit shows that the assets of the House amount to \$1,327,826.18; with liabilities to the amount of \$159,877.00; leaving as net capital of the House the sum of \$1,167,949.12.

The total receipts for the year amounted to \$831,902.45, the profit on which was \$23,329.18, an increase in profits over the preceding year of \$3249.75. It is particularly gratifying to note that out of the year's profits, the Book Committee appropriated \$10,000.00 to the annual Conferences for the benefit of the superannuated preachers and the widows and orphans of preachers.

The Christian Advocate.

We feel that it would not be easy to overstate the value of The Christian Advocate to our people. It is thoroughly awake to every field and interest of Southern Methodism. Its editorial utterances deal with every thing of interest to church and Christian life; and they are clear and forceful, liberal in spirit and safe and conservative in tone. Its departments were, perhaps, never better edited than now; and the contributed articles add greatly to its worth in the way of provoking serious and profitable thought. We do not hesitate to say that, so far as we have knowledge of the periodical literature of American Methodism, it easily ranks with the best.

The Methodist Review.

We have been pleased to note during the past year the absence in our Methodist Review of articles favorable to the new theology, to which objection was raised in the report of this Committee adopted last year. We should be glad now to affirm that this, the leading journal of our Church, is admirably meeting the needs of our Methodist ministry; but if that ministry is to retain its aggressive, evangelical character, and if the Methodism of today, as the Methodism of yesterday, is to "deeply and mightily stir the hearts of men," there is need that this source of inspiring thought and purpose should touch more frequently and more deeply the fundamentals of personal faith and evangelical doctrine. As at present edited by our brilliant brother, the Rev. Gross Alexander, our Methodist Review is undoubtedly a scholarly journal, dealing with a wide variety of subjects—sociological, psychological, theological, educational, historical, and literary—in an interesting and informing manner; but that the cumulative effect of it is such as our ordination vows conceive to be the end and aim of all ministerial studies we seriously doubt.

Sunday School Periodicals.

The young people and children of to-day will constitute the Church of to-morrow. Hence we do well to put forth our greatest effort and make our largest expenditures to secure their conversion and training. We have found that the Sunday school is the most effective organized agency to accomplish that end, and proper periodical literature is necessary to the work. We commend our Sunday School Department for the exalted ideals of what that literature should be, and congratulate those in charge on their approach towards the ideal. We hope they will never reach perfection, because we desire that the ideals shall always advance as the accomplishment approaches towards it. We urge upon our preachers and people the use of our own literature to the exclusion of all others.

There is great need for a song book that is excellent and popular, and that can be introduced into all our rural churches and Sunday schools. Such a book should be composed of three parts. Part I should consist of not more than fifteen of the best hymns from the Methodist Hymnal; Part II not more than fifteen of the best gospel songs that have permanent value; Part III, not more than fifteen new songs. Parts I and II should be stereotyped and not revised for a generation. Part III may be revised annually, or as often as new songs appear that are desirable. The average rural church has from five to ten or a dozen song books of from two to three different kinds. This evil has resulted from the frequent publication and exploitation of song books containing from 150 to 175 songs, costing from 20 cents to 30 cents each. Less than fifty of the songs of each book are used by the people. Such a book as we recommend could be sold for 10c a copy. We urge upon the Sunday School Department the speedy preparation of such books.

Epworth Era.

The Epworth Era has been changed from a weekly to a monthly publication, and is being issued in very attractive form. Its value as a working manual is quite evident; but it is to be doubted whether it takes the place now vacant in our scheme of church literature, which can only be supplied by a high class weekly paper for our young people.

New Orleans Christian Advocate.

The New Orleans Christian Advocate represents admirably, in its limited sphere, our ideal of what religious journalism should mean. Assuming no neutral attitude, yet with its columns open to a fair discussion of all subjects within the legitimate range of Christian controversy, its Editor stands squarely for that which all men recognize to be the fundamentals of Methodism, and against all that he believes to be misleading and perilous to the Church. Such an editorial policy we can but admire and heartily endorse; and a church journal, breathing such a spirit of aggressive conservatism until fully convinced of the wisdom of change, can but make powerful impress upon the mind and heart of the Church.

We congratulate the church at large, and the patronizing conferences of the New Orleans Christian Advocate in particular, upon having as the Editor of their conference organ so sane, so orthodox, so evangelical, so able a man as Dr. R. A. Meek. We are proud of the influence which this journal is exerting throughout the Church; and we believe that if all official organs would follow its example, and "stand for something," even Methodism in its purity and power, its doctrine, its polity, its aggressive evangelism, much of the insipidity and colorlessness of religious journalism to-day would pass away. Interest in it and its influence would, we are convinced, be mightily increased.

Conference Colporter.

Our Colporter, Brother Bachman, has rendered a great service to the Church and continues to be abundant in good works. The different cults are circulating their literature in the homes of our people, and good books are our defense. We commend Brother Bachman to all our pastors—that he may be given an opportunity to visit their charges and that we assist him in doing a work needed at this time. We request that he be re-appointed to this work.

Book sales, North Mississippi Conference \$1,439.54
Book sales, Mississippi Conf. 1,217.77
Church Papers 108.00
S. S. Literature 119.90

\$2,935.21

We have considered the recommendation of the Publishing Committee of the New Orleans Christian Ad-

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their work of prolonging the lives of trees in an expert manner. They are trained in the Davey Institute of Tree Surgery. Here's what Davey Experts did for one southern tree owner:

The Davey Tree Expert Co., "Hamburg Place," Lexington, Ky., Kent, Ohio.

I wish that every estate in the Blue Grass, every owner of fine trees anywhere might know of the work of the Davey Tree Expert Co. The Davey Tree Experts gave me satisfaction while saving the trees at Hamburg Place, and now after a year I am still more pleased. I have now learned so convincingly the incompetence of ordinary "tree trimmers" who appear as periodically as the springtime.

John E. Madden.

Write today for valuable booklet "Saving the Trees of the South" and arrange for a free examination of your trees. Don't wait until it is too late to save them. A hidden disease may be slowly killing them at the present time.

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THE IDEAL INSTRUMENT for every member of the family, because it meets all requirements of both the piano and the player. The player mechanism is contained within the compass of the ordinary piano case and in no way interferes with the regular playing of the piano.

THE ADVANTAGES of the Kimball 88-Note Player are manifold in the simplicity of mechanism and the ease of operation, but of the greatest interest to music-loving people is its wonderful efficiency in musical effects.

COME AND SEE IT hear it. Let us demonstrate its wonderful possibilities, and at the same time tell you how you can own one of these celebrated instruments on almost your own terms.

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vocate with reference to the appointment of a layman on that Board, and we nominate for membership on it the following: W. W. Woollard, H. S. Spragins and J. D. Barbee.

Mississippi has a great Methodism, with a number of flourishing institutions and the time has fully come when an organ should be established which will be entirely devoted to its interests; therefore we instruct our representatives, in co-operation with

those of the Mississippi Conference, to take steps looking to this end as soon as the present contract with the publisher of the New Orleans Christian Advocate expires, or earlier if possible.

At the request of the New Orleans Methodist Preachers' Meeting we request the Publishing Agents to establish a Book Depository in New Orleans, if in their judgment such action seems wise.

QUARTERLY CONFERENCES.

NORTH MISSISSIPPI CONFERENCE.

Holly Springs Dist.—First Round.

Holly Springs	Dec. 22	Jan. 14
Water Valley, First Church	Jan. 5	6
Water Valley N. Main St.	Jan. 5	6
Red Banks, at Victoria	Jan. 11	
Oxford	Jan. 12	13
Grenada, Ct. at Spring Hill	Jan. 18	
Grenada Sta.	Jan. 19	20
Duck Hill, at Tie Plant	Jan. 25	26
Taylor, at Taylor	Jan. 26	27
Potts Camp, at Potts Camp	Feb. 1	2
Byhalia, at Byhalia	Feb. 2	3
Pine Valley, at Pine Valley	Feb. 8	
Coffeeville, at Coffeeville	Feb. 9	10
Waterford, at Waterford	Feb. 11	
Paris, at Paris	Feb. 15	16
Abbeville, at Abbeville	Feb. 17	
Randolph, at Randolph	Feb. 22	23
Toccoola, at Toccoola	Feb. 23	24
Cambridge, at Liberty Hill	Feb. 25	
Ashland, at Salem	Feb. 28	
Mt. Pleasant at Mt. Pleasant	Mar. 1	2
Lamar, at Lamar	Mar. 8	9

District Stewards will meet at Water Valley, First Church on Tuesday, Jan. 7, at 2 o'clock.

R. A. TUCKER, P. E.

Winona Dist.—First Round.

Winona Station	Dec. 15	16
Itta Bena	Dec. 22	23
Moorhead at Moorhead	Dec. 29	30
Greenwood	Jan. 5	6
Isola at Inverness	Jan. 12	13
Indianota Mission at Fairview	Jan. 18	19
Indianota Station	Jan. 19	20
Drew at Drew	Jan. 25	26
Ruleville, at Ruleville	Jan. 26	27
Bellefontaine, at Walthall	Feb. 1	2
Eupora & Maben, at Eupora	Feb. 2	3
State Springs at S. Spr.	Feb. 4	
North Carrollton, at Valley Hill	Feb. 8	9
Carrollton Ct. at Carrollton	Feb. 9	10
Winona Ct. at New Hope	Feb. 14	
Minter City	Feb. 15	16
Webb Ct. at Summer	Feb. 16	17
Schlatter Ct. at Schlatter	Feb. 18	
Belzoni Ct. at Belzoni	Feb. 19	
Mars Hill Ct. at Hopewell	Feb. 22	23
Kilmichael Ct. at Kilmichael	Feb. 23	24
Lambert Ct. at Lambert	Mch. 1	2
Tutwiler & Cherry H., at Tutwiler	Mch. 2	3

District Stewards will meet in Methodist church at Greenwood, Miss., at 1 p. m. Monday, Jan. 6th, 1913.

BEN. P. JACO, P. E.

Sardis Dist.—First Round.

Pleasant Hill	Jan. 4	5
Oakland	Jan. 11	12
Charleston	Jan. 12	13
Cockrum	Jan. 18	19
Longtown	Jan. 25	26
Crenshaw	Jan. 26	27
Arkabntla	Feb. 1	2
Senatobia	Feb. 2	3
Sardis Ct. at Davis C.	Feb. 6	
Eureka, at Pisgah	Feb. 8	9
Courtland	Feb. 9	10
Wall Hill, at Chulahoma	Feb. 14	
Tyro, at Fredonia	Feb. 15	16
Como	Feb. 16	17
Batesville	Feb. 22	23
Lake Cormorant, at Hines	Mch. 1	2
Hernando	Mch. 2	3

The District Stewards will meet at Coldwater on Jan. 20, 1913.

Columbus Dist.—First Round.

Macon Ct. at Macon	Jan. 4	
Shuqualak	Jan. 5	6
Mashulaville	Jan. 11	12
Macon	Jan. 10	13
Crawford	Jan. 18	19
Brooksville	Jan. 19	20
Columbus, First Church	Jan. 21	
Columbus, Second Church	Jan. 22	
Cedar Bluff	Jan. 25	26
Mathiston	Jan. 26	27
Mayhew	Feb. 1	2
West Point	Feb. 3	
Sturgis	Feb. 8	9
Starkville	Feb. 7	9
Cochrane	Feb. 15	16

Columbus Circuit, at Mount

NOTICE TO PREACHERS

Beginning January 1, 1913, the rates of subscription to the New Orleans Christian Advocate will be as follows:

Single subscriptions, one year	\$1.50 net
In clubs of five or more, each	1.25 net
Eight months	1.00 net
To preachers	1.00 net
To widows of preachers	1.00 net

The commission heretofore allowed has been discontinued, because only a very few of the preachers accept commission, and the great majority we have talked with expressed it as their opinion that a commission has proven a hindrance to them in working up the subscription list on their charges.

In cases where persons are very poor, the pastor may recommend that the paper be sent at a reduction. Remittances should be made by Money Order, Registered Letter, or in Stamps. Preachers may deduct for any expense incurred in remitting.

PUBLISHER.

Pleasant Hill, Feb. 22, 23
The District Stewards will meet in West Point Jan. 7, at 1:30 p. m., in the Methodist Church.

J. E. THOMAS, P. E.

MISSISSIPPI CONFERENCE.

Meridian Dist.—First Round.

Meridian, South side	Jan. 4	5
Meridian, East End	Jan. 5	6
Shubuta and Quitman at Shubuta	Jan. 12	13
Meridian-Central	Jan. 19	20
Meridian 5th St.	Jan. 19	
Enterprise & Stonewall at Enterprise	Jan. 26	27
Vimville at Pleasant Hill	Feb. 1	2
Waynesboro Circuit, at Fedora	Feb. 8	9
Waynesboro	Feb. 9	10
Buckatuna, at Chicora	Feb. 11	
Scooba at Scooba	Feb. 16	17
Lauderdale at Lauderdale	Feb. 23	24
Daleville, at Daleville	Feb. 25	
Desoto at Mahassa	Mch. 1	2
Matherville, at Poplar Springs	Mch. 4	
Moscow, at Mellen	Mch. 7	
DeKalb, at Pleasant Ridge	Mch. 8	9
Meridian, at Poplar Springs	Mar. 16	
Meridian 7th Ave	Mch. 16	17
Porterville at Porterville	Mch. 22	23

J. T. LEGGETT, P. E.

Jackson Dist.—First Round.

Brandon	Dec. 28	29
Deasonville, at Vaughan	Jan. 4	5
Satartia at Mt. Olivett	Jan. 11	12
Camden	Jan. 18	19
Lintonia	Jan. 25	26
Yazoo City	Jan. 26	27
Eden, 7:30 p. m.	Jan. 27	28
Terry	Feb. 2	3
Benton, at Midway	Feb. 5	
Flora	Feb. 7	
Madison	Feb. 8	9
Mendenhall	Feb. 12	
Sharon	Feb. 15	16
Canton, 7:30 p. m.	Feb. 14	16
Edwards, 7:30 p. m.	Feb. 19	20
Harrisville, at Rexford	Feb. 22	23
Fannin at Oakdale	Feb. 26	
Jackson, First Church, 11 a. m.	Mch. 2	
Jackson, Rankin St. 7:30 p. m.	Mch. 2	
Bolton	Mch. 8	9
Florence	Mch. 15	16
Jackson, Capitol St. 11 a. m.	Mch. 23	
Jackson, Galloway Chapel 7:30 p. m.	Mch. 23	

The District Stewards will meet at Capital Street Church, Jackson, on Wednesday, Jan. 8th, 1913 at 10:30 a. m. The pastors of the District

are invited to this meeting.

PAUL D. HARDIN, P. E.

Brookhaven Dist.—First Round.

Bogue Chitto and Norfield, at Bogue Chitto	Dec. 28	29
Summit, at East McComb	Jan. 4	5
South McComb, at McComb	Jan. 5	6
Fernwood at Fernwood	Jan. 11	12
Magnolia	Jan. 12	13
Monticello, at Bahala	Jan. 18	19
N. Wesson at Beauregard	Jan. 25	26
Wesson	Jan. 26	27
Buford at Summer's Chapel	Feb. 1	2
Adams at Adams	Feb. 3	9
McComb-Centenary	Feb. 9	10
Tylertown at Tylertown	Feb. 15	16
Pleasant Grove at Pleasant Grove	Feb. 22	23
Brookhaven, Monday	Feb. 24	
Topesaw, at Sartin's	Mar. 1	2
Meadville at McCall's	Mar. 5	
Scotland, at New Hope	Mar. 8	9
Bayou Pierre at Center Pt.	Mar. 15	
Parlow, at Rehoboth	Mar. 16	
Gallman at Bethesda	Mar. 22	23
Hazlehurst	Mar. 23	24
Crystal Springs	Mar. 30	31

The District Stewards will please to meet at the Methodist Church in Brookhaven at 1:30 o'clock p. m. Jan. 8, 1913.

The pastors are invited to meet at the same time for a conference regarding the work for the coming year. It is to be hoped that we will have a good attendance of the pastors at this meeting.

Let those who intend coming notify me in time.

ROBT. SELBY, P. E.

Port Gibson Dist.—First Round.

Gloster	Dec. 22	23
Port Gibson	Dec. 28	29
Woodville	Jan. 4	5
Wilkinson & Hopewell	Jan. 8	
Vicksburg, Crawford a. m.	Jan. 12	
Vicksburg, Washington p. m.	Jan. 12	
Centerville	Jan. 18	19
Amlte and Mt. Olive	Jan. 22	
Natchez, Main St., a. m.	Jan. 26	
Natchez, Pearl St., p. m.	Jan. 26	
Utica at U	Feb. 1	2
Hermanville at H.	Feb. 4	
Harrison	Feb. 8	9
Nebo at Nebo	Feb. 11	
Rolling Fork	Feb. 15	16
Angulla at A.	Feb. 18	
Waynesville at W.	Feb. 22	23
Silver City at S. C.	Mar. 1	2
Fayette	Mar. 5	
Hamburg	Mar. 8	9
Oak Ridge	Mar. 15	16
Rockey Spr. at R. S.	Mar. 22	23

T. W. ADAMS, P. E.

Hattiesburg District—First Round.

Collins	Dec. 28	29
Hattiesburg, Court Street	Jan. 2	
New Augusta	Jan. 5	6
Hattiesburg, Broad Street	Jan. 8	
Magee	Jan. 11	12
Hattiesburg, Main Street	Jan. 14	
Seminary	Jan. 18	19
Sumrall	Jan. 22	23
Silver Creek	Jan. 24	25
Prentiss	Jan. 26	27
Oloh	Jan. 28	
Summerland	Feb. 1	2
Taylorville	Feb. 2	3
Mt. Olive	Feb. 3	4
Eudora	Feb. 8	9
Vosburg	Feb. 9	10
Ellisville	Feb. 10	11
Purvis	Feb. 15	16
McLain, at Merrill	Feb. 21	22
Leakesville	Feb. 23	24
Lucedale	Feb. 24	25
Estabrochio, at Lux	Feb. 27	
Richton	March 1	2

The District Stewards are called to meet at 1 o'clock, January 7, at Main Street Church, Hattiesburg. All Pastors are invited to be present. The Trustees of the District Parsonage are requested to meet with the Pastors and District Stewards.

GEO. H. THOMPSON, P. E.

Greenville District—First Round.

Greenville	Dec. 14	15
Cleveland	Dec. 21	22
Leland	Dec. 29	30
Benoit	(1913) Jan. 5	6
Boyle, a. m.	Jan. 11	12
Shelby, p. m.	Jan. 12	13
Gunnison	Jan. 19	20
Tunica	Jan. 26	27
Clarksdale	Feb. 2	3
Friars Pt., a. m.	Feb. 8	9
Lula, p. m.	Feb. 9	10
Merigold	Feb. 16	17
Jonestown, a. m.	Feb. 22	23
Coahoma, p. m.	Feb. 23	24
Rosedale	Mch. 2	3
Glen Allen	Mch. 9	10

The District Stewards will meet in the Methodist Church in Greenville, Tuesday, January 7, at 10:30 o'clock.

H. S. SPRAGINS, P. E.

Newton District—First Round.

Laurel, First Church	Jan. 4	5
Laurel, Kingston	Jan. 4	5
Laurel, Sixth Street	Jan. 4	5
Rose Hill, at Homewood	Jan. 10	
Pachuta, at Pachuta	Jan. 11	12
Bay Springs, at Bay Sps.	Jan. 18	19
Decatur and Union, at Union	Jan. 25	26
Louin, at Louin	Feb. 1	2
Morton and Pela, at Morton	Feb. 8	9
Shiloh, at Shiloh	Feb. 14	
Trenton, at Polkville	Feb. 15	16
Neshoba, at Sand Town	Feb. 21	
Philadelphia	Feb. 22	23
Homewood, at Homewood	Feb. 28	
Forest, at Forest	Mar. 1	2
Hickory, at Hickory	Mar. 7	
Meehan, at Meehan	Mar. 8	9
Lake, at Lawrence	Mar. 12	
McDonald and Indian Mission, at Neshoba	Mar. 15	16
Carthage, at Rocky Point	Mar. 21	
Walnut Grove, at W. G.	Mar. 22	23
Newton and Montrose, at Newton	Mar. 29	30

The District Stewards will meet in the Methodist Church, Newton, Miss., Thursday, January 2, 1913. The preachers in charge are earnestly requested to be present.

C. F. EMERY, P. E.

LOUISIANA CONFERENCE.

Baton Rouge District—First Round.

Wilson, at Wilson	Jan. 4	5
Clinton and Jackson, at Clinton	Jan. 5	6
St. Francisville, at St. Fran.	Jan. 8	
East Feliciana, at Olive Branch	Jan. 10	
Zachary, at Zachary	Jan. 11	12
Baker, at Baker	Jan. 12	13
Plaquemine and New Roads, at Plaquemine	Jan. 18	
Baton Rouge, First Church	Jan. 19	20
Baton Rouge, Second Ch.	Jan. 19	21
Denham Springs, at Denham Sps.	Jan. 22	

The District Stewards will please meet at Denham Springs on Jan. 22, at 10 a. m. W. H. COLEMAN, P. E.